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*“Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.”*

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EDITED BY  
E W. HERNDON. A. M., M. D.

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# THE REVIEW

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# THE REVIEW.

JANUARY, 1883.

## WORLDLINESS IN THE CHURCH.

Text: "Keep yourselves unspotted from the world." (James 1:27)

In treating any critical or representative question of large scope, great importance, intense interest, and universal personal application to men—and such a theme is that now before us—it is necessary, at the outset, to exclude some lines of reflection, the pursuit of which would be eminently appropriate, profitable and entertaining. In the present investigation, therefore, as extensive as it may appear when completed, such limitations have been established; so that it becomes necessary, at the beginning, to state specifically some things which are not attempted in this paper.

1. We have not sought to give, nor have we desired to give, a keen-edged definition of either "Worldliness" or "The Church." This we will explain hereafter.

2. We do not design a specific, systematic assault, by name, on certain well-known, widely disseminated, and highly injurious worldly amusements; such as habitual theatre-going, card-playing, horse-racing, dancing, scripturally indefensible methods of conducting church fairs, and numerous other similar manifestations of "the carnal mind" by the children of God. This we will also further explain.

3. Any softening whatever of the radical teachings of common sense, educated human reason, "a good conscience toward God" (1 Pet. 3:21), and the plainest oracles of Holy Writ, in order to defend or apologize for any professors of the faith of Jesus who may be reproaching and injuring the Church of Christ by doing such things.

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Our reasons for the foregoing preliminary negative determinations are as follows:

1. This paper aims at the widest possible range of reflection, along its main lines of thought, consistent with truth. The ordinary metes and bounds of critical definitions are rejected, because they contract, rather than enlarge, a writer's freedom in an investigation like this. A struggle to be delicately precise and accurate in defining the terms of our subject would likely repel many readers whose thoughtful consideration and deep interest we wish until this paper is closed. The history of the ages clearly shows that it is highly dangerous to the very interests we labor to promote, to become an unrelenting and arbitrary orthodox lexicographer at the very beginning of a religious discussion. It is characteristic of all Ecclesiastical History, that definitive gymnastics by would-be theologians have often led to the most bitter controversies, and alienated what would, doubtless, otherwise have been truly loving hearts. The fate of the Old Testament Law, under the carefully-wrought technical distinctions created by the enthusiastic and over-zealous Rabbi, so that Jesus declared they had "rendered the word of God of none effect" by their "tradition," should also stand as an everlasting warning to God's people not to split hairs in giving what, at the least, are mere humanly devised definitions in matters of faith. We prefer to make our arguments so strong and so plain that each careful and candid reader will clearly see and *feel* an all-sufficient definition of these terms for himself.

2. Direct assault is not always the way most effectually to overcome an enemy. Sometimes, it is the only way to victory; at other times, it proves the immediate cause of one's own overwhelming defeat. The art of war, from these considerations, has provided other agencies for the triumph of armies; and these, in all conflicts in battle under the whole heavens, are resorted to and relied upon by contestants for supremacy. This is analogous to the mental and moral contests which must rage among opposing mental and moral forces while time shall endure. Some never learn this lesson; and for their lack of common wisdom and prudence in advancing the claims of the gospel, Zion has suffered loss in all ages—our own times, by no means, an exception.

Not one of the above named "worldly amusements" finds even a most distant apologist in the author of this dissertation; and,

when deemed wise to do so, he does not hesitate to attack them in his public ministrations of the word of God. In this effort, however, he proposes a line of reasoning, suggested by Nature and Revelation alike, which, if correct, must prove the logical extinction of all desires for such things in the truly Christian heart—and all without so much as even naming these great evils again.

3. It is against all reason that any one who is loyal to Christ should ever seek to screen those in the Church who live so as to reproach Him and His cause. Right here, perhaps, we should offer the following pertinent and wholesome suggestions: It is a sin against the Redeemer and against God for anyone, parent, child, husband, wife, brother, sister, or friend, to allow his human sympathy or affection to defend even the one he loves best in a course contrary to the law of Christ and ruinous to all the hallowed interests of His Kingdom. Speaking in general terms, we declare our belief that nine-tenths of all worldliness in the church to-day would instantly disappear, if parents would conscientiously regulate the moral conduct of their own children, as they have a Divine right to do, according to what they themselves honestly believe to be the reasonable and unqualified requirements of parents in God's word. We furthermore believe that nine-tenths of the remaining one-tenth of worldliness would also vanish from the house of the Lord, if all Christians would henceforth frown wholly impartially upon all such disorders, instead of, as now, in a spirit of indefensible flesh-and-blood partiality, according to some of them, knowingly and sinfully, give a semi-approving smile. We should not forget that the condemnation of God rests upon all who knowingly "call evil good." These convictions are our reasons for not seeking to apologize for any living being's worldly-mindedness by anything this paper may contain. We confess we would increase, rather than diminish, the force with which the final argument in this effort should come upon all such offenders.

We now advance to the investigation of the subject itself.

In every investigation some kind of a definition of terms becomes a necessity. The rejection of extremely critical definitions renders it, by no means, inconsistent to establish other bounds for our reflections:

"Be not conformed to this world, but be ye transformed, by the renewing of your mind" (Rom. 12:1), declares unmistakably

that likeness to the world is not characteristic of Christians; and also, that there is a life radically different from that of the world around us, unto which all of the children of God are called. "If any man be in Christ Jesus he is a new creature: old things are passed away; behold all things are become new" (II Cor. 5:17), certainly declares there is, between the life of the world and the life of the Christian, at least as great divergence as exists between those two antagonistic ideas, "old" and "new." "As many as have been baptized into Christ have put on Christ" (Gal. 3:27). The world put Him off, saying, "Crucify Him" (John 19:6), and they actually cast him into the ignominious "death of the Cross;" thus demonstrating what the Savior said: "The prince of this world cometh, and hath nothing in me" (John 14:30). These passages, collectively, certainly show that a life in the world and a life in Christ differ from each other as widely as nailing Him to the cross, on the one hand, and exclaiming with Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14), on the other. Furthermore, if we are believers worthy of the holy name into which we were baptized (Matt. 28:19), we must believe righteousness has no fellowship with unrighteousness, light has no communion with darkness, Christ has no concord with Belial, a believer has no part with an unbeliever, the temple of God has no agreement with the temple of idols, and that, on condition we come out from among them, and live separate from them, and touch not the unclean thing, God will receive us unto Himself as His sons and daughters (II Cor. 6:14-18). Also, James writes, in the words of our text, without the slightest ambiguity of expression, if we would have "pure and undefiled religion," among other things, we must "keep ourselves unspotted from the world" (James 1:27)—as much as to say, the world we left when we became Christians is so morally impure that contact with its ways of vice and sin will inevitably spot our robes of righteousness, where-with God has clothed us as in the raiment of the purer ones of heaven.

It is in the vitals of these great truths, rather than in the narrow interpretation of Webster, Worcester, Wesley, Campbell, or any other uninspired man of any age, that we wish all to see the immense difference between a life in the world and a life in the Church of redeeming grace. In the pure light of such teachings

from heaven we prefer each shall formulate for himself an honest definition of "Worldliness" and "the Church;" for he must be pitiously short-sighted, spiritually, who has not thus far learned that his obligations to his Lord are of the most transcendantly sacred and solemn character, and who does not feel that, to befriend a world that crucified his Savior, is, necessarily, cruelly and fatally to break friendship with Christ.

We have thus discovered "Worldliness" and "the Church" to be two radically dissimilar moral elements, and our subject represents these as in a state of fellowship with each other in the house of God. Their eternal divorcement is demanded, as we have seen, by the law of the Lord; and, as we shall see presently, their eternal divorcement accords with the conclusions of all well-ordered reason. To rend them asunder, remanding each to its own place, is the duty of all who love the Redeemer and long for the final triumph of His blessed cause among men. The greatest obstruction, this day, in the way of Truth's advance through the world, in many localities, is the existence of worldliness in the very heart of the Church. While it should be the chief aim of all, who "have purified their souls in obeying the truth through sanctification of the Spirit unto unfeigned love of the brethren" (I Pet. 1:22), to "live soberly, righteously, and godly in this present world" (Titus 2:12), there are those who, either from indifference and neglect, suffer themselves to live according to the vain and perishable standards of men, or who, in open defiance of revealed truth, journey through the world, nominally Christians, but really "servants of sin" and "lovers of pleasure more than lovers of God." It is this, more than all else combined, which causes so many good people outside of all the religions of Christendom to reject Christ and His truth and Church. We firmly believe that, if all who love the world and its vanities and follies and sins better than they love Zion; if all who "do not prefer Jerusalem above their chief joy," and do not "pray for peace within her walls and prosperity within her palaces;" if all who are unwilling to "deny themselves and take up their cross daily and follow after Jesus;" if all who have never yet "counted," and who seemingly never intend to "count, all things but loss for the excellency of the knowledge of Christ Jesus our Lord," would go out from us, that they should no longer be considered a part of us, the Church of Christ, relieved of such an enormous mass of un-

regenerate life, would begin to press irresistibly and rapidly along the course to her promised universal victory.

In the face of these facts, surely a discussion of this theme should be conducted without regard for the fear or favor of men, and with "an eye single to the glory of God."

The arguments of this paper shall be drawn from both Nature and Revelation, for we hold the voice of the former is as imperative in its suggestions, as the latter is uncompromising in its demands that "worldliness" and "the Church" shall have no fellowship with each other.

#### ARGUMENT FROM NATURE.

It surely need not be argued with any sane, observing, thoughtful, honest man on earth that whatever tends to degrade and destroy any good person, institution, or thing, is the enemy of man, and should receive his most persistent and effective opposition. This is universally true. That the Church's existence is one of the conscious facts of eighteen hundred years of human history, needs not to be discussed to be everywhere admitted. That the life of the sincere and worthy Christian in the Church of God is the best life mortals have ever aspired to live, is affirmed by the foes of the faith, as well as by its friends, and is never denied by any one whose opinion is deserving of common respect from his fellow-men. The Church, then, being that instrumentality through which comes this "best life" to men, must be held the highest good of the human race—not because the Bible says so, but because it is so, and confessedly so in the consciousness of the world. This being true, it logically follows, from principles stated in the beginning of this paragraph, that whatever tends to degrade this loftiest standard of life for man must be the greatest foe of the dearest interests of every living being. This being true, it then follows inevitably that every man should help the Church in realizing for himself and all men the blessings of this upright and holy living; or, at least, if every man will not directly give assistance, it no less imperatively demands that no honorable man shall ever uphold or encourage that which threatens the loss of her personal purity. The temporal welfare of every individual requires non-interference with the Church in accomplishing the beneficent ends of her existence, as viewed only from a moral standpoint.

Nature abounds in illustrations of the danger to higher forms

of development, whether vegetable or animal, intellectual or moral, when they are combined with their inferiors. In the physical world, we all know that crosses of vegetable life always destroy the ability of each of the species so crossed to perpetuate its own kind, it being the death of each, as such, forever, the moment this artificial combination is effected. With animals it is the same; and the principle is most abundantly confirmed in crosses, inter-marriages, between any two of the various races or tribes of men. It is exemplified perfectly by the result of constant association of highly educated people with the uncultivated and ignorant. The effect of bad company upon the morals of the very best people in the world, all produced by the workings of natural laws, is an everlasting confirmation of the broad principle for which we now contend. All these cases are the same in their essential features, and one illustration, by easy modifications, will be applicable to them all. A typical Caucasian and a typical African—the one, the product of our high American civilization; the other, the offspring of Africa's benighted, degraded, imbecile, and loathsome barbarism—by marriage, would produce a progeny different from either, one neither white nor black, but a compromise—a mulatto. From this mulatto the pure Caucasian or the pure African could never spring. The white and the black are both gone forever. It is so when "the Church" and "the world," as moral forces, the extremes of each other, cross with each other; the outcome is neither the one nor the other. It is the final extinction of both, for the world, as such, is lost, and, worse than all else, the Church, as such, is lost too. Just as when the races referred to, are blended, each is shown by the facts of demonstrated science to move towards the other, it is also conclusively proven that neither ever reaches the standard of the other's life before such combination was produced. This is perfectly illustrative of the effect of uniting the life of the Church and the life of the world. The Church lifts the world towards herself, but, in doing so, as Sampson in avenging himself upon his enemies, she herself is slain.

Now, if the judgement of the world itself be correct, that the Church is in all generations the chief factor in human progress, security, happiness, purity, and hope, does it not, in reason, hold good that no man, in or out of the Church, should suffer himself or another to corrupt the Church by the introduction of worldli-

ness into even one Christian heart, without confronting the attempt with his severest protest? We hold, on natural principles, that no individual can ever render himself, his race, his age, a greater service than by contending unwaveringly, as long as life lasts, for the greatest possible purity of the Church of God.

Scientists have also clearly demonstrated the existence, in the physical world, of crosses which are hybrids of remarkable sterility. The fruitfulness of the species thus crossed, prior to their being crossed, disappears with the fact of their being a cross with each other. It is likewise with the thing *called* the Church—after the real Church has become a cross with the world—a moral hybrid, incapable of self-preservation, much less capable of posterity, is all that is left. The ages teem with proofs that such a so-called "Church" becomes unsatisfactory to itself, receives the scorn of the best thinkers and the purest people on earth, and grows weaker and weaker, like a starving man, until, at last, having consumed that on which its life was designed to subsist, it perishes by the wayside, loathed of all, mourned by none, and not one kind hand offered to give it decent burial. Jezebel, both in her foul personal character and horrible fate, symbolizes well such a church as this! Beware of such hybrids!

If any think we write unwarrantably, they may see the correctness of the position, perhaps, if we consider the Church under another form. Because it is only a Church here and another there, as compared with the whole number of Churches in the world, which thus extinguish their light, while other Churches are, at that same time, growing stronger under the directions of the truth for the work they are expected to do, we are unable to observe what would occur if there were but one church, or congregation, on earth and that one should fall from her high estate. If all the congregations were thus concentrated into one, and this one were to be thus wedded to the world, then we should instantly behold the blighting effects, the positively frightful consequences, proceeding from vitiating the Church by an unnatural and unreasonable and degrading combination with worldliness. On the principles above given, the whole Church, as such, would be lost to mankind, and only the hybrid of moral death above portrayed, would survive. What moral desolation would ensue! Who can contemplate such a scene without a shudder? If this issue would crown such

work if there were but one Church or congregation in existence, since each church in its normal condition is a representative of the life and needs of every other in its normal state, it follows, assuredly, that these destructive tendencies exist in every case of corrupting a congregation of Christians; and this fact should lead us to set ourselves like walls of adamant against the contamination of the Church anywhere, in any measure, in any form, or from any source. Unless we reason from premises wholly untenable, we believe there is no escape, on natural principles purely, from the conclusion that every candid and considerate and consistent man outside of the Church, as well as in it, must regard the degradation of Church life to a worldly basis, or towards such a level, as a crime of the first magnitude against the moral interests of men in every generation, even to the very end of time.

We regard these arguments, drawn from Nature solely, in favor of excluding all worldliness from the Church as conclusive and unanswerable.

#### ARGUMENTS FROM THE BIBLE.

Thus far our reasoning has been confined to natural principles, not even having so much as inquired, How came the Church to be in existence as the great moral need and renovator of the world? Our aim has been to consider it as if it were only a human institution. In this sense, we think it indisputably proven that worldliness and the Church, as intrinsically antagonistic moral forces, are eternal aliens to each other.

We now open the Scriptures, that by their light we may be guided unerringly into a knowledge of the mind of God on this great question. We shall seek to take only such positions as may be radically maintained—thereby hoping the more successfully to give permanent rest to all who are really candid inquirers and wish to both know and do the Savior's holy will.

1. Jesus says we "are not of the world" (John 17:14—16). By the authority which forever reposes in His words, we claim, as Christians, to be in His Kingdom, and happy beyond measure as the ransomed heirs of the glories of heaven; yet, facing His dreadful cross-sufferings, He says, "My Kingdom is not of this world" (John 18:36). We cannot fail, then, to see that this dissolves every tie that ever united us to 'the world'—a synonym of our old life out of Christ—the instant we become subjects in His glorious king-

dem. We are transplanted, minus our sins and willingness to serve sin, from sin to righteousness, from darkness to light, from enmity to love for God; and there is naught of our former self in the world, save "the old man" which we "crucified with the affections and lusts," (Gal. 5:24), when we obeyed the Savior, and which as a loathsome, putrid sin-carass, offensive to us and a stench in the nostrils of heaven, we left forever behind us.

We are also said to be "saints"—a word which has no application in the ordinary development of character in "the world," and one which had never been in the vocabulary of mortals but by its insertion there, by the breathings of God's Holy Spirit. The very word "saint" excludes all possibility of a justifiable alliance to sin or to the mind of this world in any shape or form. The life we live in Christ, as will hereinafter be more fully shown, is a new one, and as far removed from the life of the wickedly disobedient world around us as Lazarus and Dives were separated from each other by "a great gulf fixed."

This teaching may be more vividly apprehended, if we remember that the world never appropriates this term "saint" to itself, but ever uses it as a taunt to fling into the faces of the people of God. Then, not only the Scriptures teach, but the world regards, our life in the Church to be divorced from its own; and certainly it should uniformly be our highest ambition to make it so.

2. "We are not in the flesh, but in the Spirit" (Rom. 8:9). We are called upon, as "the sons of God," to be "led by the Spirit of God." Things material, fleshly, after the models of the wisdom of this world, are antagonists of that spirituality which is to distinguish us as the disciples of Jesus. So Paul writes: "To be carnally minded, is death; but to be spiritually minded, is life and peace" (Rom. 8:6); and again, where he sets forth the hideous catalogue of "works of the flesh" and opposes them by that shining array of "fruits of the Spirit" (Gal. 5:19-23) with which we are expected to go heavy-laden into the everlasting garner. The blessed goal set before us in the gospel is spiritual, one gloriously and incorruptibly spiritual; and it is the highest duty, as well as the holiest privilege of all the children of God to aspire, in this life, to the fullest possible development towards that final end.

We do not assert we are to be purely spiritual here—that there is nothing material which we may appropriate to the wants of our

being, for that would be instructing against the conditions of human life even in its regenerate state, and also a plain violation of the great truth that God, in all ages, has adapted His revelation to the supply of all the wants of our natures. We live a dual life—a spirit resides in and depends largely upon an outer material organism, which latter is maintained by purely material means; and so, the Divine Mind has mercifully interwoven the material and the spiritual in the law of Christ for the complete nourishment and gratification of all the faculties of our being. In the ordinances of the Lord's house, and in every rich means of heavenly grace, we find the material and the spiritual coexist—thus showing perfect correspondence to the very structure of man himself. Things "seen" and "unseen" go hand-in-hand in the entire Christian system, just as we combine in our own person a visible material body and an invisible immortal spirit. The material must subsist by material agencies, and for the spirit there must be spiritual bounties provided. While in this world, therefore, it is the will of God that we shall use all that exists, as far as necessary to the consummation of His exalted purposes concerning us here and hereafter.

These facts, drawn from the warp and woof of "the economy of things," should show preachers that they should not be too severely one-sided in enforcing the spiritual, to the neglect of the material necessities ordained for the perfection of God's people. The same holds true of placing undue stress upon material things to the neglect of the spiritual. In this place, is it not pertinent to inquire if this universal interweaving of things material and spiritual in the Divine economy is not:

(1.) The overwhelming condemnation of Quakerism and Swedenborgianism, etc., etc., in their unnatural endeavors to spiritualize everything, even material things;

(2.) The complete refutation of Spiritualists in all their gross schemes and tricks to "materialize" even "spirit forms";

(3.) The triumphant vindication of the people known as 'Christians' or 'Disciples of Christ' everywhere, in their over-a-half century uncompromising advocacy and defense of each and every ordinance of Christ just as it was given to the world by the Holy Spirit?

We must use the material, but always to achieve spiritual ends, to have our lives what they should be in the sight of God.

Just here is, perhaps, the triumph of temptation over the religious world. All natural tendencies are towards the materialization of all things. This is why revealed truth, the Church itself, all the sacred-ordinances of the house of God, have been so corrupted through the ages—the theologians, “wise above what is written,” either spiritualized or materialized the ordinations of God entirely out of their prescribed significance and uses. It also explains why many believers almost rebel at the thought of exchanging our flesh bodies for bright and shining spiritual forms like that of the glory-crowned Son of God in heaven. We must be on our guard, and strive to remember we have nothing, save as God gives it to us, to assist in transforming us ultimately into His own higher spiritual image. Then, instead of cultivating undue desires for the material, instead of leaning so strongly to that side of the question, realizing it is our “Father’s good pleasure” to “make all things new”—to make them spiritual and eternal—let us daily educate ourselves to love those things only which will afford us delightful fellowship with Him in the achievement of His beneficent and exalted aims.

The flesh and the spirit are so widely separated that, with all our love for our departing Christian kindred and friends, our mortal vision is unable to detect their disembodied spirits as they move forever from pain-burdened houses of clay toward their promised mansions of unending bliss. We would see them if we could, but such is the nature of spirit that the most refined and powerful physical vision cannot detect its presence, even when we long to see our purified loved ones begin their march along the Heavenward Way. Oh, then, how great the change proposed to be wrought in us; and how eagerly should we cherish the spiritual here, mingled as it is with the material, as a preparation for the spirit-life awaiting us finally in the heavens!

3. God has called us unto His kingdom and glory, “that we should walk worthy of Him unto all pleasing” (Colossians 1:10), and “show forth the praises of Him who has called us out of darkness into His marvelous light” (I Pet. 2:9). We are also to be “followers of God, as dear children” (Eph. 5:1). Parents are usually, by one of Nature’s great laws, reflected in their offspring; and this same principle obtains with us as the children of God. As His children and the followers of His Son, we are expected to

be the incarnation of the will and the desires of Them both, so that both the Father and the Son shall be before all men in the daily life of every one who diligently seeks the heavenly inheritance. As Jesus, our Elder Brother, the first-born of all the spiritual family of the Father, truthfully said of Himself: "He that hath seen me, hath seen the Father" (John 14:9), even so, all who see us are to know that our "genealogy" reads us "in Christ" as "the sons and daughters of God."

But Jesus disowned all the philosophy and the lusts of this world utterly, that, led by wisdom from above alone, He might reveal to mortals the excellencies of His Father in heaven. He being our Brother, and we being required to "walk in His steps," it certainly follows that we, too, must "deny the whole world of ungodliness," and walk only by the truth which He has given to "make us meet to be partakers of the inheritance of the saints in light." Let us remember that "the disciple is not above his Master, nor the servant above his Lord," and walk evermore steadily close at the side of Christ!

If we do what God forbids, and then claim to be His children, bright and beautiful reflections of Himself in our moral natures, we become guilty of the most wicked misrepresentation within the power of mortals. To misrepresent a fellow being, is a sin of enormous magnitude; what, then, must be the dimensions of the iniquity of him who says he is God's child and Christ's follower, and does that under the Christian name which is condemned by both? Yet, such is the life of every one who professes the faith and seeks to serve both God and Satan by an anathematized, adulterous intermingling of worldliness with the purity of life prescribed for the Church. As when one sprinkles an infant "in the name of the Father, Son, and Holy Spirit," and calls it Christian baptism, he, unintentionally perhaps, but none the less effectually for all that, bears "false witness" against God and Christ and the Holy Spirit, for they never commanded it or said one word about such a thing in any way whatever—never, never; even so, every one in the Church who walks according to "the world," the very "prince" of which has been adversely judged by God himself, falsifies the Father and the Redeemer shamefully before all men. If we must misrepresent anybody, let us not so dishonor Him who loved us freely even with Calvary love, and longs to lift us up into

the mansions of imperishable joy. If we must be worldly-minded, let us own we are not Christians at all, and place the disgrace of our unholy living where it belongs—at the feet of Satan, the foe of Heaven, the polluter and ruiner of souls.

4. Our entire citizenship was changed, when we became Christians, from the kingdom of Satan to the kingdom of Christ. Paul declares, (Ephesians 2:19), "Now, therefore, you are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." Inspiration represents this important change under the figure of a translation, for Colossians 1:13 reads: God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." In these truths we find "strong meat" for our souls in considering this great question. While in the kingdom of Satan and living in our old sins, we were foreigners to the citizenship we now enjoy in the kingdom of Christ; and, likewise, when we became citizens in the kingdom of Christ, we became, instantly, foreigners to the kingdom of Satan in this wicked world. One cannot have, one ought not to have, citizenship, with full privileges in the same, in two principalities or governments at the same time. Every government on earth, as far as we know, demands of its citizens all allegiance, in a civil sense, or will accept of none at all. If one be a citizen of Great Britain, he belongs to that realm alone, and has no citizenship anywhere else on the globe. If such an one become a citizen of the United States, "he must forever renounce all allegiance and fidelity to every foreign prince, potentate, state, or sovereignty whatever, and particularly, by name, the prince, potentate, state, or sovereignty, whereof he may at any time have been a citizen or subject; and if he has borne any hereditary title, or been of the orders of nobility in the kingdom or state from which he came, he must expressly renounce his title or order of nobility,"—all this under the solemnity of an oath of abjuration and renunciation of allegiance to any foreign power, and declaring—calling on God to witness—that he will thereafter faithfully support the Constitution of the United States. After this transfer, or "translation," of citizenship, all his rights are here, and none are beyond the seas. He belongs, in brief, to the land of his adoption alone. This, as above remarked, is analogous to our complete transfer of allegiance from Satan to Christ, when we "cease from sin" and begin "the race" for eternal life.

One prevalent cause for so much indecision and recklessness of conduct among Christians, and too we think in "the world" itself, lies in the fact that they do not as vividly realize the complete separation of these kingdoms as they know all other governments are separated from each other. The popular view of the Church or Kingdom of Christ, we fear, is that of "the world" morally improved—not that diviner conception of a kingdom, not originated by man in any sense, but altogether the workmanship of God, and radically, utterly distinct from all the kingdoms of this world. This one lesson fully apprehended would remove a thousand stumbling blocks from the way of our great Brotherhood, and would correct, not universally, but very extensively, many of those evils in the Church universal which are weighing her down so heavily and preventing the accomplishment of her allotted work for mankind. We want "the world" to realize that, when a sinner leaves Satan and his kingdom of death for Christ and His kingdom of immortal "love, joy, and peace in the Holy Spirit," it is a final departure *in toto* from everything in the former, that he may gain and hold eternally the superior excellences of the latter. Under Christ as our King, with the New Testament as the law to reign over us in His kingdom, and as "fellow-citizens" with those, and those only, who faithfully live under His gracious and loving reign, we are to live unwaveringly till, to us, this world shall be no more.

There should be an unceasing effort made by all proclaimers of "the word of life" to enforce this necessary and salutary teaching; and our brethren everywhere should be diligently, and "with tears," exhorted to receive it and act upon it, that they may spend their days of pilgrimage in absolute devotion to the will of Christ, our glorious Lord and King.

5. In harmony with the foregoing, we urge the necessity of abstaining from "worldliness," as the only means whereby we can ever demonstrate the complete independence of the kingdom of Christ. Here it is that bars have been let down which have given to "the world" no alternative but to believe the Church could not exist, save as she is supported by the very "world" which she is organized to oppose. That this is a monstrous and repulsive inconsistency on its very face, certainly every honest man of even half a mind will instantly acknowledge.

We believe in the entire independence of the Church of the

Lord Jesus Christ—that she is in need of nothing that Satan or his servants can possibly contribute for her support, but possesses all that is necessary to the most triumphant maintainance of her distinct existence, and that in such a measure of prosperity in every particular as no government under the heavens has ever enjoyed. If we asserted this freedom everywhere, not only in theory, but in fact, by utilizing our prodigious dormant and consequently now unproductive resources, it were perhaps the most powerful appeal Zion could make to induce the world to become “obedient to the faith.” As things are, we are severely culpable before earth and heaven; as they are, the Church is justly censured and deeply reproached: but as they should be, “THE JOY AND EXCELLENCE OF THE WHOLE EARTH” would be gratefully inscribed upon the pure and unsullied brow of the victorious Kingdom of Jesus by the universal demand of an admiring “world” itself. Then, too, should all men see “all nations flow unto it,” even as by the prophet, long ages since, foretold (Isaiah 2:2).

It is largely because we practically, in a multitude of cases, make the Church a common beggar, by soliciting of the world alms for her sustenance, that the masses of the people outside of the Church have seriously concluded she is weak, non-self-supporting, and, consequently, surely not divine. Why should God create a kingdom to overthrow the kingdom of Satan, and then draw from Satan’s purse the means required to sustain it in its work? The supposition of such a thing must be offensive to Him who secured for us the blessings of this kingdom at the tremendous cost of the life of “His only son.” Such royalty of origin and such incalculably rich price of purchase certainly forbid the assumption, even for a moment, that the Church of God must depend, in any manner whatever, on the generosity of its enemies.

Preachers are become a set of semi-paupers on Railroads, etc., and even in the stores of ordinary business men, no matter if those who control those pursuits are publicly known to be wedded to a life of wickedness and sin. They have been reared in the belief, and preachers have even helped to educate them so, that they regard the proclaimer of the grandest tidings that ever rang in human ears as poverty-smitten by virtue of his calling, and hence as unable to pay what other men pay for food, raiment, and shelter. The truth is, some preachers have grown unpleasantly odorous to

their own brethren from this very fact, and as an act of common mercy, both to the world and the Church, they should reform their lives in this matter. There is no necessity for it. Never, since the sun rose, has the world seen so rich a kingdom as that which God has given to Jesus. Zion is rich, and the right use of her treasures in support of the gospel throughout the nations would lift her, at once, from her position as a confessedly wayside beggar to the most enviable heights of solvency ever occupied by any government in all history. Oh, for the coming, then, of that brighter day when the Church of the living God shall everywhere demand and exercise the sweet and honorable privilege of paying her own bills liberally and promptly; for herein rests the only ground of hope that she will ever receive that to which she is intrinsically entitled, viz: the respect and admiration of the whole world.

The world also regards even "the songs of Zion" as impossible in the Church, but for the helping hand extended by sinners. The history of the "music" of city churches, as well as that of the more fashionable churches in the smaller towns and villages, where non-professors lead the singing and play the organ and numerous other instruments, in some cases, is enough to justify the world's opinion of our incompetency, when unassisted, to raise even the sweet incense of praise to the heavenly throne. The Church seals her lips, in thousands of instances, while some ungodly and sin-besmirched men and women, in paid and heartless mummery, render the sacred songs of the Lord's house. These are facts. Hence, the judgment of the world, in regard to our dependence upon those outside, is, by no means, illogical or unreasonable. But, is it necessary to have it so?

The church is independent here, as everywhere else; and all that is required to put to the blush all such "music" as we have referred to is this: let the whole congregation cultivate sacred song, and then let them, as in other and better days, break forth into those enthrilling offerings of praise which stir every heart to its profoundest depth and lift the whole "body of Christ" on earth, in a kind of spiritual ecstasy, close against the very gates of glory. We sit idly by while aliens, by proxy, perform this blessed, comforting, and holy service which the Lord has required of us; and, since this is permitted—not necessarily, but only sinfully permitted—and for no other reason in the world, the unsaved have con-

cluded Zion cannot even sing without assistance from Satan and his unregenerate host. Let the Churches generally do their reasonable duty in this thing—a duty which, when faithfully done, bears with it its own blessing—and this deep reproach, this token of weakness, this ensign of distress and helplessness now kept by many congregations at the masthead of the Ship of Zion, will be removed, speedily and forever. The people of God, the washed in the blood of the Crucified One, the sacramental legions of the Lord who delight day and night in His law, are independent of all others in their offerings before the everlasting throne. Then, let us have it so!

It were so singular as to be almost miraculous, if "worldliness" were not a leading feature of church-life, when worldlings, who bow not the knee adoringly to the enthroned Son of God in the highest heavens, must sustain the Churches by their money and their songs. If so vitally necessary to our existence and work as Christians, it were only marvelous if such a class should not leave their moral impress upon the Churches which they serve. They do this; and the only way to escape this evil is by meeting every cent of our own expenses, and by leading our own services of song. This "evil spirit" is almost of the first magnitude, and large measures of Divine grace, coupled with "prayer and fasting," may alone ever enable some Churches to "cast it out;" but, in the name of all that is good in the heavens above and in the earth beneath, let us, in the strength of Elijah's God, rise up *en masse* and sweep the accursed thing forever from among us.

Be it fully understood that not a word is herein written against receiving offerings from the unsaved, whether they be of money, song, or anything else, provided they are voluntarily brought by them and laid upon the Lord's altars. These gifts, though not as thoroughly and conclusively affirmatory of the goodness of God as when heartfelt obedience to His revealed will induces them, are nevertheless strong testimonials in favor of the rich efficacy of that "truth" in which we place all our trust; and hence they do measurably show forth the glory of the Father in the scheme of redeeming love. All hail! then, all who would thus honor our Savior and our God; but when aliens bring of their wealth and make their contributions of song, because they deem us helpless but for their aid, then their work is only evil, and may

not be encouraged by any child of God without weakening His Cause and trailing His glorious banners in the dust.

It is full time for the Church to issue her Declaration of Independence, and ring out, to earth's remotest bounds, the glad tidings that she will maintain her universal freedom till her King "shall be seen coming in the clouds of heaven with power and great glory." Amen and amen.

6. There is between the Church and the world as great a difference as there is between life and death. To the elucidation and enforcement of this proposition we especially desire to invite most thoughtful and prayerful consideration. So extreme is this teaching, so sacred are the obligations which it imposes upon the purest conscience in all the Church of Christ, so divine is the conception in its origin and all its proofs, and so pregnant is it with "everlasting consolation and good hope" for all who live in compliance with its directions, that we feel to say to writer and reader alike on the threshold of our investigation: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground!" (Exodus 3:5). This is, perhaps, the most lofty and the most profound of all revelations furnished us respecting the closeness of our communion with God as followers of His Son; and only after much patient investigation have we arrived at our conclusions and come to be bold enough to lay them confidently before others. In the investigation of this part of our subject we shall seek to move only among principles incorporated in the common law, at one with the universal experiences and observations of men, and in full fellowship with the plainest of the oracles of God.

The thought of a resurrection from the dead—of a life in this world after death has once ensued—is one contrary to all human reason, and beyond the most extravagant bound of all human expectations. This is strikingly revealed by the fact that no human law ever existed, in any land or in any age, or does now exist, notwithstanding the miracles of resurrection recorded as the leading characteristic of the ministry of the Nazarene and His inspired apostles, that makes the slightest reference to a dead man's return to this world, or seeks, by statutory provisions, to remand such an one again to his former position under the civil code. This life, only once terminated by death, by the unanimous testimony of the law makers, is all that mortals expect to be subject to civil author-

ity; and, by the same evidence, we are compelled to conclude, universally, that "death is the end all" of all claims of the civil law upon the persons of the dead. The release which death brings from all such obligations is full, free, final. When one dies, therefore, he is not only free from the law that controlled him during this life, but the law, by its own limitations, becomes dead to the departed. We repeat that this principle is legibly engraved upon the face of all human codes from the birth of the race till this hour, and also declare it stands as one of the very grandest of all the eternal spiritual verities in the moral government of God.

Paul—himself a lawyer of the highest grade—as a lawyer, says: "The law hath dominion over a man as long as he liveth" (Rom. 7:1), but intimates no jurisdiction over any one by the common law after the individual has once died. This becomes only stronger, if we remember he wrote by Inspiration, by which the apostles were to "be guided into all the truth." This great man declares, in the same chapter, that even the blessed and holy ties of the marriage relation are so completely and effectually and finally severed by the death of either the husband or the wife that the surviving one is at liberty to marry again; because, says he, if the husband be dead, the wife is free from the law that bound her to her husband as long as he lived. If this relationship, the very dearest of earth, perishes at the death of either party, in all reason and consistency it seems that every other earthly thing must be subject to the same great law of divorce at death; and not only does it "seem" so—it is so, universally. Paul immediately afterwards says: "Ye are become dead to the law by the body of Christ, that you should be married to another, even to Him that is raised from the dead, that you should bring forth fruit unto God" (Rom. 7:4). True, this language refers to the old law given at Sinai and crucified with Christ; and yet, the principle is the same as in the foregoing paragraphs—one covering the whole scope of human obligations and relations to law in this world. The law by which any man dies to the authority and the jurisdiction of all civil law when he dies himself, is the law by which Christ died to the Jewish Law and the Jewish Law died to Him when He perished upon the Roman cross. It was literally true, therefore, that when the Son of God bowed His weary head upon his bosom and yielded up His spirit, there was no law on earth, physical or moral,

that did not die to Him. Remembering that no human statute pursues one beyond death, ever to claim the life that may be restored by the might of Jehovah's strength, we may see how free Jesus was when God brought Him forth from the grave to die no more; and we may also see, perhaps, how, no law claiming Him, and He free from all law of every sort on earth, He could give a law, in the Great Commission, to His twelve disciples, that should have power over the whole world. We can also see how his law should be, as it claims, in its very nature, a law of life for the ages; and thus are prepared, intelligently and happily to hail this law, given by Him who has demonstrated His mastery over Death, as "the law of the Spirit of life in Christ Jesus which makes us free from the law of sin and Death" (Rom. 8:2).

Now, that the civil power laid no claim to His forty days of resurrection-life on earth before He ascended into heaven, is shown by the silence of the history of the age when He thus triumphed over death. Neither friends nor foes even remotely allude to such a thing; from the fact, doubtless, that any such claim would have been ridiculously absurd. The great desire of His enemies was to retain Him in the grave, and, to this end, "guard" and "seal" were placed about and upon His sepulchre; but when the thrilling cry rang out on the air of that first Lord's day morning, "The Lord is risen!" and even His enemies must acknowledge His tomb was empty, the powers of this world made no further efforts to control Him. They knew they had no law for His case. Even if it had been possible in a physical sense—and this cannot be conceded, or even distantly imagined—only sheer usurpation could ever have remanded Him again to the civil authorities in Jerusalem. In the very broadest sense, we repeat that this world has no law for a "risen" man; and hence our blessed Lord Jesus, during those wonderful "forty days," enjoyed rest, from all His foes.

Thus far, we have written principally of physical life and its relations to the laws of this world in case of restoration to life after death. We have the facts connected with the resurrection of Christ now before us. The question now occurs: Is the experience of Christ purely His own—not to be enjoyed by any other person—or, is His case but representative of all who, in obedience to the Father's will, shall follow His illustrious example? We hold unqualifiedly to the latter view, and maintain that all who

die and are raised from the dead no longer belong to the world, but do belong altogether to that Power by which that life has been restored. This thought shall engage our attention to the close of this "life *versus* death" argument against "worldliness in the church."

Why should human power seek to assume authority and control over another power greater than its own? In the very constitution of things, such an attempt must forever prove unsuccessful; and this we believe to be one of a few very powerful reasons why no civil law ever presumes to control one on whom has rested the power of the resurrection from the dead. Not only is this true in the whole range of profane history, but is asserted by every instance of a resurrection in the Bible. When Elijah (1 Kings 17:17—24) raised the widow's son, that son restored was first subject to Elijah; so, it is said: "He took the child, and brought him down out of the chamber into the house, and delivered him unto his mother." When Elisha raised the sunstruck son of the Shunammite, it is said that he said to Gehazi: "Call this Shunammite. So he called her. And when she was come, Elisha said, "Take up thy son" (2 Kings 4:36). When Jesus raised the daughter of Jairus, we are told, "He commanded to give her meat" (Luke 8:56). When the same Divine Person raised the son of the widow of Nain, it is written, "He delivered him to his mother" (Luke 7:15). When that most marvelous of all resurrections, except the Savior's own restoration, was wrought by this omnipotent "Man of sorrows," and Lazarus after days of death and burial lived again, we see it recorded, "Jesus saith unto them, Loose him, and let him go" (John 11:44). These comprise all the recorded resurrections in the Scriptures, up to the grandest that either human or angel eyes ever beheld—the resurrection of the Son of Mary and the Son of God; and when He rises, we see Him, in like manner, steadfastly obedient to the will of Him by whom he had been so gloriously crowned with resurrection honors. The record, therefore, is one; and, in the light of these plain and impressive facts, we reaffirm that any one whomsoever raised from the dead belongs, in all reason, only to the Power by which that resurrection was secured. No human law can touch such a person, and only God, whose right arm has wrought the supernatural achievement can ever exercise authority consistently over such a soul.

What application shall we now make of all this? Things material and physical, in the workings of God and Christ, are often, as in this case, types, or signs of great spiritual changes to be effected in us by the gospel. Accordingly, the death, the burial, and the resurrection of Jesus have become a mould or "form of doctrine" (Rom. 6:17), through which, in definite acts of obedience, every sinner passes in the process of his transformation from sin into the sacred likeness of his Lord.

Paul says, "I am crucified with Christ" (Gal. 2:20); and again, "If ye be dead with Christ" (Col. 2:20); and again, "We are buried with Christ" (Rom. 6:4); and again, "If ye be risen with Christ" (Col. 3:1). These passages certainly teach that we are not only "buried" and "rise" with Christ, but that we also are "crucified" and "dead" with Him; for, otherwise, there can be no well-defined significancy in the passages quoted. Not literally, of course, but from the heart, the death the sinner dies, in turning to God and becoming His son or daughter, is the death of Christ. Of course, it includes other things, but cannot exclude a crucifixion and death with Him, for the Scriptures which say *we are crucified and die with Him* can mean nothing else. If all this be correct, then we share in all respects the gracious benefits of His own death. We die to the same things to which He died, as far as they exist and have bearing on our spiritual interests in this generation; and we have already seen that He died to all existing law in this world when He died himself. All Judaism, all the law of the Cæsars, all the rudiments of this world, with its philosophy, traditions, and deceits—to all this Jesus died when He expired upon the cross, and we, dying "with Him," must logically die to the same things. If He gained freedom by His death, we become equally free, under the Divine arrangement, when we "die with Him"—all because we have "fellowship" with Him in His death. It is thus that we throw off everything pertaining to this world, when we become dead to "the world" in the death we die with the Son of God. In this "liberty wherewith Christ sets us free" (Gal. 5:1), if scrupulously observed in every believer's life, we should find that which would prove the utter extinction of all "worldliness in the church," and in ourselves as individuals; for if dead to the world, and the world is dead to us "by the body of Christ" dead upon the cross, how shall the world any longer control us? This provides

new, and deeper and richer significance to those kingly words of Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I am crucified unto the world" (Gal. 6:14).

The object of death is life, according to the shining lessons of heavenly grace; and so, by dying with Christ and being buried with Him, we are taught we shall rise with Him "to walk in newness of life" (Rom. 6:4). Now, this "life" is impossible, when we are "dead" and "buried," save as it shall be given us by the exercise of resurrection power. The fact that we are now writing of spiritual death, burial, and newness of life, does not change the conditions of our previous reasonings in the least, for there is a beautiful analogy between the physical and the spiritual here. On principles previously written, this resurrection power is that to which we belong after our resurrection from spiritual "death" and "burial." Our dying with Christ is our own faith-act, but rising from that death cannot be the act of him who is himself dead; and hence, when the sinner rises from this death, he does so entirely by the Power to whom he must forever be subject. This conclusion is assuredly not excluded from those writings of Paul, to-wit: "If ye be risen with Christ, set your affection on things above, where Christ sitteth on the right hand of God. For you are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then we also shall appear with Him in glory" (Col. 3:1-4), and again: "The life which I now live after the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. 2:20). Such was Paul's lofty conception of a life in Christ; and such should be our own.

The life we live in the kingdom of God's dear Son, from the moment of our spiritual resurrection from death and burial with Christ, is one regulated in its every part by Him who brought us forth. We are in Him, and His life being our life, His will in words and works must be the measure of the life we live on earth. Everything goes when we die with Him, so that we may exclaim: "We suffer the loss of all things, and do count them but refuse, that we may win Christ" (Phil. 3:8). The only question we can ask is the same, most natural one under the circumstances, propounded by Saul of Tarsus on the way to Damascus, "Lord, what wilt Thou have me to do?" If He restore us again to all our pre-

existing human relations, then those relations become ours; but otherwise, not so. This is intensely radical ground, we are aware, but we believe it heartily, and feel able successfully to defend it, if assailed by any one whose human sympathies and earthly attachments are not so strong as to blind his eyes to the deepest and richest revelations given in the economy of human redemption. Nor, do we lose anything worth preserving, when we thus yield ourselves, and all we have and expected to be, to His sovereign control. He meets us on the very threshold of our new life in His service with these inspiring words: "All things are yours; whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come: all are yours: you are Christ's; and Christ is God's" (1Cor.3:21-23). Accordingly, all the tender chords uniting loving spirits into one fellowship of joy in the earthly house are only made richer and stronger, and more sure and lasting, by the exactions of Christ. All our relations as citizens, with certain necessary modifications, are fully accorded us by the Lord Jesus; so that we feel we are citizens by Divine authority—in a nobler, grander, broader, and purer sense than we ever dreamed of before (Romans 13:1-7, etc., etc.). In short, Christianity sanctifies, purifies, ennobles, all the blessings of common life, makes them instinct with the purposes of Divinity, and binds us to them, one and all, more sacredly faithfully than before we became the possession of the Lord. Either by direct specific instruction or by the force of general principles, running as golden threads through His whole law over His kingdom, He controls the entire life of His happy and honored subjects: so that it may consistently be written: "Whatsoever you do in word or deed, do all in the name of the Lord Jesus" (Colossians 3:17)—an injunction logically impossible, but from the fact everything the Christian says and does is to be conscientiously performed with an eye single to His revealed will.

It is here that we can catch the real force of the prayer of the lowly Nazarene, when he prays with an almost breaking heart that His disciples "may be made perfect in one" (John 17:23). That perfection in oneness can exist only in consecration of body, soul, and spirit, to the will of the Redeemer, and in uniform unwillingness to depart from the side of Him who has given us all good things richly to enjoy for time and for eternity, for anything

this sin-cursed world can ever lay at our feet. May God graciously aid us to keep His commandments henceforth with all our souls, might, mind, and strength, ever remembering we are *dead* to the world and *alive* only to God!

7. We are taught in the word of God that this is only a temporary world; and this one consideration should prompt us to abridge our affection for it, since we ourselves are to live forever and ever. "Love not the world, neither the things which are in the world. If any man love the world, the love of the Father is not in him. All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world. The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2:15-17). If we only believed as we should, we should have no difficulty in complying with this request. Our difficulty lies largely in our failure to grasp the conception of the Bible as to our true relations to the world, the transitoriness of the world itself, and the solemn realities of our soul's immortal destiny.

Jesus declares that the present heavens and earth shall pass away. Peter and John enter minutely and graphically, in some respects, into the manner of their coming destruction. And the grand lessons of Inspiration find their climax in descriptions of the untold splendors of the new creation which shall appear in the last great day, and serve as the residence of Christ's redeemed multitude through immortal years. Where then shall be the object of our love, if it be expended on "the world and the things of the world"? Revelation distinctly declares, "No place shall be found for them" (Rev. 20:11); or thus we shall have the hearts of all lovers of this world filled with affection, for the reception of which there shall be nothing in all creation. Eternal disappointment! What a chilling thought! In all the vast range of human experience, what, for indescribable bitterness, can equal unreciprocated, unrequited love? Such, however, is certain to be the fate, through all eternity, of all who "love the world and the things of the world."

God has shown the amplitude of His mercy and loving kindness for us all by warning us against entailing upon ourselves such an everlasting sorrow as this. It is a monument of His infinite affection for man, that He should provide us with such a necessary caution. Let us believe there is something better await-

ing us; and then let our hearts fasten unchangeably and lovingly to that blessed state which shall satisfy every desire of our immortal natures. "Use this world as not abusing it" (1 Cor. 7:31), but let the love of the soul find permanent anchorage only in the changeless verities of the *eternal* home.

8. *Finally.* One of the most beautiful, instructive, and impressive presentations of what the Church is, and what is the ultimate purpose of her existence, is recorded in Ephesians 5:25-27: "Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it unto Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." We are also taught that the Church is "Christ's body" (Col. 1:24); also, that in the last day she shall stand before the whole universe as the acknowledged bride of Jesus (Rev. 21:9). Yes, in her untainted robes of righteousness she shall be confessed by the Savior as "the Lamb's wife."

As dear then, and as inexpressibly sacred, as are husband and wife to each other must be "the tie that binds" our Lord and Savior Jesus Christ to the Church which He has so lovingly purchased with His own most precious blood. Did we only say "as dear?" We now lift it, as best we can, toward the infinite, by declaring no human language can describe the tenderness of the devotion which the Lamb of God feels for her who shall be interwoven, bye and bye, with His own immortal honor and glory. No one but Himself can measure the love He bears her, and the deep solicitude and unceasing care which He ever exhibits for her, that she may, in robes of fadeless purity and beauty, be prepared for her marriage to such an honored and spotless Bridegroom. We may know that no impurity will ever be wedded to the Redeemer, and that only what has been proven "His own" in this world will ever be "confessed" by Him "before the Father and the holy angels." Of all who shall share in this unspeakably blessed exaltation it may be said, as was said long ago of those faithful ones in Sardis: "They shall walk with me in white, for they are worthy" (Rev. 3:4). Only "worthy" ones—only "worthy" ones—shall partake of these transcendent honors; and hence the requirement that we shall, in this life, "walk worthy of the Lord unto all pleasing" (Col. 1:10), if we would ever be wedded to the riches of His great name and fame.

With what scrupulous, guardian care a husband protects from the breath of slander the sacred body of his beloved wife! With what unmeasured indignation and unquenchable zeal a true brother repels any insinuation of impurity against the body of his own sister! With what righteous persistency and scorn any true woman resents the faintest intimation that she is bodily unchaste! In truth, no husband, no brother, no woman, can be deserving of the name of husband, brother, woman, who would silently receive such an unmerited insult, or fail to experience the keenest grief under the blighting effects of such a ruinous charge.

Again. What more quickly arouses the indignation of a husband, a brother, or any pure and true woman, than such allegations of bodily sinfulness? No husband, by the common consent of the world, nor by the infallible teachings of the Divine Word, is bound even to the wife of his bosom when such a foul spot attaches, as an undeniable fact, to her person; and, in all the world, there is nothing which so quickly impels to the extreme of murder itself as to know some vile wretch has thus corrupted womanly grace and purity. These are facts. Who runs may read, in the unbroken history of men in all ages, and in the deepest convictions of his own soul, that these statements are strictly true; so that, to guard the body of woman from the stain of such disgrace, is everywhere justly recognized as one of the very holiest obligations of man.

We should not forget, then, that the Church of Christ is set forth as a woman, designed to be beautiful, and pure, and fair, through the ages of time, and on through the cycles of eternity. Every principle that is true in regard to the purity and the honor of woman, and the readiness of man, on whom woman depends, to avenge her dishonor, holds good of the Church, the Bride of the Savior of the world. Hence it is that such dreadful threatenings abide in the New Testament against all who would "spot" or "wrinkle" the Church of redeeming grace and love with the sins of this wicked world. Every such person must "receive a just recompense of reward" from the omnipotent Bridegroom at His coming to take the Church finally and perfectly unto Himself, and no punishment can be adequate for such a crime but that which is promised—banishment from the presence of God and the glory of His power into a realm where there shall be weeping and wailing and gnashing of teeth.

We should live continually in a lively recollection of the fact that to love Christ and "the world," to the embrace of the ways of both, is set forth in the Sacred Volume as spiritual adultery. The Church, under such conditions, becomes an adulteress, and as such no power in heaven or in earth can prevent her disgrace. What an unfathomable depth of infamy has been reached by any one in the form of man who marries such a vile creature as a public adulteress in this world! His name becomes the synonym of loathsome, beastly degradation, and his deed is baptized in the inexpressible execrations of all decent people on earth. Think, then, of the infinite and eternal shame of the Son of God, if He, in the presence of an assembled universe, should wed this Great Spiritual Adulteress, she having made for ages the shameful record of living in open wedlock with His greatest enemy—"the world"—while under an engagement bond to him! Who can believe Him capable of such a deed? In the very nature of things, it will never be.

Nor is this overdrawn. It is below the reality of the picture of Christ painted by any one who would even remotely apologize for that unholy alliance between "worldliness" and "the Church" so universally characteristic of Christendom to-day. May God save all His people from the sin of believing, for even an instant, that such a life until death can fall within the tremendous scope of even the abounding mercy of a holy God ever to forgive.

Peter says, "The time is come when judgment must begin at the house of God" (I Pet. 4:17)—precisely the place where in reason and justice it should begin. Beautiful is the scene, at the end of the world, when the pure, white-robed angels from the heavens shall be sent first into the four quarters of the earth to sift "the house of God" of "all that do offend and work iniquity" (Matt. 13:41). With these gathered, "as tares," into "bundles" for the final burning of all the "chaff" of all ages, none will be left but the brightly shining, holy ones who have not only once "washed their robes and made them white in the blood of the Lamb," but have kept them so unto the day of the Savior's coming. These will hail His appearance "in the clouds of heaven," and be worthy of such a sinless One—yes, such as even the pure, strong, glorious, immortal Son of God will honor Himself by welcoming into His most endearing companionship, forever and ever.

The *real* Church of Christ contains no blots whatever. Only

those who are "undefiled," those "whose names are written in the Lamb's book of life," those whose personal purity is akin to the glistening whiteness of the holiness of Heaven, shall ever pass rejoicingly through the gates of that "city which hath foundations, whose builder and maker is God." Hence, when we sing

*"Shall we gather at the river,  
The beautiful, the beautiful river,  
Shall we gather at the river  
That flows from the throne of God,"*

let us continue to sing, as heretofore, from our very hearts,

*"Yes, we will gather at the river"—*

always remembering, however, that it cannot be realized by us, except we shall "keep ourselves unspotted from the world."

The grace of our Lord Jesus Christ be with our spirits! Amen.

J. T. TOOF.

## THE DISTINCTIVE PECULIARITIES OF THE DISCIPLES.

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But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against.--Acts 28:22.

This congregation, whose history I briefly sketched this morning,\* stands connected with one of the most remarkable movements that has occurred since the great apostasy. The rapidity of its growth alone is enough to arrest the attention of every thoughtful observer. The reformation, which was begun in England, by the Wesleys, with such vivifying results, more than a century ago, and which has made its power so felt in this land, is remarkable for the rapidity with which its ranks increased. But statistics will show that rapid as was the growth of that movement, the reformation which was inaugurated in this country in the early part of this century, has been more rapid. For although the famous declaration and address written by Thomas Campbell (then a Presbyterian minister recently come from Scotland), was not published until 1809, and although that stands as the first distinct proposal and call for this reformatory movement, yet we already stand in the front ranks in numerical strength in the United States, according to its latest official census returns; and, in other lands, as England and Australia, there are to be found many devoted to the same plea and movement. These facts I mention, not in the spirit of party pride, but to indicate that the movement is worthy of your thoughtful attention.

I propose to speak with the utmost candor to-night of the distinctive peculiarities of this brotherhood of Christians, known to the world as the Disciples of Christ. For we have peculiarities. If we had none, or if those we have were not matters of deep conviction with us, there could be found no adequate apology for our

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\*This Sermon was preached at the Semi-Centennial Celebration of the Seventh Street Christian Church, Richmond, Virginia, March 5th, 1882. The morning sermon gave a history of the congregation from its organization by Thomas Campbell, in 1832. This article can be had in tract form from the *Central Book Concern*, 180 Elm St., Cincinnati, or from *John Burns*, 717 Olive St., St. Louis. Price 10 cents.

existence as a separate and distinct people. I cheerfully recognize the right of all to know just what these peculiarities are, and why we hold them. And, although these points involve matters of controversy, I will not speak to you in that spirit. I shun controversy. Especially do I shun the *spirit* of controversy. I am aware also of the natural tendency to unduly exalt, in politics, in science, in society, in religion, in everything where men think and differ, those points over which they differ and around which controversy has raged. With us all our peculiarities are our pets. Knowing this weakness of human nature, I stand on guard against it. Before taking up the special points to be considered to-night, I desire most cheerfully and emphatically to recognize a fact too often forgotten when speaking of religious differences; the fact that in many things—yea, in most things—yea, more, in the best things of our common faith and holy religion—all professing Christians are in substantial agreement.

Were you to ask of me one word which would most exactly present the central purpose of the peculiar plea presented by the Disciples, I would give you the deeply significant and broadly comprehensive word *restoration*. For it was their purpose, as they declared in the beginning, and as, without variation, they have continued to declare to the present, to restore to the world in faith, in spirit and in practice, the religion of Christ and his apostles, as found on the pages of the New Testament Scriptures. The originators of this movement did not propose to themselves as their distinct work the re-formation of any existing religious body, or the re-casting of any existing religious creed. They proposed to themselves, and to all who might choose to associate themselves with them in this work, a task no less than restoration. They clearly saw, and from the beginning distinctly recognized, that in order to this, they must ignore and pass back beyond all ecclesiastical councils, with their creeds and confessions, their speculations and controversies, since the days of the apostles, and take up the work just as these inspired men left it. In the study of any movement it is of great importance to understand its purpose; and this I present as *the* purpose of the movement whose peculiarities we are to consider to-night. Our aim is certainly right, and the work proposed is needed. Whatever peculiarities we have arise from an honest effort to realize that aim. We may have erred in some of the de-

tails. The Bible *alone* must decide that. I do not stand here to claim that we have practically, and in all its details, accomplished the end proposed. We are only working toward it.

With these preliminaries, I now proceed to a more detailed statement of distinctive peculiarities, asking for them only a candid consideration in the light of the New Testament Scriptures.

1. *We are peculiar in our plea for C̄ristian union.*

Open your New Testament, and you will find that the church there is a unit. One flock, one body, one spiritual temple, one household, are some of the figures under which we therein find it presented. It was of one mind, and of one heart. But if we look abroad over the Christian world, do we find this true to-day? Leaving out of view, for the present, the larger factions into which it is divided—the Greek, the Papal, and the Protestant—and fixing our eyes upon the last named only, what do we behold? A house divided against itself; a kingdom made weak by internal discord and division. Turning again to the Book, we hear the Saviour, in the very shadow of the cross, praying for all who may believe on him, through the apostolic word, that they be one; we find all divisions deeply deplored; schismatics are sharply censured; not even a Paul, an Apollos, or a Cephas, allowed to be the leader of a party; and sectism branded as a sin so great as to prevent the world's believing in the divine mission of our Saviour. Others may say division is unwise, but in the light of this we say *it is sinful*. And whatever apologies may be made for the present divided state of the religious world, it must be evident to every one that the restoration for which we plead cannot be complete until it can be said again, as Paul said in his day, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."\*

As we study the historic development of this movement, we find its protest against divisions, and its plea for Christian union was its first strongly marked feature. The declaration and address of 1809 was an arraignment of sectism, depicting its evil consequences and its sinful nature, and an earnest call upon ministers and churches to labor for the union of Christians as they were

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\*Ephesians 4:4-5.

united in the beginning. "After considering the divisions in various lights," says Dr. Richardson, in his memoirs of A. Campbell,\* "as hindering the dispensation of the Lord's Supper; spiritual intercourse among Christians; ministerial labors, and the effective exercise of church discipline, as well as tending to promote infidelity, an appeal is made to gospel ministers to become leaders in the endeavor to remedy these evils; and especially is this urged upon those in the United States, as a country happily exempted from the baneful influence of a civil establishment of any particular form of Christianity, and from under the influence of an anti-Christian hierarchy." This movement did not arise from controversy about any particular views of baptism, spiritual influence, or kindred questions mooted at a later date, in the progress of the work. Let this statement be considered emphatic, since the popular idea seems to be that out of such controversy we arose, and that our plea finds its roots in these questions. *The central aim was restoration; the first feature sought to be restored was the union of Christians as in the beginning.*

During the past fifty years a great change has come over the churches and their pulpits over this question of union. Then it was seldom advocated, and was exceedingly unpopular. Now it is one of the most popular of pulpit themes. The change that has taken place concerning this matter has greatly toned down our appearance of peculiarity on this one point. Others now advocate union. Many, recognizing the force of increasing popular feeling against divisions, are striving to show that in the midst of all strife, or rather underlying all existing divisions, there exists an essential unity. These different religious bodies, they tell us, are only so many divisions of one grand army. Here is the light infantry, here the heavy artillery, here the cavalry, here the navy; but all are fighting under one commander and follow one flag. Now, most cheerfully conceding all the unity in doctrine, and in spirit, and in practice, which exists among these hundreds of separate bodies, let us pause to enquire whether the parts of this beautiful figure actually set forth the facts in the case. In the grand army the proper authority has so ordered the division of it, and given, not only the sanction of authority to such division, but also defines the duties

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\*Memoirs of A. Campbell, Vol. I, p. 253.

of each. The right of each division to be what it is, and to do what it does, can be and must be traced up to the head of the entire army. The law that constitutes it an army at all, constitutes it just the army it is. Can this essential point be claimed by the denominations of Christianity to-day? Where has the Great Head of the Church authorized such a division of his body, and in what place do we find him defining the duties of each? Or again, does the mutual support and helpfulness which exists among the armed forces of a nation, find any parallel among these denominational divisions of the church? The cavalry, the infantry, the artillery, the navy exist as separate parts of the force, that it may render more effective service by the support each may render to the others. But, when we speak in harmony with the facts concerning the church, we are compelled to confess, with grief and shame, that, instead of mutual support, much of its strength is worse than wasted in fratricidal strife. Rivalry, contention, excommunication, and anathema, tell the sad story. The figure may be beautiful and rhetorical, but it lacks the important feature of fidelity to facts. I have heard it said again, that it is better for the church to stand like the frowning cliffs of riven rock than to lie like the dead sand of indifference on the barren beach. But, must we confess that our choice is limited to these two conditions? Has it come to pass that the church can live only by rending strife, or lie down in indifference, indolence and death? This is a poor apology for division; that a delusive presentation of a hidden union. These voices are but the dying echoes of the opposition to union which were heard all over the land years ago.

The fact is, the idea of union is becoming more popular as the years pass by. Yet while this is true, the plea for union, which the Disciples present, is still peculiar. They oppose division, not simply as unwise and impolitic, but as *positively sinful*, and to be repented of and forsaken as any other sin. They plead, not simply for an underlying and hidden unity, but for an open and manifest union, such a unity and union that the world may see it and believe, concerning Christ, that God sent him into the world.\* They do not call for a confederation of sects, but labor for the total abolition of sectism. On this point we desire to see produced what is

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\* John 17:21.

advocated in apostolic teaching. There should be no divisions among us.\* This first point is our first peculiarity, historically considered, and is, logically considered, the prominent feature of our plea.

2. *We are peculiar in reference to human names for the children of God and the body of Christ.* We reject all human names. Our reasons for opposing human names are such as these:

First, because they perpetuate party spirit. It is frequently asked, "What's in a name?" I answer, There is in every name what its surroundings and attendant events have put into that name. A time was when there was nothing in the name *Napoleon*, but the daring and sanguinary life he lived who wore that name, the victories that crowned his military exploits, as kings became uncrowned and nations cowered at his feet, has made that name to signify military genius; nothing in the name *Howard*, until John Howard, released from prison in France, and made high sheriff of Bedford, entered upon his work of prison reforms, and continued to prosecute this work of humanity and benevolence, spending more than thirty thousand pounds from his own purse, and traveling over fifty thousand miles through fatigue and danger, made that name the synonym of unselfish benevolence; nothing in the name *Washington*, until by fortitude and bravery, born of devotion to his country in a just cause, our own countrymen made it mean to all the world, Christian patriotism. So it is in reference to party names. There is in them what attendant circumstances and events have placed there. They all have been born of strife and christened with wormwood and gall. The church divides. Party spirit runs high and becomes regnant. A new name is chosen for a new party, and party spirit lies embalmed in that name.

It is almost impossible to adequately describe the hidden potency of these names; they have a sway over human nature which we are slow to acknowledge. Let any one enter a church that wears a different name, and announce himself by his denominational name, and if recognition be accorded him it will be formal rather than fraternal. There are pulpits from which I am practically excluded, but into which I would be cordially invited *with*

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\* 1 Corinthians 1:10.

*the very message I now deliver*, if only I would assume their party name. There are churches from whose communion table I am excluded, but to which I would receive a fraternal welcome should I simply assume their denominational name. These are facts. I give them as samples of many more. They show something of what there is in a name, and how party names perpetuate party spirit.

Secondly, we reject them because it is impossible to find a human name which all Christians would consent to wear. That is, you cannot unite all the children of God under any existing denominational name. Take the most honored of these names—names worn by some of the most saintly of earth—as Methodist, Baptist, Presbyterian, Episcopal, Lutheran—names like these, and can you suppose for one moment, that all Christians could be induced to unite under any one of them? Moreover, would it be right if they could? *Yet union is right, and division is sinful.* If we labor for restoration, we must labor for union; if we labor wisely for union, we must, so far as name is concerned, take only that which all can consent to wear without wounding of conscience; if we take only that which all can consent to wear without wounding of conscience, we must take only what inspiration sanctions, we must reject all human names for the children of God and the body of Christ.

Third, we reject them because we hold it quite enough to be simply a Christian. But, if you are only a Christian, why do you need more than that name to tell what you are? If you are a Christian, and something besides, then whatever that is you are besides, for that you need some name besides. If you aim to be a modern modified Christian, rather than such as were made under inspired teaching, you should have some name to fitly set forth that fact to the world. But, if you aim to be simply a Christian, then you need no other title than some one found in the Book to set forth that fact. *We hold it is quite enough to be simply a Christian.* We use all revealed truth, all ordinances, all means of grace to make men such, and to develop them in Christian character. We do not desire them to be other than this, and so we reject all human names.

Fourth, we reject them as dishonoring to Christ. His is the

worthy name by which they were called in the beginning.\* For him the whole family in heaven and in earth is named.† To us he is all in all. He has washed us in his blood, and we have been espoused‡ to him. The church is his bride, the Lamb's wife.§ Christ is called the bridegroom.|| The wife should wear the name of her husband, and it would be held by the world as dishonoring him, should she wear the name of one of his servants, however faithful that servant might be to him, or that of a friend, how devoted soever his friendship may be. In the church at Corinth they were sharply rebuked for saying, "I am of Paul; and I of Apollos; and I of Cephas."1 Although two of these were chosen apostles, and the other an eloquent man and mighty in the Scriptures.2 "Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?"3 are the questions with which he expresses his reprehension of such a course, and his amazement. Take the names of any in later times, eminent for their devotion and services, and with equal justice may these questions be propounded to the churches wearing their names. It is no reflection upon them or their worth to refuse to be called by their names, but to wear them is a dishonor to Christ, although not so intended.

For this reason we have refused with an earnestness and persistency which are a perplexity to some, to wear the name of Campbell. Our refusal to be called Campbellites is grounded on principle. We cannot consistently consent—we *will not* consent—to wear the name of any man. To do so would be to sacrifice a fundamental principle. It would be a practical abandonment of the work upon which we have entered. "But," it is objected, "your exclusive appropriation of the name Christian implies that, in your opinion, there are no Christians in the world except yourselves." In this objection there would be force if we really aimed at an *exclusive* appropriation of this name. But this exclusiveness is not in our claim. We distinctly teach that there are most excellent Christians who are not enrolled with us. Were this not true, pray why should we plead for the union of Christians? We are united, and, if we did not believe there are Christians in the world outside of our ranks, our plea would be senseless and ab-

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\* James 2:7. † Eph. 3:14-15. ‡ 2 Cor. 11:2. § Rev. 21:9. || Mark 2:19-20.  
 1 1 Corinthians 1:12. 2 Acts 18:24. 3 1 Corinthians 1:13.

surd. The point in which we are peculiar is simply this—we *persistently reject all human names*. We rejoice that there are so many devout Christians in the world, and we call upon them to abandon all party names, and be content to be known by those names only which we find in the New Testament.

3. *We are peculiar in our rejection of human creeds and books of discipline, for the faith and government of the church.*

The claim of Protestantism is, that it takes only the Bible as its rule of faith and practice. As has been tersely and strongly put, "the Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." And yet the parties into which Protestantism is divided practically nullify this high claim by adding creeds of their own construction. We reject all man-made creeds, and for such reasons as the following:

First, because we believe the Bible *alone* is sufficient. We hold the sacred Scriptures as given of God to meet all the purposes of a guide to our faith, a rule for our life, and law for the government and discipline of the church. As Paul has said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."\* What more can we ask than is here claimed for the Scriptures? They are profitable for doctrine; this covers the whole ground of truth needed to make us wise unto salvation. They are profitable for reproof; that is, they are sufficient to silence heresy. They are profitable for correction; no other book of discipline is needed. They are profitable for instruction in righteousness; in them may be found all that we need for development in righteousness and personal holiness. This, remember, is God's own estimate of his Word, and his description of its purpose and use. We say it is enough. We, hence, reject all other books of faith and discipline.

Moreover, we claim that to prepare and issue any other book, as binding on the faith and practice of the children of God, is a *very grave* mistake. It not only implies that the Scriptures *alone* do not thoroughly furnish the man of God for the important matters specified, but the man-made creed is a step toward

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\* 2 Timothy 3:16-17.

apostasy. As another has illustrated—"Compare this with a well-known feature in the Roman apostasy. The Bible declares there is one Mediator between God and man, and that there is salvation in none other; that his blood cleanseth us from all sin. What, in this cardinal point, is the very gist of Roman apostasy? Denying Christ? No. Denying that he is the Mediator? No. What then? She adds other mediators—the virgin and the saints. This is recognized by all Protestants as the very essence of her apostasy on this point. But, men and brethren, I submit to you whether the case in hand be not precisely parallel. God declares that the man of God who sincerely receives and adopts the Bible, is *perfect* for certain specified purposes. But the creed-makers declare that the man of God who sincerely receives and adopts the Bible and *this* creed is perfect for the same specified purposes." Rome adds mediators to the one Mediator appointed of God; creed-makers add creeds to the one Book given of God. We reject not only the added mediators, but added creeds. The Bible alone is sufficient.

Secondly, we reject them, because they make speculations and opinions matters of faith. Every creed has risen out of controversy. Its chief purpose has been to define the position on these controverted points of those who subscribe to it. Almost any one of the many creeds now in existence would serve as an illustration of this point. They are full of speculative, philosophical, metaphysical, untaught questions. They undertake to define exactly what we are to believe about the many questions which cluster around the doctrine of the Trinity, the fall of man, free will, divine decrees, irresistible grace, miraculous regeneration, &c., &c., &c. Fine-spun, hair-splitting distinctions are foisted into articles of faith. Do you ever read any of these creeds? You will find what I say is the simple truth. Take the Athanasian as an illustration. I will read you only the first paragraph:

"Whosoever will be saved, before all things it is necessary that he hold the Catholic faith," (*not the Roman Catholic*); "which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, and of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost; the Father uncreate, the Son uncreate, the

Holy Ghost uncreate; the Father incomprehensible, the Son incomprehensible; the Father eternal, the Son eternal, the Holy Ghost eternal; and yet they are not three eternal, but one eternal; as also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God; yet there are not three Gods, but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord; and yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods, or three Lords."

I might read more of this which is gravely set forth as essential to the faith that saves; but, should I continue to the end, I fear you would feel so bewildered as to need a directory to show you the way out of church. I give you this as a sample. Every question about which men have differed, every fine distinction of which schoolmen have dreamed and disputed, every point of controversy that has risen and agitated the body of Christ, has been lifted into an article of faith. The natural tendency of controversy is to magnify into undue proportion the points involved. But, every man-made creed of Christendom has either risen directly or indirectly out of a religious controversy. It is, therefore, but the outgrowth of a natural law that they foist speculation and matters of opinion into articles of faith.

There are other reasons which I cannot take the time to elaborate; such as these: No man, no body of men, *has the right* to say what faith is essential. That prerogative belongs to God only. Creeds, of man's composition, *are useless*. For if they contain more than is in the Bible, they contain too much; if they contain less than is in the Bible, they contain too little; if they contain only what is in the Bible, they are wholly useless. And, finally, time has demonstrated that instead of their being bonds of union they *are schismatical* in their tendency. We seek to avoid speculations on untaught questions. We hold that they gender strife. The silence of the Bible is to be respected as much as its revelations. "Infinite wisdom was required as much to determine of what men should be ignorant as what men should know. Indeed, since, in regard to all matters connected with the unseen spiritual world, man is dependent upon Divine revelation, the limits of that revelation must necessarily mark out also the domain of human

ignorance, as the shores of a continent become the boundaries of a trackless and unfathomed ocean." Out of this view there have arisen among us such maxims as these: "Where the Bible speaks, we will speak; where the Bible is silent, we will be silent," and "Bible names for Bible things, and Bible thoughts in Bible terms."

4. *We are somewhat peculiar in our division of the Bible, and the exclusive authority we ascribe to the New Testament.* That you may understand our position on this entire question, I submit these points. First, We hold and teach, as others, the *inspiration* of the entire Bible. We believe that in olden times "Holy men of God spake as they were moved by the Holy Spirit." Second, We hold the New Testament *only* as a *book of authority* to us. "God, who at sundry times, and in divers manners, spake unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son."\* Third, We hold that the Old Testament was a book of authority to the Jews, but that with the establishment of the new covenant, of which Christ is Mediator, the old covenant closed and the *authority* of its book gave way to the authority of the Scriptures of the new covenant.† Fourth, We believe that the Old Testament is necessary for *our understanding* of the New, and that it contains, for us, many examples of faith and godliness, and lessons in personal holiness. In the declaration and address of 1809 may be found this proposition, submitted along with others, looking toward restoration and union.

"That although the Scriptures of the Old and the New Testaments are inseparably connected, making together but one perfect and entire revelation of the Divine will for the edification and salvation of the church, and, therefore, in that respect cannot be separated; yet, as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, government and discipline of the New Testament church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline and government of the Old Testament church and the particular duties of its members."

Very early in our movement the broad distinction between the law and the gospel, as held and taught by the Disciples, at-

\*Hebrews 1:1-2.

†Hebrews 8:6-13; 2 Corinthians 3:6-11; Romans 8:2-3; 6:14; Galatians 3:24.

tracted attention and aroused hostility. For a while the Campbells were connected with the Redstone Baptist Association. At the meeting of this Association in 1816, Alexander Campbell preached his famous sermon on *The Law and the Gospel*, from Romans 8:3, which created such a stir among the members of the Association that they were compelled to withdraw for the sake of peace. With us Christianity is not a modified form of Judaism; the gospel is not an appendix to the law; no precept of the old covenant as such is binding upon us. If a precept in that covenant is binding upon us, it is because it has been re-enacted and promulgated in the New. With many precepts this is true—they are found in both. But the authority which binds them upon us is found in the New. Just as many of our present civil laws were laws for the colonies when under the British crown. But these laws are now binding upon the American citizen, because they have been re-enacted and promulgated in our new Constitution, and form a part of American law. The old law, described as "the handwriting of ordinances," Christ nailed to the cross.\* The "ministration of death, written and engraven in stones," and given to the Jews by Moses, their mediator, Paul declares has been done away.† We do not send sinners to Sinai now to hear the thunderings of that law. We do not direct them to the Psalms of David, or to the utterances of the Jewish prophets to find peace. The New Testament alone is our guide to the enquiring sinner, and our law to the believing saint. The gospel testimony is given to produce saving faith;‡ the Acts of Apostles shows how men and women were made Christians under the preaching of inspired men; the epistles give directions in practical life, for individual Christians, and instructions to churches as such, while the book of Revelation is a highly symbolic description of things which were shortly to come to pass.

We are not under law, but under grace.§ The law was for a nation only; the gospel is for the world. The law was never of authority to any but a Jew, either by birth or by purchase. It was never given to us. It was provisional and preparatory. When the new covenant was given the old one was removed. The new found its formal beginning and its first authoritative announce-

\*Colossians 2:14. †2 Corinthians 3:7-11. ‡John 20:30,31. §Romans 6:14.

ment on the ever-memorable Pentecost which followed Christ's ascension. From that point we go forward to find the question of salvation from sin through the merits of his blood answered. We do not send sinners to a dead covenant to find life. With us the New Testament only is a *book of authority*, and we follow this fundamental fact to its legitimate conclusions.

5. *We are peculiar in the position we give to the Messiahship and the divine Sonship of Jesus.* With all who are known as evangelical, we hold that Jesus of Nazareth is the Messiah long promised by Jewish prophets, and that he is the only-begotten Son of God. But with us this is not *an* article of faith, standing on a plane with others, but it is *the* article of faith in the Christian system. In the records of the work of apostles and evangelists we find it treated as *the problem* of the gospel. They turned all testimony to the support of the proposition—Jesus is the Christ, the Son of the Living God. John recorded his wonderful words, and preserved an account of the miraculous signs he wrought that this might be demonstrated.\* The belief of this is saving faith, according to his statement. Upon this Christ built his church.† As every system centers in some fact or doctrine, as every organization among men must have some cornerstone in common thought and faith, so in the system revealed in the New Testament and the church built by Christ and called his own. It was this which in the beginning men were required to believe and to confess before they were baptized.‡ Properly speaking, this constitutes *the* Christian confession of faith. We lift it above all other things, it is pre-eminent above all other teaching. We sweep away all speculations, and place the fact of the Messiahship and the divine Sonship of Jesus in their stead, as the one thing to be believed. As the definition of the circle in geometry embraces within itself every proposition afterward deduced and demonstrated in the further prosecution of that study, so there lies enwrapped in this brief proposition all revealed truth. Our after-growth in knowledge is but an enlargement of our conception of this pregnant proposition. The emphasis we place upon it, the position we assign it, the use we make of it, constitute one of our peculiarities.

6. *In reference to spiritual influence in conversion, we are peculiar.* To correct a popular mistake, I desire to state, with all

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\*John 20:30-31.

†Matthew 16:15-18.

‡Acts 8:36-38.

possible clearness, that we believe in the existence, the personality, the divinity of the Holy Spirit. We believe that he is the author of our conversion. We teach that he is the abiding comforter, and that he dwells in Christians. But we repudiate all theories of direct spiritual influence exerted, independent of the word of God, upon sinners, to make them Christians. Others teach the absolute need of this direct agency, and work to enable the sinner to believe, to repent, and to obey the commandments of God. We reject this, and with it all theories of human depravity which render it necessary. We hold that no special divine influence, super-added to the word to energize it, is either needed or promised. We believe that the Word faithfully preached produces faith, and that where it fails to do so, the fault is in man, in the quality and condition of the soil, not in the lack of energy or spiritual force in the seed. Paul says faith comes by hearing the Word of God.\* When Paul and his companions entered the synagogue in Iconium, they so spake the Word of the Lord that a great multitude of both Jews and Greeks believed.† If it be impossible for man to believe unless there be exerted over him some subtle influence to make him believe, where is there ground for any moral quality in faith, or any just ground of condemnation for not believing? Yet our Saviour says, "He that believeth not shall be damned."‡ Nor does any man need some subtle power, independent of that which dwells in God's Word, to enable him to repent and turn. God calls him to turn. Then, he has the power. He demands repentance. Then, man can repent. The revelation of the fearful consequences of sin, the marvelous goodness of God, the pathetic pleadings of the cross, are to lead men to repentance and reformation of life. He needs no magic power to enable him to bow down in humble, filial obedience. The call of God runs upon the supposition, from first to last, that man can heed the call and be saved. He treats man as a rational, responsible, free, moral agent. The word he sends to us is the word of the Spirit. He is the great revealer. He works on sinners, so far as we know, only through the word. Christ, in speaking of the coming of the spirit, says distinctly, "Whom the world cannot receive."§ We, therefore, in rejecting these theories, of necessity reject the anxious seat, with all that belongs to the anxious seat

\*Romans 10:17.

†Ac's 14:1.

‡Mark 16:16.

§John 14:17.

system. We teach men that they are able to hear, to believe, to repent, to obey, and so, to be saved. Perhaps no point, of all that is peculiar to us, has given greater offense than this. And, yet, it is a necessary result of our fundamental principle, and is in perfect accord with apostolic practice in preaching. Where do you find an apostle teaching men of this inability? Where do you find them inviting them to come forward to be prayed for, that they may be converted? Where do we find an inspired preacher closing a meeting with many seeking? These are modern things. They spring from modern theories of man's necessity. Worse still, these theories are often mischievous in their consequences. The word is the seed of the kingdom; it converts the soul; it imparts life; it is God's power to save.\* We reject all theories which make his word a dead letter, and that teach sinners to expect and await some special spiritual quickening power apart from it.

7. *We are peculiar in our teachings concerning the DESIGN of Christian baptism.* But, perhaps not so peculiar as many suppose. There seems to be an idea quite common that the one great and overshadowing peculiarity of the Disciples lies just here. I suppose I would not exaggerate were I to say that if the masses outside of our membership were asked to state the peculiarities of the Disciples, a majority would state that their first and chief peculiarity is concerning the *design* of baptism. Yet, in doing so, they would do us an injustice. For, neither in point of time, nor in degree of importance, is this chief. Our peculiarity concerning this ordinance is the out-growth and an after-development of our central and fundamental peculiarity, which, as already stated, is restoration.

To correct a common but gross misconception, let me say, *we do not believe in what is popularly understood by the phrase "baptismal regeneration."* We attach no mystic, magic virtue to the baptismal waters, or to the act of obedience in this ordinance. We do not teach a water salvation. So far from this, we teach, with a clearness and constancy, which it seems should have made such a mistake impossible, that unless this ordinance is, in each case, preceded by a heart-felt faith, and a genuine repentance, it is not worthy the name of Christian baptism. Or, as Mr. Campbell

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\*Romans 1:16.

put it in his debate with Dr. Rice, "I have said a thousand times, that if a person were to be immersed twice seven times in the Jordan for the remission of sins, or for the reception of the Holy Spirit, it would avail nothing more than the wetting the face of a babe, *unless his heart is changed by the Word and Spirit of God.*"\*

Our peculiarity is this: We teach that, according to the Scriptures, baptism is for the remission of sins. Or, to elaborate the statement, we teach that baptism is one of three divinely-appointed conditions upon which God promises to forgive an alien's sins. You will do us a favor by remembering this statement, and thinking it carefully over, item by item. You will see that we do not place baptism by itself. Faith and repentance go with it and before it. You will see that it is not held as a *cause* of forgiveness, but a *condition*. It has no *essential* connection with pardon, but stands related to it only by virtue of a divine appointment. We do not say God cannot forgive without it. We speak only of what is promised. It is not a condition upon which hangs the promise of pardon to any but to aliens. The Christian finds forgiveness through repentance, confession and prayer.

Is it, then, a divinely-appointed condition, upon which God promises the forgiveness of the alien's sins? This is clearly a question of fact. To the law and to the testimony for some of the reasons for our teaching. I can give only a few passages to answer the question, has God placed baptism before the promise of present salvation or forgiveness?

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 15, 16.

On what two things does salvation here depend? Is baptism one of them?

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii:38.

What two things did Peter command his audience to do? Did he command them to do these two things *for* remission of sins? Is baptism one of the things commanded?

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\*Campbell and Rice debate, p. 544.

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii:16.

What did Ananias command Paul to do? Did he command him to wash away his sins? In what act?

"For as many of you as have been baptized into Christ have put on Christ."—Gal. iii:27.

How does Paul here say we enter into Christ, or put on Christ? Is there promise of forgiveness outside of Christ? I give these passages only to indicate the tendency of the testimony of the Scriptures, and to show something of the ground of our teaching on this point.

8. *In reference to the subjects of baptism, or the persons who are scripturally qualified for baptism, we are peculiar.* For, while we are in general accord with all Baptist Bodies in practicing believer's baptism only, we differ from them in this: We do not demand the narration of an experience; we do not require them to spend a season in seeking; we do not require them to say they believe they are already forgiven; we do not require them to come before the church to be voted upon. None of these things were required in New Testament times, and we do not require them now. As then, so now, heart-felt faith in Christ, with a genuine repentance of sin, is enough. As an indication that Christ, publicly confessed, was, and therefore still is, sufficient, we find that in the great commission it reads, faith first, then baptism; in the cases recorded, as occurring under inspired preaching, like Paul to the jailer,\* and Philip to the eunuch,† it was heart-felt faith in Christ, confessed, and then baptism without delay, and then rejoicing.

If it be objected that this makes access to this ordinance too easy by not hedging it in with sufficient restrictions, our answer is: first, perhaps it is not so easy as you suppose. We require a heart-felt faith and a genuine repentance. Secondly, what right have we to hedge it in by restrictions which our Lord, who gave it, has not seen fit to place around it? If it be said that the simple confession required is not enough to keep out heretics and false teachers who may desire to come in, we answer, it was not enough to do that in apostolic times, for Paul says false brethren had come

\*Acts 16:30-34.

†Act: 8:35-39.

into the Galatian churches in his time,\* and yet *they* did not endeavor to prevent this by the imposition of more stringent conditions, but continued to practice this simple confession of faith. Should it be objected further, that hypocrites can make this confession and so come in, we reply, so can hypocrites give in most glowing experiences, or meet the requirements of the most rigid conditions you may see fit to impose, provided they are determined to deceive. Would it not be well to reflect also that in your zeal to keep out all these of whom you have spoken, there is danger of imposing conditions, which would be stumbling-stones and hindrances in the way of some honest souls whom the Lord would receive? I think we have kept quite as clear of these objectionable characters as others, and it is certainly well not to be wise above what is written.

9. I come now to consider the last point in our peculiarities. *In at least two things, concerning the Lord's Supper, we are peculiar.* First, in its weekly observance. We teach that the Lord's Supper should be observed each Lord's Day. The Christians in the beginning certainly met on the first day of each week. We learn that one purpose—if not *the* purpose of their meeting—was to break bread.† This was a part of their regular worship on the first day. The day which was set apart to commemorate the resurrection of our Saviour, found also spread in the midst of the Disciples the table on which were the memorials of his sacrificial death. It should be so now. While in this we are not in accord with any religious body known to me, we are in perfect accord, in theory if not in practice, with such great reformers and leaders as Calvin and Wesley, and a host of others.

Second, our position on the question of close communion is peculiar. We hold that the Supper is simply and only a *memorial* feast. We emphasize and exalt the *memorial* idea to the exclusion of every other which has, in the course of time, attached itself to this observance. "*Do this in memory of me.*" This is the full explanation of the divine import of this simple and sacred observance. We eat, and drink, and worship as we remember our suffering Saviour. We do not partake of the emblems to signify our indorsation of others who may choose to partake at the same time. Paul says, "Let a man examine himself, and so let him eat

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\*Gal. 2:4

† Acts 20:7.

of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself."\* Fix clearly in your mind the idea that it is *simply* a memorial feast, and you will be prepared to understand me when I say that the Disciples are neither open-communionists nor close-communionists. In this view it is no more reasonable to speak of *open* or *close*, in connection with the Lord's Supper, than it would be in connection with singing, prayer, or the contribution. These are the acts of worship in which Christians unite, but who thinks of raising such questions about them?

And, now, that you have listened patiently to this statement of our peculiarities, presented, I humbly trust, in none other than a Christian spirit, I take the liberty of asking you, in the same spirit, what you think of them. "Not exactly the points that current reports present," do you reply? Well, that may be, but I do not think I overstep the bounds of modesty in claiming that what I say on these matters is worthy of more weight with you than that which Madame Rumor may present. I have enjoyed the best possible opportunities of knowing exactly what the Disciples believe and teach. I was born among the Disciples; my venerable father is a preacher among them of nearly fifty years standing; I have been brought up on their literature, and I attended their largest school; I know their leading men throughout this entire land. I now candidly present this as their views upon the points involved. "Well," says another, "the points in which you are peculiar are neither so numerous, nor are they so great as I expected to hear." I am glad of that. I do sincerely regret that there exists any necessity for our being peculiar on any point. I love to think of those things in which we all agree, rather than of those in which we differ. I rejoice that the changes which have taken place in the religious world during the last half-century have caused these points to appear less peculiar than formerly they did. For one, I rejoice in the general drift of religious thought. I hope for a better day. But, in the meantime, could you advise us to relinquish our position and abandon our work? Is not our aim worthy of zealous endeavor? Would it not be better for a divided religious world to go back to the unity of the beginning, casting aside all creeds but the Bible and all names but Christ's? Is it not true

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\* 1 Corinthians 11:28-29.

that the New Testament alone is the book of authority for the Church of Christ and for its members? Would it not be better to sweep speculations and dogmas away by giving to the doctrine of the Messiahship and divine Sonship of Jesus the place it occupied at first? Would it not be a gain to truth, at least, if we would attach to the ordinances of Baptism and the Lord's Supper the significance which their Author gave them? And, would not we come nearer to primitive preaching and practice if, instead of teaching men to look for strange sights and sounds, and mysterious and inexplicable spiritual influences, we should exalt the word of the Lord as the faith-giving and converting and saving power of God?

But, if you are not able to agree with me in these matters, I sincerely trust you may cheerfully and heartily agree with me to exercise that Christian charity which will not allow our differences to kindle into animosity; that you will join with me in praying for the peace and prosperity of all them that love our Lord Jesus in sincerity; and, that we will renew our prayerful study of the sacred volume, hoping for the time when we may see eye to eye, and face to face. The Lord hasten that day. Amen.

J. Z. TYLER.

## THE FOREKNOWLEDGE OF GOD.

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That God *knows* all things past, present, and to come, is a proposition that but few will deny who have a supreme regard for the authority of the Bible, and a just conception of the attributes of the Almighty Father.

He "knows the end from the beginning," and the "eyes of the Lord are in every place, beholding the evil and the good." He takes cognizance of all things, beings and events in the Universe; and "will bring every work into judgment, with every secret thing whether it be good or bad." If this be not so, how can He judge the world in righteousness? To judge all he must know all.

Some few, indeed, have assumed the position that God has the power of *forgetting* as well as *remembering*; and that He can dismiss from His mind, in an absolute sense, whatever He pleases, "remembering it no more forever." That He will blot out the sins of His people, and "remember them *against* them no more forever," is true; but that He can or will become utterly oblivious to the fact of their having sinned, finds no authority in His word. I conclude, then, that God knows all things, remembers all things, and that He will judge and award accordingly. On this point there should be no controversy. It appears to me that this is a truth which should stand undoubted and unchallenged. But, I may add, in the same sense in which He is said "to forget," He is said not to "hear," not to "see," and not to "know." He "forgets" when He remembers our sins *against* us no more; He does "not hear" when He refuses to *hearken* or to answer; He does "not see" when He is said to "shut His eyes against" us; and He does "not know" when He fails to *approve*.

But going back to the beginning of things, and looking forward through the centuries and ages, a new question arises in the mind: *Do events occur BECAUSE God foreknows they may or will occur? Or, Does He foreknow them BECAUSE they will occur?* In other words, is His foreknowledge the cause of their occurrence—do these events and God's foreknowledge sustain the relation of

*cause and effect?* If this be so, then all events, no matter what their character, depend for their existence upon God's foreknowledge; and His foreknowledge being their cause, nothing could occur otherwise than this cause-producing power may direct.

This view of the subject makes God the primal or moving cause of every human action, good and bad, and shifts all the responsibility of right or wrong doing from man to God.

But there is another view of this question, believed to be in perfect harmony with God's foreknowledge and man's free-agency; one which places the responsibility of right or wrong action on man, and renders him accountable to his Maker for all "the deeds done in the body." Of course, so far as God *purposes* to do, that purpose or predetermination must be considered as the *cause* of the events which follow. That is, God foreknows what He *wills* or *purposes* to do; and the events which follow are of the nature of *effects* flowing from the foregoing *cause*. To illustrate: God foreknew that man *would* fall; but His foreknowledge of that event did not *cause* him to fall; but, foreseeing his fall as the result of his own volition, He predetermined in His mercy to provide a remedy for its *consequences*—the results of man's own voluntary and rash act. But some may ask, Why did not God provide against the sin itself, rather than its consequences? Simply because to have done so, man must have been deprived of the power of choice, or the voluntary exercise of that volition with which his Maker had endowed him. It follows, then, so far as human action is concerned with reference to vice and virtue, good and evil, obedience and disobedience, the case is different. God foresees what man, acting under the influence of his own volition, *will do*; but His knowledge in this case is not to be regarded in the light of a *cause*, but as an *effect*. God foresees that men will sin, and therefore He foreknows it. But they do not sin because He foreknows it; but He foreknows it because they will sin. Hence they are responsible for what they do, and cannot charge God in any sense with wrong actions voluntarily performed. Responsibility and volition go together. Man must be free to act, or responsibility ceases. Man is not a machine, having no will, no option or choice. This would place him in the position of a stock or stone. It is impossible to conceive of a moral and intellectual being with no option or power of choice. Destroy this element in man, and the declar-

ation that he was made in the image of God becomes void; and he at once sustains the same relation to virtue and vice as the inanimate dust on which we tread. The very existence of moral or divine law, pre-supposes an independent and self-acting volition—the choice of good or evil, life or death. Hence I conclude that, the foreknowledge of God does not in any way affect the responsibility of man; but that in doing right or wrong he acts under the impulses and motives of his own free-will; and that “God will bring him into judgment for every work and every secret thing, whether it be good or bad.”

“The secret things belong unto the Lord our God; but those which are revealed belong unto us and to our children forever, that we may do all the words of His law.” Deut. xxix:29.

All the knowledge and fore-knowledge of God, with which we are practically concerned, or of which we can know anything, *is revealed*. Of that which is not revealed we can know nothing, nor is it to our interest to know it, for otherwise God would have revealed it. God’s revelation is the *ultima thule* of human knowledge in that direction, and he who is wise above what is written, is wise in his own conceit.

The prophet Amos says: “Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.” Chap. iii:7. God in His word has made known to the children of men what *He will do*, and often pointed out the agents by which He will do it. He has also often revealed prophetically what men, acting freely of their own will, would do; and all these things were matters of His fore-knowledge. God takes cognizance of all actions, voluntary and involuntary, whether caused by Himself, or the result of man’s own free volition. All the fore-knowledge of God, with which men are concerned, is made known in His word. And this term, as used in the Scriptures, is never applied to *unwritten knowledge*. The fore-knowledge of God, of which we read in the Scriptures, is *prophetic* knowledge.

In Acts ii, 23, we read: “Him (Christ) being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain.” Let us analyse this text and the *pivot* words it contains. We have, first, the word “determinate,” fixed, positive, not uncertain, specific. Then we have the word “counsel.” The counsel spoken of is *God’s*, and

hence must be a matter of revelation, as He does nothing except He reveal it to His servants the prophets. God says by Solomon: "But ye have set at naught all my *counsel*, and would none of my reproof." Prov. 1:25. David says: "Thou shalt guide me with thy *counsel*, and afterward receive me to thy glory." Ps. lxxiii:24. "But the Pharisees and lawyers rejected the *counsel* of God against themselves," &c. Luke vii:30.

Paul said to the elders at Ephesus: "For I have not shunned to declare unto you all the *counsel* of God." Acts xx:27.

The counsel of God, then, is in the word of God; it is revealed to us by prophets and apostles; and if we wish to know what that counsel is, we must search the Scriptures to find it.

The term *fore-knowledge* now remains to be considered. *Γινῶσις* is knowledge, and *πρόγνῳσις* is fore-knowledge. The term know, first, means to have a knowledge of, to be acquainted with; and, secondly, to *approve*. "The Lord knoweth them that are His," says Paul. Again: Christ will command certain characters to "depart, for I never knew you." But he certainly has a knowledge of all men, saints and sinners; and hence He does not use the term know in the sense of *approving* or acknowledging them as His. And so the term *πρόγνῳσις* means, first, to know or have knowledge of beforehand; secondly, to *approve* prospectively or prophetically; and, thirdly, to *make known*, to foretell. This will be evident when we consider that, from *πρόγνῳσις* we have prognosticate, which means to foretell; so that in the very word *πρόγνῳσις* we have the idea of making known, foretelling or predicting. And when Peter says Christ was delivered by the determinate counsel and fore-knowledge of God, he simply declares that God had voluntarily, according to His purpose, as made known by the prophets, given up His only Son to make an atonement for the sins of the world; and that Jesus had voluntarily surrendered Himself into the hands of his enemies to be crucified and slain, and that, too, by *wicked* hands; and that all these things had been foretold by the prophets who spake as they were moved by the Holy Spirit. Nothing happened to Jesus, from His birth to His resurrection, which had not been predicted by the prophets. And hence He said; "All things must be fulfilled which are *written* in the law of Moses, and in the Prophets, and in the Psalms, *concerning me*." Luke xxiv:44. Again: "Thus it is *written*, and

thus it behooved Christ to suffer, and to rise from the dead the third day," &c. (V. 46.) And Paul, in 1 Cor. 15th chapter says all these things were "according to the Scriptures." Peter quotes from the 2nd Psalm: "Why do the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ." And all "for to do whatsoever thy hands and thy *counsel* determined *before* to be done." Acts iv:25-28.

God had foretold what they would do, and they did voluntarily the very things the prophets had predicted. "All the prophets from Samuel, and those that follow after, as many as have spoken, have likewise *foretold* of these days." They are "things which God hath spoken by the mouth of all His holy prophets *since the world began*." "For David," says Peter, "speaketh concerning him, I *foresaw* the Lord always before my face," &c. Again: "He (David) *seeing this before*, spake of the resurrection of Christ." To *foresee* is to foreknow, and this *foreseeing* is spoken of the Scripture itself: "And the Scripture, *foreseeing* that God would justify the heathen through faith, *preached before* the gospel unto Abraham—In thee and in thy seed, shall all nations be blessed."

The prophetic scriptures, then, are said to *foresec*, and to *preach before* or prophetically—by promise; and this is God's fore-knowledge. We might collect all the *prophetic writings* together, and label them—THE BOOK OF GOD'S FOREKNOWLEDGE.

But while this is true, God's foreknowledge has become *our knowledge*; and, with reference to the future, our foreknowledge also. God's foreknowledge not only had reference to the birth, life, miracles, sufferings, death, burial and resurrection of Christ; but in its mighty sweep it takes in nations, tribes, kingdoms, empires, thrones, and the events of all coming ages! *And yet man is free*. God predicts what he *will* do, but does not interfere with his choice of good or evil; and hence, the Jews and Gentiles "with wicked hands" crucified the Lord Jesus Christ, He voluntarily submitting Himself to their prejudice, malice and hatred, when at the same time He could have called to His aid "more than twelve legions of angels." He voluntarily surrendered His life. No man took it from Him. He had power to lay it down, and power to take it again. But still His enemies were none the less guilty. They were murderers at heart, and with wicked and blood stained hands crucified the Lord of Glory.

That the terms know and foreknow often mean to approve and acknowledge, as well as to foretell or make known, is further evident from many Scriptures. God says by Hosea of Israel: "They have set up kings, but not by me; they have made princes, and *I knew it not*," &c. vii:4. God did not *approve* of the choice they made. There are other passages to which the Bible student can refer at his leisure. Indeed, while God knows all things, He sometimes speaks as though He did not; and seemingly reserves His judgment until an examination is made. Hence, with reference to Sodom and Gomorrah, He said to Abraham: "Shall I *hide* from Abraham that thing which I do?" This term "hide" evinces His knowledge of the moral condition of these unfortunate cities, and of His purpose with reference to them; and yet he says: "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, *I will go down now, and see whether they have done altogether according to the cry of it*, which is come unto me; and *if not, I will know*." Gen. xviii:17-21. Here God speaks as if in doubt, and proposes to investigate the true condition of things before pronouncing a final sentence. But in all this He accommodates Himself to the administration of affairs in human courts, where the person charged with crime is arraigned, the witnesses examined, and, after an impartial hearing, a righteous sentence is pronounced. In the divine government, *retributive* justice may not require this process of order and law, but God's *administrative* justice demands it. Punishment is *retributive* with reference to the sinner, but *administrative* with reference to God's universal government.

God's dealings with men must not only be just in themselves, but, also, in the eyes of all His intelligent creatures in the universe. Hence, Abraham, in pleading for Sodom, says: "Shall not the Judge of all the earth do right?" And God promises—"If I find fifty, if I find forty-five, if I find thirty, if I find twenty, if I find ten righteous persons there, I will not destroy the city." See with what great care Jehovah seeks to impress upon Abraham the impartiality and justice of His course! He knew all before, but Abraham did not, and God intends that "the father of the faithful" shall know that "the Judge of all the earth will do right." And in harmony with both God's retributive and administrative justice, what formality attaches to the scenes of the final judgment of the world!

All God's promises and threatenings are conditional, and these are always expressed or implied. As an illustration of this truth, in connection with God's foreknowledge, I refer to the case of David when fleeing from Saul. David had fled to Keilah, and Saul had heard of it; so David enquires of the Lord: "Will the men of Keilah deliver me up into his hands? Will Saul come down as thy servant hath heard?" The Lord answered David: "Saul will come down, and the men of Keilah will deliver thee up." On hearing this, how did David act? He left Keilah; and Saul, learning this fact, did not go down, nor did the men of Keilah deliver David up! And yet God said he would go down, and they would deliver him up. How, then, are we to understand it? Clearly thus: David. Saul knows you are in Keilah; if you remain there he will go down, and the men of the city will deliver you up. David used the information God gave him, to his own advantage, and made his escape from his bitter enemy; and for this purpose he had enquired of the Lord.

Here is another illustration: God called Jonah to go and preach—"Yet forty days, and Ninevah shall be overthrown." Jonah preached, the people repented, and at the expiration of forty days, Ninevah was not overthrown! And, yet, no condition, such as repentance or anything else, was expressed or preached. What then? It was certainly implied, as the result demonstrated.

Another illustration and proof: "At what instant I shall speak concerning a kingdom, to pluck up, and pull down, and destroy; if that nation, against which I have pronounced, turn from their evil ways, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. xviii:7-9.

This is so plain and pointed that no commentary could make it plainer, and, therefore, I pass on to another proof of the equality of God's ways, in the light of His foreknowledge and the administration of His justice and His mercy. God set Ezekiel a watchman unto the house of Israel, and said: "Thou shalt hear the word, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity,

but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Again, He says: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." Ezekiel xxxiii:8-11. Israel had charged God's ways with being unequal, and, in the words we have quoted, He vindicates His moral government from so base a charge, and declares: "When I say to the righteous, he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." "Again: When I say unto the wicked, thou shalt surely die; if he turn from his sin, and do that which is lawful and right \* \* \* he shall surely live, he shall not die." Thus the Lord vindicates His ways to men, showing their entire equality, consistency and justice; and affirms—"I will judge you every one after his ways."

Jude speaks of "certain men crept in unawares, who were before of old ordained to condemnation," &c. These characters were, *προγράφων*, before written to the condemnation of which the Apostle speaks, in the words of the prophets, containing the foreknowledge of God; and the "ordination" is not of persons, as such, but of those whose moral character fills up the measure of the prophet's prediction. And thus, it will be seen, that God's foreknowledge does not interfere with man's responsibility, acting under his own free volition, but rather establishes it; and further proves the impartiality and equality of the divine government, with reference to the affairs of earth, and "justifies the ways of God to man."

The congregation at Rome was composite in character, being made up of Jews and Gentiles, and Paul, in addressing it, keeps this fact prominently before the reader's mind. He proves, first of all, "both Jews and Gentiles to be under sin;" that "all the world" had "become guilty before God;" that by the deeds of the Mosaic law, there shall no flesh be justified in the sight of God; for by the law is the knowledge, and not the cure, of sin. But, now, since the death of Christ and the introduction of the economy of Grace, "the righteousness of God without the law, is manifested, being witnessed by the law and the prophets." He further shows that

under the gospel, both Jews and Gentiles are justified by faith in opposition to the works of the Mosaic law; and, in proof, states the important fact, that the father of all the faithful, Gentiles as well as Jews, even Abraham, was justified by faith at least four hundred and thirty years before the law was given. And, then, in the eighth chapter of this Epistle, while addressing the saints, composing the Church at Rome, he says: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Centuries before God had "purposed" to call both Jews and Gentiles "by the gospel"; and hence the promise to Abraham: "In thee and in thy seed, shall all the nations of the earth be blessed." And the prophets of Israel, under the guiding hand of the Spirit of God, with glowing eloquence predicted the same great truth. I need not quote passages, for the intelligent reader will at once call them to mind. All these promises and predictions were parts of God's fore-knowledge, in which His "purpose" to call all nations was fully made known. In the divine plan there was, first, God's purpose; second, that purpose was made known by the prophets. It was God's purpose to *call* the nations, and in due time He called them "by the gospel."

An important principle is involved in the following declaration of Paul: "God \* \* \* \* calleth those things which be not as though they were." Rom. iv:17. And, hence, for the purpose of more fully elaborating this great truth, he continues: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified, and whom He justified, them He also glorified."

If due regard be paid to the principle stated above, much obscurity will be removed from the style and language of the apostle. It is a fact that, "the Hebrew writers often express the certainty of a thing taking place by putting it in the past tense, though the actual fulfillment may not take place for ages." Paul recognizes this when he says—God calls those things which are not as though they were, or are in being at the time, as when He says to Abraham, "I have made thee a father of many nations," &c. This brings out the fore-knowledge of God, and demonstrates that all

He does is in accordance with His original purpose as made known by the prophets.

This is also true of the Greek, of which I could give many examples; but the one under consideration is in point: "And whom He did predestinate, these He will call, and whom He will call, these He also will justify, and whom He will justify, these He also will glorify."

The logical and Scriptural arrangement of this divine programme, is this: 1. God foreknows and prophetically announces the gospel for all nations. 2. He predestinates, predetermines or marks out the standard to which they must be conformed, and that standard is "the image of His Son." 3. He then, in the fulness of time, "called" them "by the gospel." Hence He says: "I will call them my people, which were not (at the time) my people; and her beloved which was not beloved" (when the prophet wrote.) It was all in the future, in prophesy, and not in fact; God speaking of those things which are not in existence at the time, "as though they were."

Peter, in his first Epistle addressed "to the strangers scattered" abroad, says of them: "Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 Peter 1:2.

They were not elected by God's foreknowledge, but "according to," or in harmony with it. The election is subsequent to the foreknowledge, and not before nor *synchronous* with it. Men are elected "according to" the constitution and the law, by the people. This election is "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; and all "according to" God's fore-knowledge. Hence we have, first, "God's fore-knowledge" in the books of the prophets, predicting the glorious promises of the gospel to Jews and Greeks. 2. They are called by the Gospel out of darkness into light. 3. Their election is by the "sanctification of the Spirit," "through the truth." 4. By their voluntary "obedience" to the Gospel, or "the obedience of faith"—that obedience which springs from faith in Christ. And, 5, "by the sprinkling of the blood of Christ," "having the heart sprinkled from an evil conscience, and the body washed with pure water." "Not by works of righteousness (of the law) which we had done, but according to His own mercy He saved us by the

washing of regeneration and the renewing of the Holy Spirit which He shed on us abundantly through Jesus Christ our Lord." And hence Paul concludes his epistle to the Romans thus: "Now to Him that is of power to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of faith."

In the 9th chapter of Romans, 11th verse, we read: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her (Rebecca), the elder shall serve the younger—as it is written, Jacob have I loved, but Esau have I hated." This passage is often quoted and unwarrantably applied, not only as affecting the salvation or damnation of Jacob and Esau personally, but, also, the salvation or condemnation of persons now, who, like them, were elected or rejected before birth, and before having done either good or evil.

This interpretation is the result of ignorance of the design and scope of the Apostle's argument. In the beginning of this chapter, he expresses great concern for Israel, to whom pertained the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; and whose are the fathers, and of whom, as concerning the flesh, Christ came.

The Messianic line, and the blessings flowing through that line to "all the families of the earth," seem to be the grand thoughts before Paul's mind. This line came down from Adam through Seth instead of Cain; through Shem instead of Japheth or Ham; through Isaac instead of Ishmael; through Jacob instead of Esau; and so on to the birth of our Lord. This was the election indicated to Rebecca, even before the children were born, and before they had done either good or evil; an election having for its ultimate purpose or object, not merely the good of the party elected, but that of the whole race, Jews and Gentiles; an election, however, which did not of itself involve the personal salvation or condemnation of either Jacob or Esau. It was a great honor to constitute a link in the Messianic chain from Adam to Mary; and the promise of "the seed of the woman" raised high expectations,

and created an earnest desire among the daughters of Israel in that direction; but God arranged this whole line, with all its links, according to His own purpose, from beginning to end. So, in this case, "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

And in all this there was no "unrighteousness with God." An election had to be made, the necessity of the case compelled it, and without regard to him that "willed" or "ran," God had mercy and compassion on whom He would, and made His own choice.

The same, in part, may be said of Pharaoh, concerning whom God says: "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Jacob was not elected for his own sake, but for the sake and benefit of the world. And Pharaoh was raised up to be the head of a great nation, to which Israel would be enslaved for four hundred years, as a school of adversity and discipline, that, in the providence of God, He might show His power in him, and that the name of the Lord might be declared or published throughout all the earth. Cyrus, whom the Lord named two hundred years before his birth, is called one of God's *elect*, and God's *anointed*, because he had a special work to do; a work in which God's justice and mercy, in a national point of view, were to be vindicated. God, in His fore-knowledge, called him to punish the Babylonians, preliminary to the delivery of Israel from their seventy years captivity, as He had previously called Moses to be His instrument in the delivery of the Hebrews from Egyptian bondage, and in the punishment of Pharaoh, that the name of Jehovah might be published throughout all the earth.

But in the case of Pharaoh, there is more to be said, because: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." And here a great question arises: On whom does God will to have mercy? And whom does He will to harden?

These are very important questions, such as men may "wrest to their own destruction," exclaiming as did the infidel Jews: "Why doth He yet find fault? For who hath resisted His will?" "Nay," says Paul, "but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the

clay of the same lump to make one vessel unto honor, and another unto dishonor?" Paul here refers to Jeremiah xviii:1-10, to which the reader will please turn. The potter "wrought a work on the wheels," and "the vessel was marred in his hand; so he made it again another vessel, as seemed good to the potter to make it." The potter designed at first to make "a vessel unto honor," or for an honorable purpose; but as it was "marred in his hands," he then determined to make it a vessel "unto dishonor." This was verified in the history of Israel, the very people the Apostle had before his mind when he said: "What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had before prepared (in purpose and by promise) unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?" Let the reader note the fact, that towards all the vessels of wrath, who had "fitted" themselves for destruction, God is said to have "endured with much long-suffering;" and not till all hope of reformation was lost did He "show His wrath, and make His power known." This was true of Pharaoh, and true of Israel; and not only so, it is true of all God's dealings towards the children of men. He wills to have mercy and compassion on all "who are poor and of a contrite heart, and that tremble at His word;" but all those who harden their hearts and stiffen their necks, He wills to destroy.

The hardening of the heart may be two-fold. Men harden their own hearts by a continued course of sin, resisting the Holy Spirit, and setting at naught the counsel of God; and when they have become incorrigible and "utterly depraved," He, as a judicial sentence, gives them over to "hardness of heart," and blindness of mind, as in the case of Pharaoh, whose heart, in the first place, was really hardened by the goodness of God on which he trampled, and then God gave him over to his own madness and blindness of mind, which led him to destruction. This was also true of Israel, who, having apostatized from the divinely appointed worship of God, ran into every idolatrous excess, and rivalled the heathen world in wickedness. For this reason, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear." All this was the result of their willful unbelief, for which they "were broken off from the good Olive tree."

The same thing occurred with reference to the heathen world, of which Paul says, "they are without excuse," because, "when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools," &c. "Whereupon God gave them up," &c. "He gave them up to a reprobate mind," because "they did not like to retain God in their knowledge." This is a fearful sentence, and yet there may be some at the present day, concerning whom it may be said: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Fearful and terrible is the state of all who incorrigibly reject the truth.

Going back to the 16th verse of the 9th chapter of Romans, we again read: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

In addition to what has already been said on this point, it is obvious the Apostle gives it a wider scope, and applies it to both Jews and Gentiles. The Gentiles did not "will" or "run". The Gentiles, who followed not after righteousness, have attained to righteousness, even to the righteousness which is of faith. Israel "willed" and "ran," but did not find. Why? "But Israel, who followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith but as it were by the works of the (Mosaic) law." They "stumbled at that stumbling stone," the Lord Jesus Christ, who is "the end of the law for righteousness to every one that believes." They had "a zeal for God, but not according to knowledge." They were "ignorant of God's righteousness," and went "about to establish their own righteousness;" and did "not submit themselves unto the righteousness of God." Thus, it will be seen, it is not of him who "wills" or "runs," but of God that sheweth mercy: for the Jews did "will" and "run," and yet they failed to obtain, because they sought not by faith—not in the right way, but by the works of the law, seeking to establish their own righteousness by a law which only gave a knowledge of sin, and consequently condemned—killed, but could not give life. The law was given by Moses, but

favor and truth came by Jesus Christ; and this the mass of the Jews rejected, though a goodly number accepted Him as their Messiah, and are spoken of as a "remnant according to the election of grace." So "there is no difference," in this respect, "between the Jew and Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." But here an important question arises: "How then shall they call on Him in whom they have not believed?" "Without faith it is impossible to please God," and hence faith must, in the very nature of the case, precede "calling on the name of the Lord."

But "how shall they believe in Him of whom they have not heard?" Here is another impossibility, for no one can believe in that of which he has never heard! "And how shall they hear without a preacher?" Here is a third impossibility, for preaching must always precede hearing. "And how shall they preach except they be sent?" Allusion is here made to those who were specially and divinely called, such as Moses, the Jewish prophets, and the Apostles of our Lord Jesus Christ; and the next verse has special and direct reference to the twelve Apostles. These were specially called and chosen or elected, not for their own benefit alone, or mainly, but for the benefit of the world. Indeed, this is the character of every special call in all ages of the world. Such persons have a certain work to do, a certain mission to perform; and when God calls them, He qualifies them for the mission assigned them, and puts into their hands those supernatural credentials which attest their ministry to the world.

In conclusion I will notice the phraseology ἀπὸ καταβολῆς κόσμου, as found in Matthew xiii:35; xxv:34. Luke xi:50. John xvii:24. Eph. i:4. Heb. iv:3—ix:26. 1 Peter i:20. Rev. xiii:8 —xvii:8.

It was predicted by the prophets, as recorded by Matthew, that Christ would "utter things which have been kept secret from the foundation of the world," things which before had never been revealed to man. No one can doubt the truth of this, and therefore about this text there can be no real difficulty, so I pass on to the next: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This passage is not so easily disposed of as the first. The Scriptures never con-

tradict themselves, neither can they "be broken." Now, in John xiv:2, Christ says to His disciples: "I go to prepare a place for you." And in Rev. xxi:5, God says to John: "Behold, I make all things new." This was said with reference to the new heavens and new earth, or final abode of the saints. How, then, are we to understand that the kingdom, which the saints will inherit, was prepared from the foundation of the world? Was it prepared in fact, or in purpose? Certainly in purpose and promise from or since the casting down of the κόσμον. And with this agree the words of Paul to Titus: "In hope of eternal life which God, that cannot lie, promised before the world began—before the times of the ages—*πρὸ χρόνων αἰωνίων*. God made these promises through His prophets "before the times of the world," as the SYRIAC has it.

In Luke we read: "That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation." The blood of the prophets could not have been shed before they lived, and hence we must understand the phrase as meaning from or since the casting down of the world, for there were no prophets before the casting down of the world for the sin of the first human pair.

In John the reference reads: "For thou lovedst me before the foundation of the world." No one, acknowledging the pre-existence of Christ, can find any difficulty in this text.

The first reference in Hebrews reads: "Although the works were finished from the foundation of the world." The works of creation are referred to, and the time of their being finished is the *from, hence or starting point* of the Apostle. The next reference is: "For then must He (Christ) often have suffered since the foundation of the world." That is, within the times of the ages, and hence Paul says: "But now once in the end of the world—*τῶν αἰώνων*—the ages, hath He appeared to put away sin by the sacrifice of Himself."

The text in Peter reads: "But (redeemed) with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was—*προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου* foreordained, or, better still, foreknown, indeed, before the foundation of the world. And not only foreknown, but made known in the woman's promised seed. And with this harmonizes the next reference in Revelation: "Whose names are not written in the

book of life of the Lamb slain from the foundation of the world." The point in this text is, not that certain names were, or were not written from the foundation of the world; but they were not written in the book of life of the Lamb slain from the foundation of the world. But how slain? Slain in fact, or typically? Typically without doubt, for in this sense He was slain even in the offering made by Abel!

The last reference in Revelation is: "Whose names were not written in the book of life from the foundation of the world." From this we learn that God has had a "book of life" from the beginning. It is the book of the living, in opposition to the book of the dead, which it logically supposes. It is the book of the living, those who are living to God, in all ages of the world. This phrase, book of life, occurs eight times in the New Testament, and is an allusion to the registers kept in ancient cities of all the names of regular citizens. Honorable persons, not citizens, were sometimes entered here. Vagabonds and disorderly persons, whose names disgraced the records, were not entered, or, if they had been there and became profligate, their names were erased. When Christ sent out His apostles, and they returned and reported the mighty works they had wrought in His name, He replied: "Rejoice not that the demons are subject to you, but rejoice rather that your names are written in heaven." It was great to heal the sick, cast out demons, and raise the dead; but a higher honor than this consisted in having their names written in heaven. Whose name heads the list on the scroll of life, we know not. It may be that Adam stands both at the head of the race, and on the scroll of life. We know that Abel's name is there, and a long list of worthies all along the centuries, and adown the ages. But, alas, some have been "blotted out;" for, as fearfully startling as it may be, names once there may be erased.

We, too, have our scrolls of life and death. Reader, take up your neglected family Bible, and turn to the record of the dead and living. There you will find among the list of the dead, some whose names are in the book of life; and there, perhaps, you may read the names of some, who, while they have a name to live, may be dead in trespasses and sins. Reader, is this your case? Remember, that "whosoever was not found written in the book of life, was cast into the lake of fire," "which is the second death."

JNO. TOMLINE WALSH.

## GOD EVERYWHERE.

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Materialistic skepticism, shrinking from an effort to comprehend the idea of an omnipresent God, asks the question: How can God be everywhere at the same time? The question is significant, but has its birth in materialism. As we cannot conceive of a man, or any material object, being in different localities at the same time, so it is difficult to think of God, as in all places at the same time. But the difficulty lies in the conception of God as a material being, like a man. I purpose therefore, in this paper, to examine the subject from a scientific standpoint, and from the material progress up to the immaterial substances.

The inspired Psalmist grasps the idea when he says: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light around me. Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee." Ps. 139:7-12.

This is sufficient to show that the thought, if not the phrase, "God everywhere," is in the Bible, whether it is to us a thinkable entity or not. But Jesus says: "God is a spirit," John 4:24, literally rendered, *God is spirit*. This lifts it out of the material or physical, and carries it into the realms of the spiritual, or immaterial substances. I now proceed to draw some illustrations from several of the sciences, to aid us in grasping the thought, or if you please, enable us to apprehend the incomprehensible.

1. ENTOMOLOGY.—Go with me, if you please, and stand beside a city of millions of diminutive inhabitants, constructed by a colony of *ants*. As you stand by this ant hill, and watch the movements of these little architects engaged in building and repairing their city, and storing up food, you see myriads of them, in

regular order, marching to and fro around their city, as busy as ants, and all apparently unconscious of your presence. Now imagine yourself listening to the conversation of a little group of ants on the opposite side of their city, as they receive with amazement and incredulity the report of one of their number, that there was a living being standing near their city, and watching them, who was capable of seeing them all at once, and noticing all the movements of the whole colony at one glance. Just then a spruce little ant steps to the front and says: You can't stuff me with that. We can't see but a small distance, and I can't think of a being so large and far-seeing as to take in our whole colony at one view! Perhaps you pity his incredulity. But then remember, he is only a skeptical ant, and perhaps he may be as excusable as skeptics who have had better opportunities.

2. MICROSCOPIC ANIMALCULA.—We next visit a colony of animalcula in a glass of clear water. Here, possibly, we may find some human beings skeptical in regard to the very existence of these animalcules in the water. But the oxyhydrogen microscope reveals them. I have seen the image of a single drop of water, magnified to about twenty feet in diameter, cast upon a screen, and the shadows of the invisible inhabitants, of various sizes and shapes, living and moving, and chasing each other, and fighting, like uncaged animals in a menagerie. And all these in one drop of water. We now return to our glass of water. And here comes our little ant for a drink, and falling in, struggles hard on the surface of the water to get out of the tumbler. Now we ensmall ourselves, and get down into the water among the invisible denizens, and hear their surmises, and theories, and doubts. As they look up and see that great monster, the ant, struggling on the surface like a great black cloud in agony, one expresses the opinion that it must be a thunder cloud stranded. One ventures to suggest that it is a living being, as its actions resemble those of live animals. Another says: You can't convince me of the existence of a living being as large as that, and so many thousand times larger than we are. This is a skeptic of diminutive size it is true, and the magnitude of our former skeptical ant is the subject upon which he is skeptical. Possibly he is a confirmed skeptic.

From this lesson we learn that organic life exists far removed into the realms of invisibility, and in organisms so infinites-

imally small as to require magnifying some hundreds of times, to bring them within the scope of human vision. Then why should a man doubt the existence of organic beings in the spirit world, though, as yet, invisible to fleshly eyes?

3. SOLAR SYSTEM.—Now go with the astronomer into the solar system. He measures the distances of the planets from the sun, computes their periods of revolution, weighs them in the balances of creation, and admits that the sun, the great central orb, exerts a power over them all, that holds them in their orbits, regulates their speed, and maintains the harmony of the system with the accuracy of a perfect chronometer, and that even Neptune, running on the outside track, twenty-eight hundred and fifty millions of miles away, yields to the potency of this solar influence and is conducted safely along its remote and solitary way on a journey of one hundred and sixty-five years in a single revolution.

Admitting this wonderfully accurate and all-pervading influence of the sun, an inanimate object, is it not almost self-stultification to deny the existence of an overruling intelligence?

4. TELESCOPIC SIDERIAL HEAVENS.—We accompany the astronomer into the sidereal heavens. After persistent efforts for years, he conquers a parallax, and measures the distance of a few of the fixed stars lying on the hither verge of the illimitable. He then turns his telescope to take in the stellar inhabitants of the realms beyond. As, with increased magnifying power, he probes the depths of the heavens, star after star comes into view, lying far off upon the frontier of hitherto unexplored invisibility, until he seems to have almost reached the bounds of flaming space and gauged the contents of the immeasurable sphere of the sidereal heavens. Then, admitting that each fixed star is a central sun to some stellar system, as our sun is to the solar system, he sees those stars clearing the way before us, and closing in behind us, as our sun, like a great locomotive, with its train of planetary and cometary cars, rushes along its track in a great orbit that spans eternity, around some other great centre, which may possibly be the throne of the God of the universe. With such a field before him, the great astronomer, Isaac Newton, unbosomed the sublimity of his impressions in the significant expression: "The undevout astronomer is mad." But grosser minds than his may gaze, perhaps, unmoved, and cling to the sensuous and material.

5. **HYDROSTATICS.**—Returning from our siderial excursion, we draw a lesson from Hydrostatics. I construct a box one foot square inside, and a thousand feet long. I place this in a horizontal position with the lid screwed down tight, and fill it with water, leaving a small aperture through the lid at each end. I stand at one end and you at the other. I press the water in the aperture with a force of say ten pounds to the square inch, and you perceive the water forced up through the aperture at your end, with the same force, though a thousand feet away. You apply your hand to the orifice to hold the water down, and every impulse I give the water here you feel with equal force against your hand. I insert a tube in each orifice, and as I fill my tube with water, yours fills at the same time to the same level. If I force water down my tube with any given force, I, at the same instant, force it up yours with like power. And yet I am a thousand feet away.

6. **PNEUMATICS.**—We go to the air pump for a lesson. Suppose the receiver of an air pump has a capacity of one cubic foot, and the exhausting cylinder a capacity of one-tenth of a cubic foot. Then at the first stroke of the piston, one-tenth of the air would be withdrawn from the receiver, but the remaining nine-tenths would, by its elasticity, occupy the entire space in the receiver. And the next stroke of the piston would take one-tenth of the remainder, and so on till you can exhaust no more. And still a small fraction of the air remains, and occupies the entire space of the receiver. If then a portion of the atmosphere can adjust itself to fill the entire space, whether large or small, and we call it a material substance, can we not conceive of an immaterial substance, as spirit, occupying the entire space of a human body, whether large or small, in infancy or manhood, as taught in the *Problem of Human Life*, or of the Divine Spirit, God himself pervading all space.

7. **ATTENUATION OF MATTER.**—I now return to our hydrostatic box one foot square in the clear, and one thousand feet long, take off the lid, and empty out the water. I will now fill the box five times without emptying it, and then send another substance through from end to end without the least interference from the presence of those five substances. I commence with the grossest material. I have here a mountain, or pyramid, of cannon balls four inches in diameter. Three of these will just reach across the

box, and twenty-seven will just fill a cubic foot. And, as the box is one thousand feet long, twenty-seven thousand cannon balls will just fill it full, with room for not one more. I next fill it with bullets which will roll down and fill the interstices amongst the cannon balls. I then fill it with small shot, which will permeate the spaces amongst the bullets. I now pour in sand to fill up the spaces amongst the shot. I finally fill it with water, even full, and screw down the lid, and then perform all the experiments suggested in the lesson on hydrostatics. I now insert a wire in each end of the box, reaching into the central cannon ball, and connect the other ends of the wires, with the positive and negative poles of a galvanic battery, or a heavily charged Leyden jar, and send a current, or a charge, of electricity through the box from end to end. Thus from the grosser material, we have introduced those more and still more refined, until electricity, more refined or sublimated than either, walks through the midst of them unmolested, and with a power that bids defiance to either and all of them.

Then can we not conceive of Spirit, as still more sublimated than electricity, and a more permeating, all pervading, and enduring substance, with a power more persistent, self-asserting, and vitalizing?

8. ELECTRICAL EXPERIMENTS.—The lecturer with his electrical machine and Leyden jar, will send a charge of electricity through the muscles and nerves of a row of ladies and gentlemen extending around a large hall, clasping each other's hands, and connected with the opposite poles of the battery. And each will have a feeling sense of the presence of electricity, while the last one in the circuit, and the first, precisely at the same instant, would act out the involuntary promptings of electro-muscular dynamics. He will exhibit the electrical kiss, the magic dance, the insulated human electrical reservoir, the magazine explosion, and numerous other fantastic feats of that highly attenuated substance called electricity.

9. ELECTRICAL TELEGRAPH.—From the time Franklin lassoed the lightning steed with his kite string, it had scarcely risen above the dignity of a scientific plaything, till Morse harnessed it to his telegraph and bid it bear the messages, of "thoughts that breathe in words that burn," along the trembling wire. Now this

highly attenuated substance pervading the whole atmosphere, though not supposed to think for itself, has become the custodian of human thoughts in their transit from point to point, over mountains and rivers and valleys and plains, and under ocean's depths, till the ubiquity of man, is almost practically established.

10. THE TRAIN DISPATCHER.—In no position in life, perhaps, does man approach nearer to omnipresence, than in that of the train dispatcher. He holds in his hands the lives of thousands of human beings. He knows, in his office, at every hour of the day and night, just where every train on his road is moving or standing. The conductor of a train, though hundreds of miles away, is warned of a broken bridge, a wash-out, a wrecked train or other obstructions, and he avoids the danger and saves the lives of his passengers. But the train dispatcher can will the destruction, as well as the safety of passengers. He can order a train to a certain point in a given time, knowing that the result will be the collision of two trains in rounding a point over a mountain precipice, where both would be precipitated into certain destruction. The conductor who would disregard the warning of the train dispatcher, and stubbornly run his train into danger, and imperil the lives of his passengers, would be held culpable. God, the great train dispatcher of the universe, has warned men of the danger of continuing in a certain course, and if they will not heed it, will they not be as culpable as the conductor, who disregarded the warning?

The train dispatcher is only a human being, and if a man can thus know the whereabouts and control the destinies of thousands of his fellow-beings, though hundreds of miles away, can we not conceive of a being superior to man, who knows and controls our destinies? And is it not more reasonable to believe in such a being than to suppose that we are the highest intelligences in the universe?

11. ELECTRO-PSYCHOLOGY.—A book was published some years ago on Electro-Psychology, taking the position that God is a spirit, and that electricity is his body. As electricity pervades the whole atmosphere, so the Divine Spirit, more sublimated, is more omnipresent and powerful, and being an intelligent entity, rules and controls all else. I merely refer to this as a kind of stepping stone in the transition from material substances, to immaterial substances and intelligent entities, and the final great intelligent first cause, the controller of all, the being we call God.

12. TELEOLOGY.—A thousand years before the Star of Bethlehem led the Magi of the East to inaugurate that thousand mile journey, to see the babe of Bethlehem, the poet laureate of Israel, wrote: "The heavens declare the glory of God and the firmament sheweth his handy work" &c. Psalm 19:1-6. David saw teleology, or evidence of design, in the works of creation. The works of God and the word of God shed mutual light upon each other. And the intelligent student of the Bible, sees evidence of design in all departments of nature. Confiding in the divinely confirmed proposition that "God hath spoken to us by his son," he walks abroad under the starry dome of the temple of God's creation, amid countless manifestations of creative power, and draws inspiration from both volumes whose pages are radiant with the light of eternity, proclaiming the majesty and goodness of a *God everywhere*.

G. R. HAND.

## A DUTY OF CHRISTIAN PARENTS.

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And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Eph. vi:4.

The new revision reads, "but nurture them in the chastening and admonition of the Lord." The rendition of *παιδεύει* by the word *chastening* brings to mind a former age, when instruction was addressed as often to the physical constitution of man as to his spiritual or mental nature. I think a better translation than this may be furnished by almost any one. There are two Greek words which, in proper context, may be translated by "nurture" or *chastening*, *παιδεία* and *τροφή*. The first has direct reference to the intellect, the other to the body. The one is addressed to the head primarily, the other to the stomach. The first considers mental pabulum, the second nourishment by food for physical growth. Both of our versions translate *νουθεσία* *admonition*, which is a fair rendering of the word. It is compounded of a noun and a verb. The first signifying the *mind*, and the second *to put*, or *to place*, hence, to put in mind or to remind. The noun then is a reminding, advice, warning, admonition, etc. This will be sufficient to introduce as a preferred translation of the latter clause of the passage under consideration, "but bring them (the children) up in the discipline and admonition of the Lord."

In the first issue of the CHRISTIAN QUARTERLY, I endeavored to show some of the sublime qualities of the educated man. If he is a father, I hope to show in this, that his responsibility is commensurate with his light and knowledge.

In this age and in this country, the duty to educate is generally recognized. The security of our form of government rests on the intelligence of the people. The humble school house by the road, shaded by the uncleared forest, is a foundation stone of civil and religious liberty. The boys and girls coming by scarcely traceable foot-paths, are the future statesmen, farmers, missionaries and messengers of God. The interest of the state demands that parents should educate their children. The hope that gives impetus

and relish to toil is, that fruits of labor may be inherited and may enrich those most near to us. The security of hereditary wealth depends on education. Thus selfishness would dictate a duty incumbent upon us from the highest considerations.

The statute of the state provides for the education of youth and even prescribes a necessary curriculum. It does so not only in its own interest, but on the assumption that men will not hesitate to do what is so conducive to individual happiness and the value of property.

Public sentiment demands that parents educate their children, and this sentiment is so universal that it is authoritative. It is now taken for granted that children can read and write, and, if old enough, that they know something of their country's history and the organic law of the union. It was not so in olden times, because opportunities and advantages were not so free and manifold. As these become indefinitely multiplied, ignorance becomes a crime. The state acts mainly from self-interest. It considers that best for the people which is best for the state. The curriculum just referred to, is made to graduate children into intelligent citizenship. Voters are expected to come to the polls in the future; and, in this country, the best voter is an intelligent citizen. When there are enough of such, the state is safe; but when there are not, the state is in jeopardy. Office is not inherited, but bestowed. No one succeeds as heir to the riches and attainments of his ancestors, and hence there is need of permanent institutions for the education of youth.

Again, not to educate our children is to limit not only their opportunities for doing good, but their ability to make life successful; and that life is pre-eminently successful that brings happiness. The state confers a political education. This is all it claims to do. Perhaps there is no formulated statement to this effect, but no one can fail to observe that no little effort has been made to have it so understood. The policy of our government is not to interfere with the worshipping of God according to the dictates of the worshiper. Individuals may interfere with its cherished principles, but it will on no account restrain uncalled for interference. Let us see. Two hundred years ago and less, the school master was among the "select-men" of the New England hamlet. He was one of the first among the *patricians* and stood by the side of the minister. He was, per-

haps, even more a recognized factor of state machinery than now. The Psalter and the Bible were the text books. Not only were these allowed in the school, but were an essential factor of it. The statesmen, orators and poets learned to read from such books, and as they learned, their spirits drank from exhaustless fountains of truth and inflexible principle. The Colonists were nurtured on the Bible, and they laid broad and deep the foundation of the republic on it as the chief corner stone. The country was founded on the Bible. It was not till quite recent times that any one supposed that the chief, if not the only text book of the early school was a just ground of complaint against the school using it. The objection became outspoken and defiant, and, strange to say, many born-friends of our institutions sided with the enemies of a free Bible. At last the book that made the state what it is, was in a great measure forbidden by the state. The drifting of state education has tended since then, if not before, to materialism. The intellect can be educated without attending to the moral side of our nature. The result of such a course, I proved in my first article, may make intellectual infidels, just as when the moral is cultivated to the neglect of the intellectual, we make zealous fanatics. A true education cannot be given or acquired without a parallel development of this threefold organism, the intellectual, physical, and moral.

The literature of the present time is tinged with the prevailing phase of thought, skepticism, materialism, science, falsely so called, infidelity and immorality. This is just what we might expect. We are reaping some of the early harvest of modern planting. It is certainly difficult to legislate men to a high degree of morality. If moral training is left out of the education of the rising youth, on what ground shall we expect a generation of grown up adherents to soundest principles of morality? Has law ever proved as effective to prevent crime and corruption as an educated dislike for crime and corruption? May it not be that the lamentable reports of crime and wide-spread corruption too often prevailing in highest places, are due somewhat to the bringing up of the children? Surely there would be a great diminution of what we all so much deplore, if the rising generation should be educated in the discipline and admonition of the Lord.

But it is not the object of this paper to pursue this subject

from a political point of view. It may be that no higher motive could move me, but I believe one more effective may: The duty of Christian parents in the education of their children.

When one is certain of a Bible command and the manner in which it is to be obeyed, there is little or no hesitation on the part of an honest man. We may at once recognize that the Scripture commands us to rear our children in the discipline and admonition of the Lord, without comprehending what must be done in order to obey it.

Under the name of discipline, different lines of conduct will be pursued according to the modes of thought and environment of the one pursuing them. A literal construction under a Jewish economy, would require a rigid compliance with law. Indeed, Solomon's declaration, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes," becomes an indispensable rule of action. Severity does not more to insure healthy discipline than tempered mercy and love. It is in a misapplication of the spirit of the command that much error may be traced. Parents may discipline without employing harsh means and more effectively too. The child that is kept *in terrorem*, in order to obedience, is robbed of freedom of thought as well as action, and that, too, to the injury of perfectly developed manhood. It is not meant that children are not to be restrained, but it is contended that this may be done without the use of violence. The young plant is easily bent this way and that, and made to grow up as desired; but the well grown tree will be wrenched assunder and ruined by similar treatment.

Example is one of the most effective means of bringing up children in the discipline and admonition of the Lord. If children are expected to be honest they should be allowed to see the practice of honesty. It is in vain to expect it, if they grow up in an atmosphere of dishonesty. Hypocrisy and deceit practiced at home by seniors will be observed by juniors; and it would be strange if the latter do not imitate the former. A smile is solar light imparted by the Deity to the human countenance to show that the divine image is not lost though greatly marred; but a smile spread on a background of insincerity, flattery or toadyism is a mockery and a sham. Children observe and interpret at an ear-

lier age than is generally supposed. Their impressible hearts and minds take on habits and characters in infancy that shape and determine their future. It is this truth that emphasizes the importance of guarding with jealous care the education of our children.

It will be observed that I am now speaking of parental rather than school-imparted education—the cradle and hearthstone part of it. If God is left out of view in the family, he is apt to be left out of childhood. It has been so often remarked that the sons of ministers are exceptionably wayward, that the fallacy has come to pass as a truism. The children of preachers of the gospel will compare favorably with any other children. Indeed a survey of the whole ground will disclose the fact that they average highest in morals and general good conduct. Religion at home does not become distasteful to the child. The affirmative of this proposition is espoused by persons that are conscious of moral obliquity and shortcomings, which are reproved by the higher life at home from which they have strayed.

I have heard persons professing to be members of the Church of Christ, say that the card table was encouraged in their parlors that their children might become familiar with card-playing and find amusement at home! I have heard such persons declare that they allowed their children to take, at liberty, of intoxicants at home in order that they might prefer home to the saloon, that they might not become drunkards! Many a poor, loving, but worldly-minded mother, professing to be a member of the Church of Christ has sent her daughter to the ball-room or dancing school to become graceful! What an inconsistency is set forth in the lives of so many! Professing to be "not conformed to this world; but transformed by the renewing of the mind to prove what is the good and acceptable and perfect will of God," they direct the activity of their lives in a channel running contrary to their profession. The excuse is sometimes offered that the child doing these things and permitted to do them, is not a member of the Church! How strange it seems that parents cannot see their own responsibility in the premises and be honest enough to shoulder it!

If Christianity ennoble life here and is to crown it with a happy immortality after death, everything that in any sense interferes with its reception and exemplification should not only be dis-

couraged, but openly condemned. Every one knows that such indulgence as I have referred to forms habits that must be sacrificed by him who would become a consistent Christian. Why direct young lives so as to give them habits that have a tendency to obtain mastery over the will and heart and so drag down the soul to hell?

In this course, pursued by so many, is found a prolific source of trouble in the life of every well organized Church. The elders admonish and persuade and are long suffering, hoping, too often in vain, for a reformation and a removal of reproach thus brought on the Master's cause. No wonder the world insists on instituting comparisons between its members and those of the Church—comparisons favorable, to be sure, to it but lamentable to the Church. Worldliness is an accident and incident to our probationary state. If all should stand to the full measure required and none fall, the probationary character of this life might not be so apparent. It might be less apparent, however, than it is and yet there be falling away enough. Every effort made to bring the world up to the plane of the life exhibited by Jesus, is work done for God.

The Sunday School is an educator. It molds character after the pattern that makes for righteousness. Christian parents ought to see that their children attend the Sunday School and the most effective seeing in this case, is to go with them, when it is practicable to do so. Here, as in other places, example is an important means of education. A tree is known by its fruits, and the fruits of the Sunday School have earned for it the simile—*it is the vestibule of the Church.*

Many are not particular enough in regard to what Sunday School their children shall attend, and so, for change or pleasure, they may scatter them here or there or even be indifferent where. It is not surprising that parents should be disappointed after awhile to find their household divided. Error will grow when planted and ripen into crooked lives as surely as truth will eventuate in righteousness. If you send them to be taught by others, you need not be surprised to find that they will learn the lessons taught. "The Gospel is the power of God unto salvation to every one that believeth." Who believes this statement that does not know that

the greatest good to be done for any one is to induce him to believe in the Gospel? And yet how many Christian parents appear wholly innocent of any knowledge, as far as their children are concerned, whether there be any Gospel! The family altar is a hallowed place. If there is a place on a sin-cursed earth more sacred in the sight of God than any other, it must be the altar around which a pious father leads his family in prayer. Here example and precept unite. In the quiet evening shadows or wakening morn the words of God's book are solemnly, softly read. The mother with the youngest on her knee, the father with sturdier ones around him, bow in earnest humility, and the heart beating in gratitude, breathes thanksgiving to Him who hears more than is spoken. He not only counts the hairs of their heads, but every heart-beat, and every one in accord with the music of heaven is joyful to his ear. No wonder such a family impresses one with a feeling of joyous emotion. It is a reflection of the beauty of the beautiful city, whose door ajar, sometimes allows the heavenly glory to pour down and brighten into joyful oases, resting places on the desert of life. Will not children profit by such examples, by such precepts?

In the spring time when the farmer has planted his grain, the field looks dark, and few signs of life are to be seen; but he does not count his labor thrown away. He patiently waits. He has faith that the harvest will come as a reward for his toil. If he does not plant, he expects no crop. The lessons given at the family altar may for awhile appear lost; but the same God that made the field a fit receptacle for grain, made the heart of youth a fit receptacle for the seeds of truth. Both will germinate in their respective soils. It may be in a distant country or on strange seas, recollections of home-life and early instruction may rise with buoyant life in the soul and lift a life, by men thought worthless, into the very sunshine of God.

It is the duty of parents to study the word of the Lord not only on their own account that they may grow in a knowledge of the truth, but on account of their children. In order to rear them in the discipline and admonition of the Lord, it is *a priori*, necessary that they know what that discipline and admonition are. The neglect of this duty operates with two-fold power: First, the subjective influence upon the heart of the parent is thereby lost.

This influence makes more spiritual the life of the parent and renders him more fit to deal with children; and secondly, the objective influence in government is made less effective. By its neglect the parent is injured and so is the child.

It seems to be intuitive to measure responsibility by ability and opportunity. The young child instinctively looks to its parents for guidance. It is right it should. The Creator has made it so. The ability of the parent to meet this demand of his child is placed largely in his own hands. It devolves on the parent to qualify himself for the discharge of this high duty. As to the opportunity, God gives it. Thus we find a glorious partnership between the Creator and his creature, in order to help the latter to the full requirement of his responsibility; and that we may be awarded honor for good work, we are left free to do right in the premises or to do wrong. Society holds its members responsible to its laws on the same ground. No one would think of condemning a prisoner at the bar, except on the recognized principle that he is a free agent and could have done differently; could have kept from crime; that he was free to do right as well as to do wrong. So our Lord has established laws to be observed for the maintenance of his government, for its upbuilding and prosperity. These laws we can observe or violate. Herein will be found our degree of accountability to him for our stewardship. One of the most important laws imposed on us as members of his kingdom is to bring up our children in the discipline and admonition of the Lord.

Parents should take their children to church. If you would have a child to love the circus, lead him to the flaming bills posted up on the public squares and high fences. Point out the flying trapezist, the acrobat, the vaulters, the riding. Show him the richly caparisoned steeds, the glitter and tinsel of dress and do not omit the clown. If your conscience should not be perfectly easy, point out the ostrich, the camelopard, lions, wolves, etc., and find an excellent opportunity of teaching a lesson in zoology by taking the gaping, the wide-eyed urchin to see them. Within the tent you follow the line of cages around and pass right into the ring-prepared arena. Of course, the little fellow is delighted. One leap by a gauze-clad equestrienne through the papered hoop has obliterated the last correct impression made in the recent study of natural history. Yes, to be sure, you love to give your children pleas-

ure, and you set there ill at ease, it may be, sowing a field to be harvested in tears. Buy him the clown's song book and when you go home help him to sing the melodies. Rehearse the old, thread-bare jokes, puns and conundrums of the ring. Make a companion of your child, that you may have his fullest confidence in your exemplary life and precept! Would you have your child love the church? Take him to the Sunday School, and do not omit Scripture reading and talk at home. Speak reverently of God and heavenly things. Tell him of the geography of Palestine and above all do not omit Nazareth, Bethlehem, Gethsemane and Mount Calvary. Tell him the history of Bible characters and do not omit the central figure of all the universe, Jesus Christ. When the Lord's day comes round say, "Come, let us go up to the house of the Lord together." Go and listen to the words of eternal truth and ask the child to join with you in the service of song. At home, rehearse the burning words of the faithful preacher and sing together some of the hymns. Look upon this picture, then on that. "Train up a child in the way he should go: and when he is old, he will not depart from it."

The great God has always shown to the world his tender regard for little children. The Savior was pleased to renew the assurance more than once. It is the will of God that parents should tell their children of him and of what he has done for the world. "And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them: that ye may know how that I am the Lord," and that your sons may know the Lord also, is another reason implied in the telling. This knowledge of God was to be imparted around the family fireside as well as in the assembly of the people. "And ye shall teach them your children, speaking of them when thou sitteth in thine house, and when thou walkest by the way, when thou liest down and when thou risest up."—Deut. xi:19. The dealings of God with their fathers were to be made very familiar. The door-posts were to speak of God and inscriptions on the gates of their premises were to tell of his protection, salvation and love. This continuous instruction, this heaven-approving system of education, was not merely to store youthful minds with historical truths, but it had for its chief aim to inform them of God's commandments, that the rising generation might place their hope in

God and obey his commandments. "He commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God and not forget the works of God, but keep his commandments."—Ps. lxxxviii. In view of the fact that entrance through the gates into the city and a right to partake of the tree of life, depends on the keeping of God's commandments (Rev. xii:14) it becomes very important that we should know what are his commandments and be faithful in instructing our children in them so, if possible, to bring about ready obedience.

A pious mother wields a more enviable power than that possessed by king, prince or any potentate of earth. The one may hold the scepter of empire over millions and with its magical power, move armies to battle and to death; she can implant in a young spirit an unquenchable thirst for eternal life and make it a child of God. The one can overwhelm with sorrow and death but cannot give life. She bears in her arms her child and seats it close by the throne of Heaven. The lessons she imparts are treasured in open hearts with unfaltering fidelity. What an opportunity the mother has to direct the education of her children in the discipline and admonition of the Lord! We have a right too to expect that mothers will improve this opportunity. Knowing his grandmother and mother, Paul would have been disappointed in Timothy had he not found him a man of faith. Hear him: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." (2 Tim. 1:5).

Is it the duty of parents to watch over the education of their children as to what schools shall instruct them. How can a parent be too jealous of the kind of instruction to be offered his child? Why, his success in life and his eternal happiness may turn upon a sentence! Happily we have Christian schools enough to educate all our children. These schools are of the highest character, having conscientious, Christian teachers who fear God and who strive to do no wrong. These schools are graded from the initiatory steps of a primary school to the most advanced curriculum of the college or university. I presume none dissent from

this declaration, and yet there are those among us, who profess to be friends to the cause of truth, who will send their daughters to convents to be educated and sons to monasteries. Is it strange that many a parent has been brought to grief by such a course? Can a young lady be educated in a convent without being injured in mind or heart or both? I think not. There may be such a case, but I never knew one.

It is well known that the education of such schools is superficial. Embroidery is well taught, I admit, but the trained activity of the mind is of more importance than trained activity of the fingers. Freedom of thought and independent investigation of Heaven's law, by which all are to be judged in the last day, is studiously discouraged in some schools. The commandments of God are in a measure supplanted by the traditions of men. Yet professing Christians will thoughtlessly, unwisely, if not culpably, put their children in such schools. The result is too often witnessed of a departure from the simplicity of gospel truth to the formulated dogmas, creeds, and ceremonies of men. Their yearning minds are dwarfed, and the full statue of expanded intellect, once possible, can never be reached. Parents who do this are violating the plain command of the apostle to bring up their children in the "nurture and admonition of the Lord." They are not bringing them up so, when they send their daughters to convents to be educated. This is true on the soundest philosophy. Christian parent, do you believe that you are of the Church of the living God, holding fast the truth as once delivered to the saints? If so, you do not believe the conductors of those schools hold fast to that truth. Grant they are altogether right. Then you must be egregiously in error yourself. But you are sincere in your professions and wish to be honest with yourself. Then you cannot approve, of their teachings. Yet you will place your children under tuition that you sincerely believe to be wrong? It is no use to suppose that no effort will be made to proselyte your child, for that is one of the cardinal points never lost sight of in those schools. No matter if our schools are generally neutral as to religious differences, theirs are not so.

I have never thought the church did right in tolerating this course of Christian parents without rebuke. It is the duty of the church to discipline such of its members as send their children to

the schools I have referred to. Not to do so is to lose interest in the children who are to constitute the church in the future to a great degree, or who at least should do so. Not only in them, but it is to overlook the spiritual well being of the present membership. What! shall the church ignore the fact that one or more of its members are exposing to destruction an immortal soul? Shall the church labor and pray to sustain missionaries in foreign lands, to spread the influence of truth to the salvation of men and yet pass in silence the action of one of the household of faith who is knowingly or unknowingly, extending the dominion of error? If it is the duty of the church to enlighten men in the ways of God, is it not her duty to discourage all error, and to prevent as far as she can the transgression of Heaven's laws?

I would not have it understood that the church should interfere with private opinion. I do not believe it has any such right. But here is overt action, an action which if it were universal would demolish the Christian church. Certainly, if it, the church, has a right to live at all, it has a right to protect its life. Self-preservation is a primal law. But the parent of whom I am speaking, is not in a position to deny this right of the church since the fact of his membership is voluntary and by which he says the church to which he belongs, has a right and ought to live. Yet, his own action, notwithstanding, is in direct antagonism to such right. To what extent the discipline of the church should be employed, I need not undertake to say; but it will be allowed, that it is not going too far to urge gentle, earnest, Christian persuasion. It is the confessed duty of the church to instruct in lines of duty; to warn and protest against error. Doubtless if this were done in the proper spirit, many an imperiled soul might be saved to the church and to righteousness.

The verb rendered "to bring up" means primarily *to bring up from childhood* in classic as well as New Testament Greek, and is used of teacher as well as of the *trophos*.

The parent's duty is unremittent. To give special care on stated occasion and none on the ordinary, is to inculcate deceit and an etiquette born of fraud. This course injures the moral character and is corrupting to purity of life. The admonition of the Lord is to live in love and practice truth and all honesty. The

tender years of infancy are the most important and impressible. The Creator has wisely made it so dependent during this first period, that the parent is influenced by compassion and kindred feelings of a common humanity, to give it protection and care, even did no higher impulse actuate him. But how often is this parental care too soon withdrawn. Long before the child reaches majority and at a time when lasting associations are formed, this needed attention is withheld. And yet who does not know the greatest vigilance and tact are necessary at this time? If the company indicates the man, the Christian parent cannot be indifferent nor inactive when his child begins to choose his associates.

In order that Christians may the more effectively educate their children in the discipline and admonition of the Lord, and that this duty may be the more unremittingly discharged, they must be unremittent in the Christian life. The reason this is so, is that the life of a man is his most effective mode of teaching. The man who is a Christian on Sunday and lives the other six days so that no one would for a moment suppose him to be one, occupies a disadvantageous ground to rear up his children in a manner pleasing to the Father above. Wolves in the fold do not turn to sheep, nor is their presence a salutary omen to the flock.

It would be well in our lives to call to mind oftener, "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." It ought to be considered an exalted privilege, rather than mere duty, that the Christian may educate his children in the Lord; that he may bring them up with the approbation of Heaven resting on the precious lives, unfolding with sweet fragrance to God and man.

I have suggested gentleness and love rather than severity. Harshness, iron rule of law, imperious authority will drive, as it has driven, thousands to ruin. I know Solomon says: "Chasten thy son while there is hope, and let not thy soul spare for his crying." And again, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it from him." But this was prescribed under an economy when an eye for an eye and a tooth for a tooth was heaven's law. At that time, the rule was wisdom. It was adapted to the modes of thought and advancement of the people. The age was not one of refined culture nor of highest moral culture. Even the brightest lights of the time

often disclosed the charred wick through the blaze. The standard by which moral greatness was measured was not as high as it is now. If it had been, no one could have measured by it. God knew this, and made the rule accordingly. Some, most explanatory for such an age, would scarcely be able to escape imprisonment under our state law. Yet were they grand men, holy men. Grand and holy were they for the times in which they lived. The times have changed and so have the people. God has changed the times and the people. He has changed the times by changing the people, and he has changed the people by educating them.

The Hebrews were forty years in a primary department of this great school. When they were prepared they were passed into Canaan. It required four thousand years to bring the race to qualified seniors of the Christian class. From this they are to graduate for heaven. Those who have been taught so long are now to become teachers. Christian parents are disciples themselves, yet they are required to instruct their children in the light and knowledge which they have received. To this, the great Principal who presides over all, will hold every one to a strict account.

The test of unfaltering faith as exhibited in the case of Abraham, was of the highest sublimity. The Almighty commands no one now to offer up the child of his affection as a bloody sacrifice; but he does command that his education shall be so conducted that he can approve it. The life of the child is to be offered up as a bloodless sacrifice now. The parent is commanded to offer it up, just as explicitly as Abraham was commanded to offer up Isaac. If this is an example of highest sublimity, that is one of the highest beauty. If one is inflexible obedience to law resting on authority, the other is obedience to law resting on the soul's deep love for God and eternal happiness.

We are willing to labor for the welfare of our children in respect to worldly success. This is right. To do so is to rear them in the discipline or training approved of the Lord, but it is not all. Habits of industry are to be acquired. Fields are to be plowed and harvests are to be gathered; but do not teach the child always to look on the dark ground, nor even on its productions only. Occasionally divert his mind and heart to the sky,

far away from this "dull vesture of decay" to the golden streets of the New Jerusalem, until he shall yearn to walk them. If one should go through life looking down, he may perhaps pick up a coin, but if he is honest he is apt to find the owner. If your child keeps his gaze on the earth, he may never be blest with seeing the beautiful stars of God. If he gazes continually on the earth he may become satisfied with all its promises and at the end of life may lie down on its cold form without a promise to cheer the gloom or a kindling hope to illumine his sepulchre.

J. W. ELLIS.

### THE PHILOSOPHY OF PAIN—HELL.

No doctrine in the Bible is more persistently resisted by certain classes of philosophers than that relating to the natural and necessary consequence of sin. It is denounced as hard-hearted, unjust and infinitely disproportioned to the offense. The sentiment is not confined to unbelievers, for not a few that cherish the deepest reverence for the Word of God stagger at the thought of future punishment for sin, and more than suspect some mistake in our interpretation of the Scriptures or in our notions of the immortality of man. As indicated above, it is not the purpose of this paper to discuss the question from a Scriptural, but from a philosophical point, and without the dogmatism of opinion or of doctrine, the following considerations are presented in the hope of contributing a little to the solution of the philosophical problems involved therein.

1. It is not easy to understand why a sinful act that seems to have been but momentary, should pursue the sinner beyond this life, but it should be remembered that the act may by no means be of a temporary character since, if unrepented of, it becomes chronic, remaining in the heart as long as the pain remains. The unrepentant defrauder who never intends to restore what he has wrenched from weaker hands, stereotypes himself in sin and cannot free himself from either the sin or its condemnation merely by the lapse of time. Time has no power to reduce the enormity of crime which, like principal and interest, rather increases as long as the soul continues to endure it. Time may heal a flesh wound, but never wears out a crime nor offers the slightest hint that the responsibility for sin is, or should be limited to the time spent in committing the deed. Should the matricide live a thousand years, justice would still hold him responsible and punish him when arrested without the least suspicion that time had obliterated his offense. Such is the legal aspect of the case; and as to the moral, if he be still impenitent and unforgiven of God, he is still endorsing the sin and therefore still repeating it; and no greater fallacy ever imposed it-

self upon incompetent thinkers than that which assumes that *the sinning ceases* when the overt act has been accomplished. If a slanderer refuse to correct his false report and is willing that his lie shall keep on in its pernicious work every day and every hour, is he not constantly repeating his crime as a continuous sinner against you? Should his penalty be felt only as long as he was engaged in pronouncing the injurious words, or as long as the sin is in his soul? Men often profess to repent in view of execution on the gallows, or of natural death when they feel nothing but "the sorrow of the world" which worketh death, instead of "Godly sorrow that works repentance not to be repented of." A horse-thief who is sorry because he was caught and punished, and not because he had *sinned* against both God and man, is made no better by this sorrow of the world, and cannot be adequately punished by a term in the penitentiary equal to the time he was scheming for his prize. In one of Spurgeon's earlier sermons he says that out of twelve hundred cases of prospective death in a hospital, from which they recovered after having professed repentance and conversion, only two of them ever afterward showed any signs of a pious life—an alarming ratio of only one to six hundred. Notwithstanding this fixedness of sin our sentimentalists fall into paroxysms of sympathy for such persons, as if enduring pain was to be inflicted upon them for momentary or almost temporary sinning, when the sin, in truth, was chronic and their repentance offered to the Lord was a mere make-believe surrender instead of a hatred and nausea of their sins *because they were sins*. Who is so sure that sin is only a transient state of the soul that he can thereon predicate his *abuse* of the Bible and its Author when it declares that "If ye die in your sins, where Jesus is ye cannot come"? A chronic sinful state of mind is a continual repetition of the sin, in-somuch that he who merely desires to commit adultery *is* an adulterer, and he who hates his brother *is* a murderer.

It is objected that the sins of a whole lifetime would be a very brief antecedent to be followed by such penalties in the future, and yet every one knows that a man is often sentenced to a lifetime of hard labor for a sin committed in less than thirty seconds, and all sound sentiment in the community justifies the decision, because the duration of the pain inherited from crime is never to be measured by the time employed in devising and executing the deed. It

would be useless to give an intelligent being a million of years probation to decide the quality of his life and so make up such an antecedent as some desire. Besides when the heart becomes settled in the love of either virtue or vice, in a short time, the character is fixed and it will naturally repeat itself in deeds either good or bad according to the moral complexion thereof. Like a repeating series, or a repeating figure in the quotient, it is useless to labor any more at it, as when you divide two by three the result will come out in decimal *sixes ad infinitum*. This line of *sixes* might run all round the earth and then to Jupiter and belt him a thousand times and still they would go on without end; and so after a man has finally settled his spiritual status in stubborn impenitence or in purity of heart, the Scriptures say "He that is filthy let him be filthy still, and he that is holy let him be holy still." From these and similar arguments and illustrations that might be presented it seems fair to conclude that philosophy gives her verdict against the supposed injustice of pain through all the future on account of the sins of this life.

2. Whilst our sympathies are very naturally excited in favor of the man who suffers everlasting punishment (Matt. 25:46) for the murder of another unrepented of, it must not be forgotten that the innocent victim of his momentary act suffers an eternal loss—a loss that can never be made up. Assuming the decision of the Court to have been just and right, Charles Guiteau, with *malice prepense*, murdered James A. Garfield—did it in a moment inflicting upon the latter an irreparable loss of perhaps thirty years of life. That life can *never* be restored. Trillions of centuries can do nothing toward it. Whatever that balance of life was worth to President Garfield himself, to his family, to society, to religion, to the nation, and to the world, was torn from him *forever* as cruelly as ever a worshipper of Kali crushed the breath out of his helpless victim; and is it reasonable that the desperate should feel the consequences of his crime only as long as he was engaged in devising and executing the deed, or even during the period of his worthless life? What says Philosophy? Would this be just? Would there be any fair ratio between the damage done and such a penalty? True, death only ushers a good man into a better life, but that is no reason why he should not be allowed all there is for him in this life. Mr. Garfield had a right both to the "life

that now is and that which is to come," and to say that his death was not a calamity to him, as well as to others, would be to admit that this life is so worthless that its loss is no loss. Neither Guiteau's execution nor his future punishment for the sin, can restore a moment of the President's life, and why he should endure his loss eternally and his murderer feel the consequences but temporarily, is the problem for sympathizers with criminals to explain. This does not exclude the criminal from the mercy of God on due repentance; we are discussing simply the legal aspects of sin and the question of *Justice* which has nothing to do with *Mercy*. Those who reject the doctrine of Atonement and forgiveness know nothing but Justice and have no right to plead for Mercy in behalf of their clients.

It is freely admitted that the loss to the murderer in this instance is but small compared to the penalty claimed against the murderer, but the victim is not always prepared for death and may lose not only his life but all the opportunities of after life to get ready for eternity. An artful, plausible scoundrel destroys the character of an over-confiding and comparatively innocent maiden who, though she may survive the shock, is subjected to a life of remorse, if not driven to a life of further shame and a sinful, hopeless death—ruined for time and eternity. Fifty possible years of purity, of personal and domestic happiness and the hope of heaven are gone forever and the entire difference between what she could have been and what she now can be, tells the enormity of his crime. Now would it be just that he should suffer only as long as he was engaged in plotting and effecting her ruin or even during his guilty life, while she is to suffer the terrible discount *forever*? Why he should not suffer as long as she must, especially when he was a hundred times the more guilty, is the problem we leave for those to solve who curse the Bible for saying that he "shall go away into everlasting punishment." How can his punishment be temporary? *Why should it be?*

3. It is both useless and foolish to inveigh against pain while the hand is in the flame or a lie in the soul, and the duration of such agony is only a question of cause and effect. God would prevent all pain here and hereafter if he could, and agreed to the voluntary sacrifice on the Cross to save all men from the "curse" of a violated law, but is He to be censured because every cause

both in nature and religion must have its effect?—because the “wages of sin is death?” Can he prevent the pains of debauchery, or ought he if he could? If it is “impossible to renew some men unto repentance” even in this life may they not cling to their sin and feel its pain through all the next? If a thorn is in the flesh can God prevent the pain? He made the flesh and made the thorn, but never intended the one to inhabit the other. Should it remain there a hundred years, or during the life of a Methuselah, or the life of an angel, why would not the pain remain as long as the cause of it remains? The only remedy is to extract the thorn. Now sin is called “the sting of death,” and no power—not even, God’s—can prevent the conscience pain as long as sin remains in the soul, if that be through a thousand geological ages, or through eternity itself. Can God prevent future punishment if men refuse to let him extract “the sting of death?” Christ’s plan of curing leprosy was to drive it out of the body; his plan of relieving a demoniac was to expel the demon, and his plan, and only plan, of curing this soul-trouble is to take away our sins. But if a man love his leprosy, love his demon, or love his sin, relief is impossible and God is free from all responsibility for his sufferings, whether the time be long or short. Men fight their way through all warnings and remonstrances down to perdition, and then abuse the Bible and its Author for their disaster. “Oh, house of Israel, your ways are not equal.”

4. The design of pain seems to be chiefly *monitory*—to ward off danger and protect life. The untraceable nexus of nerves spread out upon the surface of all corporeal organisms is God’s sentinel at every assailable point against wounds and death, for there is not a door through the cuticle, the diameter of an atom, through which an injury can enter unnoticed into the interior. Without such a sentinel any damage, even death, might be inflicted without the knowledge of the victim and life become impossible; but the loud and instantaneous protest of pain against every approach of harm to the physical or moral organism is both wise and benevolent and should be regarded as cause for thanksgiving rather than complaint.

Pain is monitory, however, only for a time, for if disregarded too long it turns to a whip in the hands of justice that cannot be appeased. The debauchee may be warned a hundred times of com-

ing death to both body and soul, but pain will finally mount her inexorable throne from which there is no appeal, saying "He that now is unholy let him be unholy still; monitions have done their work; a state of fixedness has come; the harvest's past; the summer's ended; probation's gone; time's out." The incipient pains of disease and the unrest of a guilty conscience are all friendly and prophetic, but in time they cease to be advisory and become executive and relentless as is clearly taught in all the books of both Nature and Revelation.

This unmistakable threat as to a final fixedness of moral evil is the most dreadful aspect of sin, and supplies the strongest reasons for seeking salvation immediately through Jesus Christ. If the Gospel, the Lord's day, Christian influence, parental restraint, public opinion, civil authority and all other helps to a holy life entirely fail to reform the wicked, what hope of reformation in a future world can there be, not only in the absence of all these helps but where all their opposites come to the front? It seemed to have no good effect upon *Dives*, who exercised merely "the sorrow of the world which worketh death"—sorry he was in "torment" rather than because he had *sinned*. There is no evidence that he now hated and loathed his *sin*, or that he had any increase of faith in God's Word, but desires a ghost to be sent to his five brethren instead of Moses and the Prophets. It was a full knowledge of this deep damnation of sin in its inexorable fixedness that pressed the heart of Jesus and urged him to the Cross, well knowing that it was not to save us from an hour's unpleasantness but from everlasting remorse. Horace teaches us in his *Ars Poetica* that, in the Drama, a god should never be introduced unless there is some part to perform requiring the presence of a god, and the principle was endorsed upon the Cross.

5. After all it is difficult to rid our minds of the idea of injustice and disproportion between sin and its consequent pain. This arises from the fact that as we have no fathoming lines that can sound the depths of the blue heavens, so have we none that can reach the depths of that Moral Philosophy that governs the spiritual universe. But all the ratios of sin and pain, as far as we can follow them, are full of warning and alarm. The fact that some men in this life "take pleasure in unrighteousness," "count it pleasure to riot in the daytime" prefer brothels, gambling dens

and every incipient hell to good society and incipient heaven, is a fearful induction, and goes far to prove that, after death, they will prefer a completed hell to a completed heaven; and from this angle it is not very easy to justify that simpering sentimentalism that is always bemoaning the hard destiny of those who keep spitting upon the Bible and denouncing its faithful warnings. The benighted heathen, the unfortunate, the ignorant and those unwittingly dragged into sin are not embraced in this discussion; but as to those described by both Peter and Jude as "Having eyes full of adultery" and as having already gone so far toward perdition that they "cannot cease from sin," God assumes the right to speak of their destiny and does not consider a little brain of three or four pounds a sufficient base of operations in which to work out the problem of sin and its deserts. An inhabitant of the planet Mars might, with his lengthened base line, measure the distance of most of the fixed stars and determine the orbit of the sun, but he could never teach astronomy to a sheep, fluxions to a horse, nor the enormity of sin to a man, being limited by the limitations of his pupils; and it is a poor compliment to our faith in the word of God when it breaks down the moment that word takes us out into depths where neither our knowledge nor our reason can touch bottom.

It is this terrible background of sin and its demerits that gives the picture of mercy and forgiveness in Jesus Christ its only true expression. A white portrait cannot be painted on white canvass, and if there be no "wages of sin" after death, the portrait of Jesus fades out at once into blankness with "a great ado about nothing." Redeeming love on the Cross was a stupid farce if there was little or nothing to be redeemed from. The very presence of physicians with their remedies implies disease and danger. If the hydrophobic virus is neither neutralized nor expelled from the system and death ensues, it is simply a matter of cause and effect, the operations of which God could not change unless He entirely destroy the present system of things and build up another. But Jesus comes to "take away sin" by the sacrifice of himself and through His sufferings He saves us "from so great a death" and provides for us "so great salvation." Its "length and breadth and depth and height"—as broad as the world, as long as eternity, as deep as hell and as high as heaven—are as incomprehensible by us

as illimitable space; but our inability to survey the periphery of space does not limit its extent; it can neither be fenced in nor conceived and yet must be admitted. Why sin should pass almost uncondemned by such packed juries as sinners themselves are, is easy to understand; but why sin in the sight of God should be "exceeding sinful" is a question in moral philosophy that reaches out unto the infinite, and no finite mind, as Mansel has shown, can handle infinite ideas without falling at once into inevitable contradictions. But as far as we can see the ratio between sin and pain from the first responsible act of childhood to the close of life's probation here, it is full of admonition to flee from "the wrath to come" by embracing the salvation which is in Christ Jesus our Lord.

THOMAS MUNNELL.

## CREATION AND EVOLUTION.

"In the beginning God created the heavens and the earth."—Gen. 1:1.

"And God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so."—Gen. 1:11.

"All things were made by him [the Logos]; and without him was not anything made that was made."—John 1:3.

"For the earth bringeth forth fruit of herself; first, the blade, then the ear; after that, the full corn in the ear."—Mark 4:28.

Great errors are only great truths perverted. Modern semi-atheistic and pseudo-scientific Darwinism is no exception to this rule. Perhaps this violent aberration falls legitimately under the familiar adage that the human mind, like the pendulum of the clock, vibrates from one arc to the opposite, from one extreme to the other. The teachings of materialistic evolutionists are only the reaction from the opposite extreme notion that God's immediate and personal presence and power are in every action of matter and in every emotion of the human soul. Hence, these skeptical errors of scientists are only the rebound from the irrational superstitions of certain schools of theologians. Here, as elsewhere, we may expect to find the truth in the golden mean.

It is also due to truth to say that this modern school of materialists presents little that is new, save in the language in which their notions are clothed. The substance of all their theories may be readily traced far back in history. Indeed, there have ever been two schools of philosophers, the materialistic and the psychological. These have differed widely in their notions concerning the potentialities and realities of God, Spirit, and matter. In the psychologico—spiritual school, God's direct creative acts are everywhere acknowledged. In the atheistic-materialistic school, matter has been assumed to be eternal, self-acting, self-sufficient, and omni-evolutional. Tyndall put this phase of the question modestly and cautiously, when he said: "Abandoning all disguise, the confession which I feel bound to make before you is, that I prolong the vision backward across the boundary of experimental evidence, and discern in that matter which, in our ignorance, and

notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium the promise and potency of every form and quality of life." Under this view, not only the vegetable and the animal kingdoms, but also the mind and soul of man, with all their powers and emotions, once dwelt in the sun-beam, the electric spark, and the dull clod, and were by nature's self-possessing and self-directing energies evolved therefrom. If this position be demonstrably, or even logically true, then we ought to accept it, though in so doing we should be compelled to exchange Genesis for "Descent of Man," and repudiate all the three great laws laid down by Newton concerning motion, and though we should thereby ignore all of the "Novum Organum" and the "Principia." But if the whole theory of evolution rests, at best, upon a superficially plausible hypothesis, then should we be slow to discard the time-honored, soul-cheering doctrine that there is in this universe a loving Father who created all things and cares for us. In pursuing this discussion, the following propositions naturally arise:

- I. BOTH THE BIBLE AND SCIENCE PROVE A CREATION.
- II. BOTH THE BIBLE AND SCIENCE PROVE EVOLUTION.
- III. GOD IS THE ULTIMATE SOURCE OF ALL TRUE EVOLUTION.

It has been assumed by some that there is an irreconcilable conflict between the Bible and science. This cannot be if both are true. It is believed that a correct solution of the question will show that scientists must modify, not their facts, but their assumptions and inferences; that theologians must discard, not their Bible, but their dogmas and traditions. All truth is in harmony. Both revelation and genuine science are true; therefore there can be no conflict between them. They must both touch the same thing whenever they both touch upon the same phase of the same subject. It must always be remembered, however, that the Bible was not given to teach science, nor is science designed to teach religion or reveal the spiritual relations of man.

- I. BOTH THE BIBLE AND SCIENCE PROVE A CREATION.

1. That the Bible so teaches is sufficiently shown in the first verse of Genesis. The same doctrine is uniformly presented throughout the book. That this teaching is true is shown by all that proves the Scriptures themselves true. To distrust this, is to discard all of revelation. The matter of the genuineness and authenticity of the Scriptures, belongs to the general subject of Bible ev-

idences; and cannot be discussed here. It is sufficient for the purposes of this essay that it is said: "In the beginning God created the heavens and the earth."

2. True science necessitates our believing that *first things* came into existence by a creative act of an intelligent Supreme Being. No axioms in science are more readily accepted than *ex nihilo nihil fit*, and *omnia ex ovo est*. But the material universe and man with all his intelligence and emotions, are existing facts. Whence did they come? The acorn given, it is easy to account for the oak, or *vice versa*. But how shall we account for the first of the series? To refer all such facts back to assumed protoplasm, star dust, or cosmic gas, is only shifting the question without in any way removing the difficulty. Whence came the protoplasm or cosmic gas? There could be no "struggle for existence," no "natural selection," no "survival of the fittest," till there was first existence endowed with functional life. If the eternal existence of inert, insensate matter were granted, still it would not account for life and all its mysteries. It is hard to believe that conscience, religion, reason, hope, etc., have been produced from self-acting matter. It is logically impossible so to believe when it is conceded that all matter of itself is inert. The bird can produce the egg and the egg the bird, but the stone or clod can produce neither. The scientific formula that *omnia ex ovo est* is but another way of saying that God has placed in animal and plant the power to produce "seed after its kind," to reproduce itself. Grant the existence of matter and varied life germs, and the scientist has a *pou sto*, a place where to stand, from which he may lift the world of animate existence. But whence came this matter and these life germs? Do not they presuppose a creative act of a Divine intelligence? To argue to the contrary, contravenes every known and acknowledged law of logic and matter. God cannot be eliminated from this universe by any substitution of blind, inert, insensate matter, though granted eternal existence.

It may be replied that it is as easy to assume the eternal existence of matter with all its laws, as that of God; that it is as easy to suppose that matter produces mind as that mind created or formed matter. Let us see. If the former hypothesis will as fully account for all the phenomena of matter, life, thought, and emotion, as would the latter, then must its claims be conceded. But some-

how it has been held by men of all classes during all the ages, that mind is *superior* to matter; that mind moulds and forms matter by intelligent action showing design. Paley's watch and stone picked upon the heath, has somehow satisfied men that the one should design in a way that the other did not. It is impossible to convince the average mind that the watch "came by chance," that "it grew," that "spontaneous generation" produced it; that it is a result of "natural selection," "survival of the fittest," or any such thing. The world gives a unanimous verdict declaring that the watch was made with design by some intelligent being. How much greater evidence of design and the necessity of a design in all nature around us?

Nature has the power of action and reaction, and the conservation of force; but it has no power to display intelligence and design save as it is acted upon by intelligence. Especially does man's intellectual and moral nature demand the existence of a Divine mind. Dr. Carpenter has well said: "There is, in fact, no part of man's physical nature, which does not speak to him, when rightly questioned, of something beyond and above himself. The very perception of finite existence leads to the idea of the infinite. The perception of dependent existence leads to the idea of the self-existence. Our capacity for reasoning is in direct testimony to the intelligence of the Being who implanted it."

Locke said, two centuries ago: "To suppose the eternal thinking Being to be nothing else but a composition of particles of matter, each whereof is incognitive, is to ascribe all the wisdom and knowledge of the Eternal Being only to the juxta position of parts, than which nothing can be more absurd; for unthinking particles of matter, however put together, can have nothing thereby added to them but a new relation of position, which it is impossible should give thought and knowledge to them."

Lord Bacon asserts: "I had rather believe all the fables of the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind; and therefore, God never wrought miracles to convince Atheism, because his ordinary works convince it. It is true that a little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." So, too, Paul teaches in Rom. 1:20.

Locke, Bacon and Paul have only voiced the common conscious-

ness and philosophy of the race. Against this potency the efforts of the ancient Democritus, Epicurus and Lucretius, with all the modern Darwins, Huxleys and Tyndalls, are in vain. Indeed these men have scarcely had the hardihood to deny to the universe an intelligent God; they have only doubted. Their last great experimenters, Tyndall and Huxley, have been compelled to admit that all efforts to produce spontaneous generation have failed, thus leaving the logical necessity of a Creator undisturbed.

Two thousand years ago Plato thus characterized the arrogance of the materialists of his day, who are only the prototypes of those of the present times: "These men rudely pull down all things from heaven and the invisible region, to the earth, with their own hands. Grasping rocks and oaks, they firmly assert that nothing exists that does not form a weapon for a stroke, insisting that matter and being are the same. But if one says there is something which is not matter, they utterly dispise him, and refuse him a hearing."

But even Pagan Socrates, Plato, and Aristotle were too much for all the atheistic materialists of their times. Much more are the Christian apologists of the nineteenth century more than a match for the new school of materialists, which, after all their boasting, have done little more than revive the oft exploded theories of two thousand years ago.

The laws of matter are fixed, constant, and uniform. Flexibility of purpose and action belongs to intelligence. If, therefore, matter is eternal, as had been assumed, then are all of its laws eternal, and can exhibit no flexibility save as they are influenced by mind. All physical science necessarily rests upon the fixedness of the laws affecting matter. Destroy faith in the constant and uniform operation of these laws, and all physical science falls. Let us grant, then, that matter is eternal, and consequently that all the laws or forces of matter are likewise eternal. Then if matter ever had the power to spontaneously generate life, it has the same force yet, possibly in some conservative form. Again, if the law of evolutionary development inheres in matter independent of created germs, then it eternally so inhered, if so be that matter is eternal. Hence, under this assumption, it is impossible to go so far back on the line of duration as to find a point at which matter did not have the power of generating life and developing forms, including also

mind and soul with all their wondrous powers. Mathematicians will understand and readily accept the postulate that a finite quantity or number, however great, taken from an infinite, does not diminish the infinite, it remains infinite still. If, then, we shall allow all the centrillions of ages within reach of our computation, aggregating and multiplying till we have fairly bankrupted all the powers of our multiplication tables, and if we shall allow this vast number of ages for the development between any two points, as, for instance, that between protoplasm and the monad, or between the ape and man, yet the whole theory of development breaks of its own weight; for every thing ought to have been as fully developed at the beginning of this long period as at the end, since after the supposed subtraction has been made, the eternity part would not be diminished. Before the beginning of any named period, there had been an eternity in which all this generation and development ought to have occurred. The point cannot be imagined where everything ought not to have been as perfectly developed as now. The very idea of evolution, development, or growth, presupposes a beginning, and a beginning presupposes a beginner—God. Let the reader ponder this argument well, and he can never be a materialistic, atheistic evolutionist. There is a logical necessity for the truth that "In the beginning God created the heavens and the earth."

But some may attempt to escape the force of this logic by adopting the cycle theory, and claiming that matter develops everything in nature up to a certain point, and then there comes a cataclysmal chaos, and thus there has been an infinite series of developments and convulsions. Well, since the laws of matter are eternal, in the assumption, and must be allowed to be constant and inflexible, like causes producing like effects, it would follow that everything has been an infinite number of times just as it is now—no deviation or change of a hair's breadth or possible emotion of soul, can be allowed. Science demands that there be absolute certainty and perfection in all the operations of nature. Hence, according to this materialistic cycle theory, this identical essay, bad scribbling and all, has been written by the same author and under exactly the same circumstances, and read by the same readers, with the same opinions of its correctness, an infinite number of times before! Concerning all of which, memory, at least,

deposeth not! Certainly Solomon was right for once, if this theory be true, when he said, "There is no new thing written under the sun!" *Reductio ad absurdum!* God is, and creation is a scientific necessity.

## II. BOTH THE BIBLE AND SCIENCE PROVE EVOLUTION.

1. No rational Bible student has ever denied that the Scriptures recognize an evolution, a development, in both the physical and spiritual realm of God's creation. From the seed which each herb bears "after its kind," is evolved a plant like the parent. God has ordained in nature that there shall be "first the blade, then the ear; after that the full corn in the ear." This kind of evolution is clearly taught and proven in the Scriptures. Even the earth was evolved from its chaotic darkness into form, light, and beauty. Nay more, God has developed the great plan of human redemption by a gradual unfolding that has run through the ages. This being conceded on all sides, extended argumentation is unnecessary.

2. That Science as clearly teaches a certain degree of development, a true evolution, all as readily admit. But back of all that the Bible and true Science attest concerning evolution, lies the creative will and power of the Infinite and Eternal Mind. The agnostic mysticism of Heigel, based upon the enchanting poetry of Schelling, might form airy worlds and people them with psychological beings, but the normal intellect still looked upon the universe and its tenantry as real. Hence men were unwilling to adopt a philosophy which would destroy all certainty of physical entity, and sink man's personality and freedom into the vortex of inexorable logical necessity.

Hegelianism sunk into merited disuse, if not into contempt. Then arose the biological materialistic evolutionary doctrine of Darwin. This would preserve man's personality, but sink him into the mire of blind materialistic fatality. This, too, must have its day, and then sink into derision and oblivion.

Nature, history, and revelation are everywhere full of evidence that there has been an intelligent order, design, and development of multitudinous species and forms that no single scientist, nay, not all the scientists in the world, can grasp. Indeed, the proudest scientists and philosophers of earth know very little of the ultimate functions and impulses of mind or matter. Scientific and philosophic terms, after all, serve little other purpose than to cov-

er man's ignorance of those things to which they are applied. Our ignorance of nature is great; our knowledge very limited and superficial. It is true we witness certain phenomena and ascribe to them certain causes and modes of operation. Nature confirms, what history teaches, that evolution is a principal law of production in the material, intellectual, moral, and religious worlds. This is so apparent and so universally acknowledged that specific proofs are unnecessary.

But while evolutionary development is everywhere recognized, it is held within certain limits. It never passes from one species or order to another. All recognize the great chasm between material and mental developments. A small seed may evolve a cabbage head, useful for man's sustenance, but it can never evolve or develop the mind of a Bacon. On the other hand, while the mind may devise means for stimulating the development of the cabbage, it can never evolve a cabbage head from itself. The absurdity of such metempsychosis by evolution is too apparent to warrant the use of further space. But principles are sometimes best illustrated by extremes. The "missing links" are everywhere wanting between species and kinds. Evolution is *sui generis*. A wild crab-apple may be developed into a New York Pippin, but it can never be changed into a pumpkin, a peach or an olive; much less can it ever become endowed with the functions of the animal, or the powers of the human soul. There is nothing in science or history that warrants any such conclusion. Nor is the absurdity lessened by transferring such action to the incomprehensible ages past, and gibbering about "protoplasm," "natural selection," "survival of the fittest," and other such twaddle. Nature can neither lose nor acquire properties or forces, save as she is operated upon by intelligence. There is evolution in nature, but God is back of it all. He has measured advancement by distinct steps; not by imperatively sliding one species into another. Each species was made perfect within itself, grew, and then degenerated, till, in many instances, it has disappeared from the earth, only to be supplanted by a new and higher form of life. Such are the teachings of the fossiliferous rocks. Even in revelation and religion, the same law holds good. Judaism was not evolved from the Patriarchal dispensation, though the latter may have furnished such a preparation as made the former possible. Neither was Christianity a develop-

ment from Judaism, though the latter was the pedagogue to prepare the world for the former. But the three dispensations are distinct steps in an upward order of progress. Christianity is no more a development of either of the former dispensations than the oak is of the fern, or man of the ape. He that quotes Mark 4:28: "For the earth bringeth forth fruit of herself; first the blade, then the ear; after that the full corn in the ear," and applies the figure to the several dispensations of God's revelations to man, sadly misses both the facts and the intent of the passage. No such thought was before the Savior's mind, nor will the facts justify any such use of the figure. Religious evolutionists are sometimes as reckless in their deductions and applications as are their brethren of the materialistic school.

But as in nature there is a gradual unfolding of each species and individual within itself, so it is in grace. The Patriarchal dispensation, while purest and most perfect in potency, when first manifested, yet continued its development and ripening powers till, so far at least as the Israelites were concerned, it became extinct after an existence of 2,500 years. Then arose a new and higher order of God's dispensation, called Judaism, which came, not as a development of the former, but as a new creation or presentation. In like manner Christianity succeeded its predecessor as a newer and higher form of religion. The former became dead, "nailed to the cross," that a "new and better covenant" might be instituted. Here again the analogy of nature and religion holds good. In the former, creation advanced step by step, till the creation of man closed the series. So will Christianity, in the "everlasting kingdom," close the series of advancing steps in God's grace to man. The germs of the kingdom of highest grace, sown broadcast on the first post-resurrection Pentecost, must grow till the kingdom, like Daniel's little stone, "fills the whole earth." But it is fallacious to assume that because the birth of the most vigorous and perfect of all kingdoms was announced upon that memorable Pentecost, that, therefore, the Church, or kingdom, was then and there fully organized and indoctrinated. To do this required the lifetime work of the Apostles. The personal and experimental development is still going on. When the "full corn in the ear" shall have ripened, then will it be gathered to the heavenly granary, when man's developments and all of earth's dramas

will close. Possibly, developments may continue, but if so, they will belong to a new series.

A still higher, more obtruse and difficult proposition awaits a brief discussion:

### III. GOD IS THE ULTIMATE SOURCE OF ALL TRUE EVOLUTION.

Oriental Pantheism is but another exemplification of the saying, "Great errors are only great truths perverted." A theory that sinks a personal God into refined electricity, destroys his intellectual will power and binds him with the links of fate or sends him forth as the etherial *animo mundi*, is neither Scriptural nor rational. On the other hand, it is wise to ask of what truth are these notions perversions. Paul meant something when he said to the philosophers of Greece, assembled on Mar's Hill, "In him we live, move, and have our being, as certain also of your own poets have said; for we are also his offspring." In the next verse, the Apostle reiterates the fact that we are God's offspring. Dr. Adam Clarke comments in these thoughtful words: "He is the very source of our existence; the principle of life comes from him; the principle of *motion* also comes from him. This is one of the most difficult things in nature to be properly apprehended, and a strong proof of the continual presence and energy of Deity."

Scientists are beginning more and more to recognize the fact that while analysis has claimed to reveal many elements in nature, yet all are traceable to one source, so that, after all, there is but *one* element in the universe, and that is God. All else are but physical, mental, or spiritual manifestations, variously colored by conditions of the one mind, energy, and will of God. If heat is dynamic motion, and the universe an arsenal of conserved force, is it doing violence to language or fact to say that all we know are but evolutions of the Divine will and energy? Hence, in a very true sense, God is the universe; but the material universe is not God. I step cautiously upon the border of this mighty field of thought, where profounder minds may find unexplored regions of truth-bearing philosophy. But to my mind, revelation, nature, and philosophy all point to God as the one essence, substance, or existence from whose will, energy, and being all else, save space and duration, have been evolved. The world itself is but God's will and energy materialized. This is only a higher phase of the scientific formula, that all forces are conserved; so that everything in the universe may be the result of the conservation, yet differentiated, forces centered in Deity.

Joseph Cook puts it thus: "Matter is an influence of the Divine Nature, and so is all finite mind. The body itself and all other substances that we call matter, are revelations of Almighty God. All matter, as surely as all finite mind, originated in Him. So I suppose Almighty God evolves the seen universe of matter, and the unseen finite forces, from himself."

But Mr. Cook is not a pantheist. Elsewhere he says, "My creed is the reverse of the pantheistic." Our best psychologists call mind and spirit substance, but not matter. The latter would be too crude, too coarse a term. Perhaps, after all, the distinction is one of degree rather than of kind, and the terms chosen are simply adapted to our conceptional abilities. The soul itself must possess substantial entity, though not tangible. This is as far from pantheistic, as it is from modern materialistic atheism. If we could only know what force, physical and volitional, is, we could, no doubt, better understand the *modus operandi* of evolution from the Divine mind. It is evident, however, that God is the ultimate source of all things.

In conclusion, I can only say that I trust that it is now apparent that the universe is not an accident; that man is not the product of blind, irrational force acting upon inert matter; that his mind is not simply the brilliant scintillation from the brain of some honored member of a chimpanzee family; that his soul emotions are more than the fluxionary impersonation of the Simia group; that the cry of Matter! matter! Law! law! Force! force! Development! development! divorced from the Divine mind that lies back of all, and is the source of all, is wickedly fallacious. Strange that Scientists should discover the functions of the members of an insect, an anamaleule, but fail to recognize a God in this universe; that they should fail to perceive that where design is, there must have been a Designer; that where thought is, there must have been a Thinker. *Ex nihilo nihil fit.* God is, and space and duration are His eternal environments; therefore the possibility of all other existences. Man is more than the aggregation of material forces. He is the offspring of the Eternal Jehovah. This truth apprehended, raises the mind to loftier contemplations, and the soul, filled with faith, hope and love, pulsates with joys pure and unspeakable. God is "Our Father in Heaven" of whom, through whom, in whom, and for whom are all things. To Him be glory, honor, and dominion forever, and ever. Amen.

G. T. CARPENTER.

## WILL MORALITY SECURE ETERNAL LIFE?

"There is therefore now no condemnation to them that are in Christ Jesus." Rom. 8-1.

Far back in the history of the human race there was manifested the disposition on the part of man to put God out of his mind, to deny any personal obligation toward Him. The lapse of ages has not destroyed this disposition. At the same time a large and respectable class of these people admit the existence of a Supreme Being, recognize in a general way the veracity of the Bible. They recognize, likewise, the existence of sin, and of suffering and death as its consequences. Many, too, express a belief in, and a desire to enjoy a life beyond this; such hope being based on the statements contained in the Scriptures. And in that future life they expect to be free from the consequences of sins committed in this life.

This class of people base these expectations of an eternal life not on a supposition that the transgression of law will go unpunished, or that there will be afforded opportunity for reformation beyond death; but on the ground that they have lived moral lives. They point to the honesty and purity of purpose, and charity of life in all their dealings with their fellowmen. For an example of this tendency see the letter of Mr. Merriam in *The Century* for October, in reply to a review of his book "*The Way of Life.*" That many have been and are just, kind, charitable, but who make no pretensions to be Christians, cannot be denied. But when they solace themselves with the reflection that by reason of this upright life they will be entitled to whatever of bliss or happiness there may be beyond death, it is well to pause and consider.

A claim to eternal life on such a basis is a form of legalism, since it ignores both the sacrifice and the mediation of the Christ; but this is the central thought of the salvation revealed in the Scriptures.

Every form of legalism has this fundamental thought, salvation is possible without the mediation of Christ. But the logical inference from the declaration of the Apostle quoted at the head of

this essay is, that out of Christ there is condemnation. "In Christ" is taken to mean the belief of the gospel, and obedience to it. The Scriptures are very explicit on this question of salvation without Christ, positively declaring, "and in none other is there salvation, for neither is there any other name under heaven that is given among men wherein we must be saved." Without, then, stopping to consider the fact that every human life is, by reason of its environments, imperfect, the question is here urged, especially upon those who admit the veracity of the Scriptures, will morality secure eternal life?

We ought to settle first just what morality or moral life is, that we may be able to differentiate it from other kinds of life. It is acknowledged that from relationships grow obligations. Where there is no relation or where relationship ceases no obligation exists. For instance, as a citizen I sustain no relation to the government of Great Britain, hence am under no obligations to that government. Out of the relations we sustain to men as men, grow the obligations called moral. These obligations as developed in daily living, and looking manward, as they do, may be summed up in a single word—righteously. Although the idea of right is generally regarded as one of the primary notions, yet our judgements in practical ethics are almost universally rendered according to some standard of right.

Now to be able to discern clearly the proper relations which we sustain to our fellowmen, to understand what, according to our standard of right, are the obligations growing out of these relations, and then to faithfully discharge them is to live a moral life. It is the union of man with man.

The law of moral life is contained in the principles which recognize our relationships, and which declare our obligations one to another. Although there is a sense in which moral may be used as including more, yet it is believed that in a scientific use of terms, and analytically considered, this is a correct definition of moral life. It meets precisely the claims of moralists as to what moral life is. All life exists in harmony with law. The universal law of all life is, whatsoever is sown shall all also be reaped. The husbandman sows wheat, and expects in the harvest to reap wheat, and not some other grain.

One of old has said, "Men do not gather grapes of thorns or figs of thistles."

Every grade of life has its peculiar laws for reproduction and the perpetuation of life. No one expects by compliance with the law of vegetable life to produce animal life, neither by compliance with the law necessary for the perpetuation of vegetable life to perpetuate animal life. He would be regarded as a lunatic who should try to fatten his horse by planting his feet in a rich soil and pouring water on his back. How much wiser is he who expects to secure eternal life by compliance with the law of moral life, unless, indeed, moral and eternal life are identical, and moral and eternal are synonymous and interchangeable terms. No one pretends that such is the case. The necessary conclusion, then, is, that a compliance with moral law, can only give as a result moral life, the union of men with men.

Moral responsibility and moral obligation go no higher than men, exist only till our relations as men are severed. The Apostle recognizes this as a fact when he says, "Know ye not brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die she is discharged from the law of the husband. So then if, while the husband liveth she be joined to another man she shall be called an adulteress; but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man."

In order then to produce any other kind or higher grade of life it will be necessary to comply with the law of that life. All the humanity, honesty, benevolence and charity developed in the best moral life count for nothing in the production of a higher life, unless their observance be the law of that life; and no one with the Scriptures before him will pretend that such is the case. While dealing with practical problems of every day life, touching this very point, there is no confusion. No one complains of injustice at having no harvest if he sowed no seed. He would be esteemed a phenomenal character, who, having planted no vineyard, should complain that he was without fruit, while his neighbor who has set out and cared for a vineyard, was blessed with abundance.

To every one, not an atheist, it must be manifest, that in addition to the relations we sustain to men as men, we also sustain relations to God. He is our Creator, our benefactor; for "every

good gift, and every perfect gift is from above, and cometh down from the Father of lights." Out of these relations grow obligations and consequent duties. To every believer in the divinity and mission of the Christ these obligations are infinitely multiplied. Morality ignores these relations, and hence the obligations growing out of them. We do not deery morality, far from it. It is right and necessary. An action may be at the same time immoral and impious. Another action may be strictly moral and at the same time ignore even the existence of God as well as his claims on men. Witness the action of Stephen Girard in founding the college which bears his name. He provided for the mental and moral training of the young, yet the Bible and ministers, as well as religious training of every kind, were rigidly excluded. Here is the pith of the difference between Morality and Christianity. One ignores, while the other recognizes and cultivates the religious element of our natures. One ignores all personal relationship and obligation to God, while the other recognizes and emphasizes it.

Every believer in the divine authenticity of the Christian Scriptures, knows that there is revealed in them a life, which, while it requires morality as essential to a Christian life, yet is differentiated from it, the law of which is not identical with the law of moral life.

The angel said to Peter, "Go, stand and speak in the temple to the people all the words of this life." The divine messenger certainly had no reference to physical or moral life, for the people already understood the law of both.

Paul calls the law of this life, "the law of the spirit of life in Christ Jesus." This law is contained in the gospel of Christ which is said to be "the power of God unto salvation to every one that believeth." The law of the inauguration of this new life revealed in the gospel is briefly stated by the Christ, in his conversation with Nicodemus, in these words: "Except a man be born of water and the Spirit he cannot enter the kingdom of God."

Compliance with that law as taught by the inspired Apostles consists in,

1. Faith in Jesus as the Christ.
2. Obedience to his will, which obedience may be itemized.
  - (a) Repentance. (b) Confession of Christ before men. (c) Baptism.

This obedience brings us into union with God through Christ. This union gives spiritual life. Compliance with no other law will give spiritual life.

The next grade of life revealed in the word of God, is eternal life, the re-establishment of that union with God that was ruptured by the entrance of sin into the world.

The law of eternal life is briefly stated, summarized if you please, in these words: "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." It consists, as will be seen, in the formation of a character well pleasing to God, by the development of the virtues and graces enumerated by the Apostle.

Now so far as man is concerned, every grade of life follows in regular order. 1, Animal. 2, Intellectual. 3, Moral. 4, Spiritual. 5, Eternal. This order is never reversed or varied. No higher grade ever precedes a lower.

We have then two conclusions. 1. Compliance with moral law can only give as a result moral life, never animal, spiritual or eternal. 2. There is at least one grade of life, recognized in the scriptures intervening between moral and eternal life. Then since it is necessary to comply with the law of any grade of life in order to enjoy that life, and since the order in the various grades of life possible to man is never varied, does it not follow that to enjoy eternal life men must first become the sons of God by obedience to the gospel; and then by "patient continuance in well doing seek for glory, honor and immortality" that by "the righteous judgment of God" unto them may be rendered eternal life.

In the figures of realities shown by the Tabernacle, God teaches the same truth. The Tabernacle had but one place of entrance. In order to obtain access to the first apartment men must be priests. To be permitted to enter within the veil was granted only to the high priest, who was a lineal descendant of Aaron. He must of necessity pass through the holy place to enter the most holy.

God would thus teach that the way to the holy of holies made without hands is through the Church of Jesus Christ.

GEO. E. DEW.

"A KINGDOM THAT CANNOT BE MOVED."

All things human are unstable and evanescent. Change, decay, and death are the lot of all the works of man—of all that he fashions, ordains or seeks to establish and perpetuate. Trouble, vicissitude and anxiety arising from the imperfection and mutability of the works of his hands, have been man's inheritance in all ages and in all lands. The causes for all the difficulties and embarrassments which have beset him even under the best circumstances, are to be found in the nature of his being and the varying conditions of life. Change, fortune and disaster come to individuals, communities, states and governments. These are all individual entities; they grow, mature, change and decay. The life of all is finite, because arising out of man, himself finite, and hence are unstable, mutable and perishable. Though environed by all that is mutable and evanescent, man yet seeks that which is permanent and stable. His mind wearies of change, and his heart desponds under mutation. Incessant turmoil and agitation, the constant perishing of fondest hopes, and the deep solicitude and anxiety that come of effort and struggles to reach a higher plane, where he may at last find repose, come ostensibly of the curse that sent him out into an unfriendly world, yet they are the spur that arouses his latent powers and excites his hopes and ambitions. The dead level plane of monotony that follows ease, sufficiency, and contentment, has no where within its horizon any elevation that calls out these latent powers and arouses and excites him to higher and higher planes of life, where, indeed, the climate may not be so genial, though more bracing, and where constant effort and struggle are necessary to keep him from being carried away by the rushing stream of human affairs; where great difficulties and obstacles are encountered, but where also great efforts and their grand results bring to him a wealth and glory and welfare not found on the lower plane of dull monotony. Strong desires, native to his mind, excite in him incessant hope, and urge him to constant effort. Gratification assuages but for a moment. New desires and new hopes

well up constantly from the unfailing depths of his exhaustless nature, and urge him still further onward and upward; and though he may, and does sometimes, fail of his purpose, it is but the ebb that recedes for a moment, to return with greater force and vigor than before. Thus, like a rising stream that ebbs and flows as it continues to swell, man's course in his history has been upward and forward. That which we call civilization with all its great advantages and transient drawbacks, lies on the higher terrace of the stream, above which stretches out further than the eye can see a higher plane, where the human mind and heart reach the realization of their highest hopes and fondest desires. Over this wide and extended plane shines a sun that knows no setting; on it dwells a life that knows no death; and on it reigns a kingdom that knows no ending in time. This higher plane of humanity to which man shall at last attain, lies above the world of mankind in general, and includes only such as have been transformed by a renovation of mind and heart, and who have acquired new views of life, new hopes, and new desires. Hence the kingdom that occupies this highest plane of humanity is different from, in nature, and lies far above in principles and ends and purposes, the governments and kingdoms of the world. Here man shall find a repose of mind and heart which was not possible under a purely secular state of things, and here feel himself as standing on stable and permanent ground.

Toward and for stability and permanency man has worked and struggled in all the ages, and to his earnest desires and unwearied efforts is his advancement in all that pertains to civilization to be ascribed as efficient causes. Under the influence of his genius and power, communities have grown into states, and states into kingdoms and empires. The great image seen by the king of Babylon in his dreams was, according to the interpretation of the prophet, an epitomized history of the change and disaster attending man's greatest efforts in the great problem of government. The four great kingdoms came and passed away, leaving the fragments of their wrecks scattered along the shores of the stream of life, or lost under accumulating debris, or overshadowed or covered by the superstructure of their successors. In the reign of the last and greatest, and while it was yet in the zenith of its glory and power, the prophet saw the God of heaven set up a kingdom, which, beginning as a little stone cut from a mountain, rolled until it filled

the whole earth, breaking in pieces and molding their forms into images of its own, and finally extended its dominion and power over the whole world. This shall remain while all others fade away and perish.

The cause of mutability and perishability of man's work, even of his best, is to be found in the nature of his being, which is limited in every direction and fallible in his best judgment and decrees. His powers are too weak, his wisdom too deficient, and his knowledge too narrow and circumscribed, and the instruments with which he works too imperfect to allow more than a comparative success in anything that he undertakes, ordains, or establishes. Success can never rise above a comparative one, even though he possessed full control of his own spirit, an attainment necessary to the ordination of a government that will be adapted to man as he gradually advances in general intelligence, and especially in the science of government, and secure that obedience from the subject to its laws and institutions which alone can insure its stability and permanency to a reasonable extent. No system of government can be effective, stable, and permanent that has not underlying it, this fundamental necessity to success--man's self-control. Obedience to constituted authority can follow only from man's self-control. So long as he shall fail in this, change, decay and ruin must always characterize all of his works. Self-interest, manifested in the lust of power, ambition or love of preëminence, lies in wait, as it were, for mutation in the administration of governments, revolutions in States, or disturbances in Society, in order that, out of the ruin which these may work, it may seize on some advantage, or lay hold on some coveted prize. Ambition feeds its hopes on changes, and eagerly watches any opportunity which changed circumstances may present. Disregarding the rights and privileges of others, it seeks intently and studiously its own will and gratification. Nor is it content to await the change it desires. It seeks to effect these by whatever means may promise success, hoping that out of these something may come to its advantage or interest. When the good or stability of a government depends on men, either one or many, the death of these affords occasion to the ambitious and unscrupulous for the succession. Hence, death not unfrequently effects great changes or even revolutions in governments; so that what once seemed firm and stable

is proved by accident to have had no substantial foundation in fact. Since, therefore, great changes and sometimes disastrous revolutions follow on the death of certain individuals, peoples have endured tyranny and oppression a long time, lest, in the attempt to throw these off by removing the oppressors, greater evils than those endured might follow, believing in the wisdom of the poet that we had

"Better bear the ills we have, than fly to those we know not of."

Yet forbearance has oftentimes ceased, and then Providence has seemed to supplement human wisdom and knowledge in ordaining and establishing something better; something better suited to their status of intelligence and social and political advancement. The history of human governments is but the history of change and revolution in human affairs, and the proof that nothing human can be permanent and lasting.

In broad contrast with the history of all governments, empires or kingdoms that have risen and flourished in time, which have come and gone in the long history of the race, is the kingdom of Heaven, inaugurated, and now administered by the Lord Jesus Christ from his throne in heaven and through the Holy Spirit; promised by God through the prophet Daniel, when he declared that in the days of the fourth kingdom God would "set up a kingdom which should never be destroyed; and that the kingdom should not be left to other people; that it should break in pieces and consume all other kingdoms; and should stand forever." Two features of this kingdom stand out prominently: 1, that it should break in pieces and consume all the kingdoms of the world, and 2, that it should stand forever. The kingdoms that passed in review before the mind of the prophet, succeeded each other in time, the one following conquering and subduing the one that preceded, and building itself on its ruins.

A kingdom possessing these characteristics—power and indestructibility—must have also others which give it these. They can not be accidental, nor have been arbitrarily conferred. They must be organic and inherent in the kingdom arising from some essential character of its constitution. It is certainly monarchical in kind, and if it be likewise everlasting, as declared by the prophet, this feature must be derived from, or depend on, something not found in the monarchies of the world. The latter continue some-

times for generations through the force of circumstances and agencies which were, in no small degree, the creation of him who established the monarchy, and gave it its power and influence, and its vitality and endurance. Men who have founded kingdoms or the dynasties of kingdoms, which have continued in power for generations, were men of no ordinary character. They possessed not only great force of will, but a certain kind of genius which made them felt long after they had passed away. They were men of great spirit, of intelligence and aptitude for government, by which they were able to impress institutions as well as themselves, not only on their own age, but on subsequent generations. Hence, the institutions, dynasties, or empires formed and established by them had about them the power of endurance which preserved them in power and influence long after their founders were laid in the grave. Montesquieu says, in his "Spirit of Laws," "that in the beginning of states *men form the state*." This is the teaching of history, and we learn from it what force mind has over the events of human history.

These facts and considerations lead us to look for the power and indestructibility of the kingdom of Heaven to the person and character of its king; for these characteristics must in some way flow from or depend on the nature of his being or force of his character. Somewhere we must find an adequate cause for so wonderful a phenomenon; somewhere a power and force that can give to the kingdom its permanent, stable and immutable character. These characteristics are not accidental when they appear in human institutions; much less when they are positive and absolute in a divine.

Looking, then, first at the person of the king of the kingdom we find him thus described: "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of eternal ages, the Prince of Peace." Of his reign the prophet thus speaks: "Of the increase of his government there shall be no end, upon the throne of David and upon his kingdom, to order it and establish it with judgment and with justice from henceforth even forever."

This kingdom is not only a monarchy, but a theocracy. The king is the Mighty God and Father of the eternal ages, whose

throne is established forever. The king is divine and eternal as to the nature of his being; and since he is also the Son of David, and sits on his throne, that throne or reign must be forever. God had promised David that he should never want a Son to fill his throne, and this promise was fulfilled when the divine Son of David appeared, and a heavenly kingdom with a heavenly throne was ordained and established. Here lies the cause, and here is the secret of its permanency, durability, and indestructibility. They rest on the nature of the person of the king, and hence that kingdom must, in the nature of things, be immutable and eternal. This is the kingdom that cannot be moved.

Another ground of its perpetuity is found in the character of the kingdom. It is a kingdom of righteousness and peace, a government of good will among men, whose foundation is justice and truth. "Justice and judgment are the habitation of thy throne; mercy and truth go before thy face," says the Psalmist, of the king of this kingdom. A kingdom founded in justice, mercy, and truth cannot be overthrown. These lie at the foundation of the Eternal Home, and every kingdom founded on them must endure forever. There is nothing in it that tends to decay or ruin, and nothing external can affect its stability. These are the attributes of God; and we had as well expect him to perish, as a kingdom founded on his attributes, and whose administration is in perfect accord therewith, to be overturned or come to an end from inherent seeds of decay.

As, therefore, the king is eternal as to his being, and the principles of his government are founded in righteousness and truth; as the sceptre of his kingdom is a sceptre of righteousness, the kingdom must endure as the sun and his reign continue forever. Of its increase there shall be no end; and if its increase is to have no end, surely its existence can have none.

The kingdom of Heaven, however, is peculiar in its nature, and in one important feature, distinct from all earthly kingdoms by the prominence given to this feature of its constitution and administration. Though no human government can exist among men that does not temper justice with mercy; that has not in its constitution and administration this divine attribute, yet this is not its chief characteristic. In the kingdom of Heaven this attribute is primary and fundamental. It is its chief characteristic,

without which it would not meet the pressing want of man. As respects the blessings of a good government in other respects; as it regards all the wants of man except that which this feature of the kingdom of heaven meets and supplies, human institutions might prove adequate and sufficient for man. But a government that concerns only the temporal wants of man would leave him at his death in a deplorable condition, so dreadful and agonizing as to make life a curse rather than a blessing. For the former, man is wholly competent and sufficient; but for the latter, only a divine interposition can lift the gloom of wretchedness and despair from the grave, and make life, while it lasts, radiant with hope and a blessing that shall fruit in immortality and eternal life.

The kingdom of heaven is not, therefore, a civil government. It leaves the duties of this kind to the wisdom and intelligence of men, and concerns itself with his moral and religious interests—with those that concern the life to come and the life-preparation necessary to it. With it man's temporal interests are of secondary consideration. Its principles inculcate contentment when food and raiment are possessed, and directs man's attention, chiefly and primarily, to the interests of his soul. The king says: "Seek *first* the kingdom of God and his righteousness, and all these things shall be added unto you." It is, therefore, a religious kingdom, primarily and essentially. It has man's spiritual and eternal welfare in view, and subordinates all worldly considerations, pursuits and aims to its behests and purposes. It places a value on its citizenship with which that of no earthly, or of all earthly kingdoms combined, can compare. It is a kingdom that seeks to rule the hearts and minds and consciences of men, and bring these into cheerful and willing obedience to the principles of justice and righteousness; an obedience, not of constraint through law, but of love for the lawgiver and his law—an obedience that is a spontaneity and not of threats and fear. This obedience in its effects and working gains for man the power of self-control, a power that lies at the foundation of that character that is to prepare him for higher and a holier plane of being, that of immortality and eternal life.

To a sensitive and aroused conscience, suffering under the consciousness of sin, the remission of sins is a blessing to which all the wealth and glory, honor and happiness which this world can

bestow, can bear no degree of comparison. Accumulate in one heap, as it were, all that this world esteems valuable, all that it is capable of administering to human happiness, and all that the mind and heart of man can extract from it during a life even double or treble the longest now allotted him, and then multiply this accumulation a thousand times, and the worth of remission to man has not passed to the second figure in the computation. The weight of a thousand suns to that of a feather would not approach a proper estimate of their relative worth. The kingdom of heaven, therefore, is of infinite worth to the human soul.

But the remission of sins is not a provision of the kingdom to be had for only the simple enactment, not even if the enactment should be made by God himself. It is not a blessing conferred by the government by the simple willing. It is not accidental nor arbitrary, nor the result of simple willing. It is there after the profoundest deliberation and a satisfactory adjustment of the claims of an infraction of law.

In this adjustment, the nature of the king again appears in the new relation which he assumes to his subjects. Here he becomes a mediator and intercessor, bearing in his hands the means of this adjustment. As a person, he is all that this relation requires; but his offices are manifold. With reference to the great purpose of his kingdom—the remission—he now becomes the high priest, prepared to intercede for transgressors, and plead the adequacy and sufficiency of the atonement for sin that he offers. This office is an essential part of his administration, and was foreshadowed by the promises and predictions made concerning him. He was made a high priest forever, that he might continue his priesthood as long as he reigned as king. God declared to him: "Thou art a priest forever," and by his offering, righteousness became everlasting and made enjoyable throughout all ages. His priesthood continues uninterruptedly forever, by reason of the eternity of his being. His office and work as the high priest of the kingdom of heaven have all the perfection of his own divine nature, and hence his intercession for transgressors is all that the nature of the case requires. The priesthood of Aaron fell short in all the essential prerequisites. By reason of death, there was of necessity a succession of high priests, which was a defect fatal to the completeness of the work of a high priest, and by reason of their humanity, they

could not be competent intercessors with a *divine* being. Paul argues for a perpetual high priest—for an ever living high priest, and such a one is found only in a divine intercessor. The intercessor, therefore, of the kingdom of heaven is a divine being. Here again we find perfection and completeness, and hence permanency and immutability. Because of the weakness and imperfection thereof, the Aaronic priesthood could not continue, and hence was changed to that of the order of Melchisedek, which had no predecessor nor successor, no "beginning of days nor end of life." An ever living priest was necessary to a perpetual priesthood.

As it is through the High Priest, and not through the ordinary priest that intercession is made and remission of sins procured; and as this intercession is made in the most holy place, which is heaven under the kingdom of heaven, it is evident that only an ever living being can be the high priest of this new kingdom. The administration of the kingdom of heaven being thoroughly interwoven with intercession, and both functions being discharged, necessarily, by the same person, the high priest must be of the same nature as the king; and as this nature gives permanency, stability and immutability to the kingdom, the same nature in the high priest further assures us that this is "a kingdom that can not be moved."

Intercession, however, is impossible without an adequate means to effect its object, though the person—of the intercessor—be all that the government which is to receive him can require. Offences are not overlooked by a government, nor disposed of without some degree of punishment by way of an atonement, nor will it permit any suggestion as to what the atonement shall be from parties having no sympathy with the government, or not possessing that dignity of person and character that entitles the intercessor to consideration. It is a matter of no small importance to determine what is an adequate and proper atonement even by the government itself, and if we may be permitted thus to speak of a being infinite in wisdom and knowledge; infinitely less can it be expected of an inferior person.

The intercessor of the kingdom of heaven adjudged his own person an adequate and sufficient atonement, and with it presented himself before the throne of God in the heavens. It was received,

and hence was all that the government could ask or demand. Here again, in the atonement, his person comes to the front. In the person of Jesus there are all the elements of an adequate atonement. What are these?

We must learn these from the types and shadows given of them, under the law of Moses. Here we find that an animal, spotless and unblemished, afforded one element which included the personal character and life of the atoning sacrifice. But this element, perfect as it might be in all the requirements of the law, was without effect until made effective by other means. Under the law, this sanctifying means was placed in a duly consecrated altar. The altar, as Christ declares, sanctified the gift or made it effective as an atonement.

The human life and character of Jesus were the antitypes of the life and physical perfection of the victim, and we find no altar under the reign of heaven that can sanctify these elements, if the divine nature of the Son of God be not that altar. The careful and special consecration of the altar of the tabernacle seems intended to suggest that the consecration was designed to transmute the dead material of which the altar was composed into something quite different in nature. It seemed to make by symbol that which is material, spiritual, and divine.

This ceremony must have been more than simple ceremony. It must have been intended to indicate that there is a power connected with the altar which was imparted to it by this ceremony of consecration. The ceremony must have some significance that does not appear on the surface. If it were symbolical, of what was it a symbol? Nothing can be conjectured for this but the divine nature of the Atonement of the kingdom of heaven, and hence we may conclude that such was its real design. Certain it is that the victim, though legal in all particulars, was not a proper *sacrifice* until sanctified by the consecrated altar; and equally certain must it be that the human character and life of Christ were not sacrificially perfect until consecrated by their union and connection with the divine nature of the Lord Jesus. It is positively declared by the Holy Spirit through the apostle that his sacrifice is perfect and complete, and perfect and complete forever, accomplishing by its perfect efficiency all the purposes for which sacrifices were ever offered, rendering wholly unnecessary all

other sacrifices in the future. That one sacrifice has forever perfected the obedient sinner in regard to the conscience, accomplishing for him *plenary* remission.

A kingdom having the remission of sins as a primary and fundamental object of its constitution, and having as necessary to remission, a perfect atonement in all its elements and essentials, can have no successor and must continue during the lifetime of the human race, and during which time it can be of any use or service to man. It is emphatically a kingdom that cannot be moved. It is founded on an immutable basis: the person, nature and offices of the king of this kingdom—"the Lord of lords, and King of kings," who has in his own person all those elements of permanency, stability and immutability, which render the kingdom of heaven as enduring as the sun, and as firm as the everlasting hills.

Another ground on which the kingdom of heaven rests immovably and immutably is the character of its subjects. A government that rests on the will of the people and on the consent of the governed, cannot be otherwise than immovable and imperishable, so long as the people are virtuous and faithful to their institutions. But as respects the kingdom of heaven, none can truly become its subjects in the absence of a disposition and pledge to live virtuously and faithfully in their assumed allegiance to the king as Lord, Intercessor, and Atoner. The king is careful in his proclamation to have these qualities of mind and heart present and alive in every one who desires to become a subject. The subjects of this kingdom are proselyted to it. No one is compelled to enter it against his will, or in ignorance of its provisions and requirements. He is expected to enter it intelligently and conscientiously, and to continue through life a faithful subject.

Presuming that such is the intention and disposition of every one who becomes a subject of this kingdom, we may now inquire what is the character of this subject that is so well calculated to give stability to the kingdom?

It is not difficult to understand that the stability of all states and governments rests to a very great extent on the intelligence and virtue of their people; and the reason for this lies in the fact that intelligence fits a people to know and understand and appreciate the rights of others as well as their own, and virtue makes

them respect these rights, and abstain from all violation of them. Such people are law-abiding citizens. They give strength to the administration of laws by their own obedience and moral support in punishing transgressors. The intelligent and virtuous are expected to sustain the government in its efforts to suppress crime and maintain law and order, not only by their countenance, but by their physical force, if this be required. They appreciate the blessings of a good government, because it is a power to defend them against the lawlessness of the wicked, and affords them means and facilities for the pursuit of happiness and the enjoyment of their possessions. It is unrighteousness that brings ruin on states and empires, and righteousness that gives them perpetuity. It exalts a nation. It gives it power within and without. The more it prevails in a kingdom, the stronger that kingdom is. Hence, the universal prevalence of righteousness in a state would give it a durability which nothing could shake but what arises from the imperfection of human wisdom.

The same principles apply to the kingdom of heaven. Here universal righteousness is presumed to prevail, either actually or potentially. An unrighteous subject is a misnomer. None have business here but those who have on the wedding garment. All else are cast out. The wedding garment is righteousness, virtual or actual. The king is the Prince of peace, and the kingdom is one of fraternal love and devotion. There is no discord or contention, no enmities or ambitious rivalries to engender a party spirit, and produce factions, hostile parties, or wicked schisms, that destroy fraternal affection, undermine authority, and bring on ruin and disaster. All these are of the world and in the world; and when they arise in the kingdom of heaven, it is because wicked men have "crept in unawares" to destroy the good that is a constant reproof of their wicked lives.

"Let brotherly love continue," and "Let not every one look on his own things, but on the things of others also," are injunctions that show the spirit that breathes throughout the whole kingdom, and binds the whole together by common chords of sympathy and fraternal love. When its subjects have breathed the spirit of its king, and felt and appreciated the power and drift of his teaching, so far from being hostile even to their enemies, they learn, when reviled, not to revile in return, when persecuted to en-

dure patiently, and when maliciously treated and despitefully used, to resist not evil; but pray for all who persecute, abuse, or mistreat them. The spirit of the whole kingdom is that of the king, whose life was passed in doing good. Such a kingdom has in it no element of decay; but everything that preserves and perpetuates. It is emphatically a kingdom of righteousness. It proposes and strives to make all men righteous; to destroy all the works of Satan in this world, and gather all the good and those disposed to be good, into his kingdom, while the unimpressible, unreformable, and obdurate are left to perish in their own destruction—isolated, and kept isolated that all the evil they are disposed and determined to do, may be done on and among themselves. Nothing unclean and impure is allowed within. All injustice, unrighteousness, and wickedness of every kind is thrust out. Without are all the abominations of the world; within all the fruits of righteousness, peace, love, joy and good will to mankind.

The kingdom is a living organism. The spirit of its institutions is a living force, which living force is the spirit of the king. It grows from within, and assimilates food, and makes it a part of its own being and structure. The spirit of the king molds the spirit of men into its own likeness, breathing into men the spirit of his own life, and making them one with himself. In this way they are made "partakers of the divine nature." Created anew by the principles of the kingdom, they are born into eternal life, and die no more. They become as immortal as their king, and as imperishable as his nature. In the world of mankind, the kingdom with its principles is a ferment, transforming and transmuting the world into living organisms like itself, and these, as active integrals, repeat the work, and thus perpetuate the kingdom to the end of time. A kingdom with such a nature and such a work, cannot perish. The seeds of perpetuity are in it, never leave it, and can not be removed from it. Its powers flow from the throne of God, from which nothing can separate it. In its principles, purposes, aims, and work, it is as divine as its king, and as imperishable as his being. There are no seeds of destruction in it. Within all tends to continued life and peace; all to increased power and strength, so that, as time rolls its cycles along, it increases in power, influence, and dominion, swelling and enlarging, filling and engulfing the world, as it moves forward, presenting the im-

age of the prophet, a little stone, cut from the mountain, rolling and gathering until it fills the whole earth, henceforth to have no rival, and to continue its sway, power and dominion to the end of time. "Wherefore receiving a kingdom which cannot be moved, let us have grace whereby we may serve God with reverence and Godly fear."

H. CHRISTOPHER.

## BOOK NOTICES.

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**PNEUMA-BAPTISM.** By G. H. S. Published by the Pneuma-Baptist Publishing Company, Pulaski, Tenn. 1882.

Such is the title of a book of 171 pages sent to us for review. It consists of a preface, introduction, and argument. The argument is arranged under three heads. Part I. Arguments for Immersion briefly examined; Part II. The Baptism of the Holy Ghost; Part III. Why Water Baptism has been perpetuated; and Part IV. The Baptism of Fire.

Quoting from the preface we learn more of its purpose. He says: "The great sin of this age is the denial of the personality and work of the Holy Ghost. Part I, contains a brief summary of the arguments that have hitherto been used in the baptismal controversy. Part II, contains an exposition of the baptism of the Holy Spirit. Part III, an answer to the most weighty objections that can be brought against the doctrine herein advanced. Part IV, gives a brief summary of the baptism with fire."

We imagine that there are very few persons who profess to be Christians who deny "the personality and work of the Holy Spirit," although there may be a difference of opinion as to how the Holy Spirit does its work, and we are free to admit that some human theories on this subject have led to divisions among religious people, and all divisions are to be condemned. We must lay the blame upon those who build sects upon these theories. Part I contains a discussion of the question of Christian Baptism. "Among the varied controversies not one has been so prominent, nor resulted in more wide-spread evil, than that in reference to Baptism. Probably more persons are troubled on the subject of baptism, than on any other doctrine, more families are divided by it, more church relations disturbed and more interruptions to the harmony that should exist between Christian churches, than by anything else. And if we ask what has been the fruit of *water* baptism, the answer must create grave doubts in the enquiring mind, as to whether it is from God or not."

The controversy in reference to Christian Baptism has been prolonged, searching and bitter. It has led to divisions and personal disquietude, but we do not think that it has often caused a

doubt of its divine institution. The bad results and consequences should not be charged to the institution, but to the perversion of it. The discussion, by advanced biblical knowledge, has been very much narrowed in the last few years. As philology has advanced, more certainty in results has been reached, and now the period has arrived when philologists can speak without hesitation. It is not now necessary, when discussing this subject to bring forward an array of Lexicographers or quotations from the classics, because the scholarship of the world has decided the question. The controversy is not now whether the command of Christ was to *immerse*, to *sprinkle*, or to *pour*, but whether the *Church* had the authority to change the command. The author of this book, although he controverts the arguments used by immersionists, sees the result of advanced scholarship, and rather than attempt to defend the authority of the Church to change the institution, labors to prove that Christ did not command water baptism, and that the baptism of the New Testament is a Spirit Baptism. The position, that the Church has authority to change ordinances, is indefensible, and the position that is here assumed is untenable. In this dilemma, we ask in perfect Christian kindness, why not accept the conclusion of philological research and do what it says Christ commanded and the apostles practiced? Why not, with that humble, trusting, child-like faith, that we must have in order to be acceptable children of God, accept what the New Testament says? If we would do this we would have no "baptismal controversy," Christians would not be divided into warring factions, and infidels would be deprived of their most effective weapons.

We do not propose to go into any special review of the mode (?) of baptism, for it is settled; but we will notice some of our author's peculiarities.

In discussing the question, "Is water baptism a command?" he says: "The only Scripture that has even the semblance of a command from the Lord Jesus himself, is the commission given to his disciples before his ascension. If this is not the command, then such was never given by the Master."

He then quotes the commission as given in Matt. 28:19: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I com-

manded you"; and then adds: "Observe here,—First. That the commission is given to the apostles. *They* are told to go and teach all nations, baptizing them. Whatever its meaning, it is addressed to the *administrator*, and not to the one receiving the baptism. Whatever authority it may give to the preacher, it is certainly not a command to the believer *to be* baptized. Not one word is said about *water*. Yet if it was intended as a command, of the character and prominence given to it by immersionists, we might reasonably have expected it to do so; especially as, at the time, he was speaking of the Holy Ghost."

Observe here,—First. The commission, as it is called, is given by two of the Evangelists; both being inspired, if there is any difference in the language used, then the one must supplement and explain the other. Mark (16:15-16) says: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." Matthew says: "Go ye therefore, and make disciples of all nations"; Mark says: "Go ye into all the world, and preach the gospel to the whole creation." The one says make disciples of all nations, the other tells how to do it—by preaching the gospel. The one says "baptizing them," the other says "he that believeth and is baptized." Is there any contradiction here? They were to be made believers, to be induced to follow Christ, which is the meaning of being a disciple—then having believed they were to be baptized, and then they were to be taught all things pertaining to godly living.

The *gospel* was to be preached as the means by which they were to be made disciples. The gospel is the life, death and resurrection of Jesus. "These things are written that ye may believe." Becoming disciples did not make men Christians. A foreigner may be a disciple of a statesman, may attend his teachings and read his writings, may see beauties and sound logic in them, and still not be or become ever a fellow-citizen with him.

Observe second: That it is addressed to the ambassadors of Christ as a message to those whom they were to make disciples by preaching the gospel. Authority, in the sense of a command, is given to go and preach the gospel, without asking the consent of the people, but authority, in the sense of permission and duty, to baptize those who asked it. In the one case the people had no choice, they *must* hear the gospel; in the other case, the people had the choice of believing and of demanding to be baptized, the

apostles *must* baptize them if they demand it. "It is certainly not a command to the believer *to be* baptized." It is certainly a declaration by Christ that if a believer is baptized he shall be saved, and if not he shall be condemned.

Observe third.—"He was speaking of the baptism of the Holy Ghost." He goes to Matthew for the commission and Matthew says nothing in this connection about a baptism of the Holy Ghost. He speaks of baptizing the disciples who became believers and who asked for baptism, into the *name* of the Father, and into the *name* of the Son, and into the *name* of the Holy Spirit. Not one word about the baptism of the Holy Spirit. Take any mode (?) of baptism you choose, and something must be used by which the baptism can be accomplished. If you baptize by pouring, something must be poured; if you baptize by sprinkling, something must be sprinkled; if you baptize by immersion, something must be used into which the person can be immersed. If this was a "baptism of the Holy Ghost," and the "command was to the administrator," then the administrator must have either poured, or sprinkled the Holy Ghost upon the person, or immersed him into the Holy Ghost. Is not this absolutely ridiculous?

Observe fourth.—That if the command was to the administrator and not to the one receiving baptism, then if the person to be baptized was *not* baptized it was not his fault. This position abases the character of the Holy Spirit; it makes it merely a substance with which the apostles were to perform a ceremony, and makes it a mere passive agent in the hands of the apostles. "Go ye therefore, because you have been thus baptized and have received power—go ye therefore, and teach all nations, baptizing them. Of course with the same baptism, that of the Holy Ghost." The apostles were passive in receiving the baptism of the Holy Spirit; it was sent by the Father, and now they were to go and baptize the people without their consent or desire by sending the Holy Spirit down upon them just as God sent it upon them; but then the apostles never did this, at least we have no account of such a baptism as occurred on the day of Pentecost in Jerusalem being caused by the apostles.

If the apostles never did baptize with the Holy Spirit as they were baptized with it, how did they baptize? We know that they did baptize, but our author says they practiced a water baptism

because John did it. He quotes Acts 10:47-48, and says: "Here we have a clear case of water baptism commanded by Peter. John's baptism with water had been continued, but confined to the Jews. The apostles had not understood that the gospel was to be preached to the Gentiles. Hence the vision was given to Peter to instruct them. Immediately afterwards the Holy Spirit comes upon the Gentiles, as upon the Jews at Pentecost. Peter, impulsive Peter, who seems more than any other apostle to have delighted in ritual, at once is reminded of the type-water baptism, and turning to the brethren present, as though in some doubt about the matter, asks: "Can any man *forbid* water?" And as no objection is urged, he commands them to be baptized, evidently believing that the special event should have its ritualistic seal."

People look at things very differently. If we were to quote this passage of Scripture for argument we would say: Here we have a clear case of baptism in water. John's baptism had been continued by some of his disciples who had not heard the teaching of Jesus. The two sets of disciples seem in a great measure to have remained separate. The apostles had not understood that the gospel was to be preached to the Gentiles, but by a vision Peter was instructed to do it. He obeyed the vision and went, taking some brethren with him. He told them why he was going, but the vision was seen only by him, and hence his companions had no evidence. When they reached the Gentile house, while Peter was speaking the Holy Spirit fell on all them which heard the word. Those with Peter now had evidence and he turns to them and confidently asks, Have you any doubt now about what my vision meant, and that the Gentiles are permitted to obey the commands and become christians in the same way as the Jews? The Jews became christians by believing and being baptized, can any one forbid the water that these should not be baptized; and he commanded them to be baptized in the name of Jesus Christ. Remembering the commission, "he that believeth and is baptized shall be saved," Peter without hesitation connects water baptism with their entering into the kingdom. Peter knew but little about John's baptism and had been impressed but little by it, as he had not followed John, but Jesus. Peter commanded them to be baptized. He was commanded to baptize, why did *he* not do it? We do not know; most probably to prevent the formation of sects, for if the apostles had themselves baptized, those baptized by them might have claimed to have been their disciples. Paul on

this account thanked God that he had baptized but a few; but what a man does by another he does by himself; and when Paul says he was not sent to baptize, our author thinks that he did wrong in baptizing those he did baptize; but we do not so understand it. Paul was sent to preach, the baptizing of penitent believers followed, and any Christian could do that work, and Paul mostly confined himself to the word.

Our author reasons from this declaration of Paul that he was not sent to baptize, and the commission being for him to baptize, therefore it was not water baptism that was commanded. Lest it may appear that we are doing him injustice, we quote:

"The same commission which commands to teach, says, baptizing them, and if that means water baptism, and the commission applies to Paul, then he was sent to baptize. But he says he was not, and therefore we argue that he understood the commission to mean the baptism of the Holy Spirit."

This is singular logic. The same commission commands him to teach and baptize; he says he was not sent to baptize, *therefore* the commission does not mean water baptism but Holy Spirit baptism! We are free to confess that we cannot find the *therefore*. Did Paul ever baptize any one in or with the Holy Spirit? The Holy Spirit is not a substance to be used, but a spirit to do and perform. He denied being sent to baptize, which would apply as well to spirit as water baptism. It does not discriminate. Another specimen we give. He says, quoting Acts 2:38 (Repent, and be baptized), "With what baptism? The text does not say. We believe it to be that of the Holy Spirit, for the following reasons: Not one word is said about water. The disciples have been baptized with the Holy Spirit; Peter, standing up, preaches a powerful sermon, explaining what has happened. When, therefore, he answers the question, 'What must we do?' the baptism of the Holy Spirit which they have just received and of which he has been speaking, must have been uppermost in his mind; and when he says 'Repent and be baptized,' the absence of any reference to water may be looked upon as proof that he meant the baptism of the Holy Spirit. The fulfillment favors it. 'Then they that gladly received the word *were* baptized.' *When* they received the word, and by means of its reception."

He believes it was a Holy Spirit baptism because not one word is said about water! Not one word is said about Holy Spirit baptism. Peter standing up preaches a powerful sermon, *explaining what* had happened. The italics are his. Peter did *not* preach a

powerful sermon *explaining what had happened*. All the allusion he made to "what had happened," was to refute the charge of drunkenness. The powerful part of his sermon, and the part that led them to cry out and ask what they must do, was, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." In this case, according to our author, the Spiritual manifestation suggested to Peter to say to them that they must be baptized with the Holy Spirit, but when, the same thing as he says, happened at the first sermon to the Gentiles, Peter was not so impressed by it as to command a spirit baptism, but his mind went back to John's baptism, to get a water baptism. This is peculiar reasoning. "Then they that gladly received the word were baptized." He intended to say that the *gladly receiving the word* was the baptism. The commission is to go, and teach, and baptize them. The commands to teach and to baptize, he says, are both to the administrator. If the administrator is to do the things, how can the *receiving the word* by the person be the baptism? The eunuch received the word, why was not this the baptism to him? It was not so understood by him or by Philip, for he demanded and received from Philip water baptism.

"The divisions in the Church at Corinth but prefigured the still greater divisions of Christendom; and as water baptism was at Corinth a prominent factor, so it has been the great power of the Apostacy and the cause of many of the divisions of the Church."

This is a mistake from beginning to end, and why men in writing about and discussing spiritual subjects will mistake facts, we cannot understand. There was no controversy in the church at Corinth about baptism; not the least intimation given that there was any difference of opinion in reference to it whatever. In fact the very opposite is plainly inferrable from the statement. They were all baptized, but the division arose in reference to their preferences for different preachers. Some preferred Paul, some Cephas, some Apollos, and some Christ, as far as being designated as disciples; and when Paul rebuked them for wishing to be called by some other name than that of *Christian*, he says you were baptized into the name of Christ, but were not baptized into the name of any of these men, and congratulated himself on the fact, that under these circumstances, he had baptized but very few of them. This is all the ground for the statement made in the last quotation.

The chapter on "*The connection of the kingdom and water baptism*," seems to us to be perfectly illogical, and on that account it is difficult to find any point or place that is the key, so as to present it to our readers and review it. We have read the chapter several times but we can find no point in it. In the previous chapter he speaks of "*The kingdom of Heaven*." He states as his first argument, that the *kingdom* is not in each individual heart, but present in the world, among the people. Second, that we must distinguish between the dispensations; that we must not confound the Jewish with the Christian dispensation. The differences between the two are that the Jewish is earthly and the Christian is heavenly. To sustain this last position, he states (a) that the Jews expected a literal earthly kingdom; (b) that a literal earthly kingdom was predicted in the Scriptures; (c) the kingdom thus predicted is still future; (d) that the present time is the interval between the prophecy and its fulfillment; and (e) the kingdom is a mystery. Suppose we admit each position that he takes, does it follow that "water baptism stands connected with the earthly people, and the earthly kingdom; whilst the baptism of the Holy Spirit links itself with the church, and the heavenly glory," or in other words, that water baptism belonged to the Jews and not to Christians. We will make the effort to get before our readers what may be called the argument in support of the position that water baptism belongs to the earthly kingdom and not to the spiritual.

"Water baptism stands connected with John's call of the nation to national repentance. Its place, instead of being 'the door into the church' (for which there is not one passage of Scripture), is in connection with the kingdom. The twelve and the seventy were sent out for the same purpose. The rejection of Christ by the Jews, together with their rejection of John and of the disciples, brought in the interregnum, but did not alter one iota of what God had written, or in anywise change his purpose with reference to the Jews. They are still his people, and when the times of the Gentiles shall be fulfilled, he will gather them again into their own land, and then he will make good all his promises to them. The marvelous history of the Jews shows how God has preserved his people for the predicted kingdom. And in the same way God has, by his providence, permitted water baptism to pass on down the centuries, until the true Elijah shall come, and the call, 'Repent, for the kingdom of heaven is at hand,' shall be heard and heeded. To sum up our argument, then, the rejection of Christ brought in the present interval. This rejection

breaks off the course of predicted events as to Israel suddenly, leaving everything in abeyance until the return of the king. Thus the ritualism of Judaism remained, as it were, in abeyance also, without any formal setting aside. The apostles were therefore left largely to their own judgment in dealing with the questions of circumcision, the Sabbath, water baptism, etc. \* \* \* We have thus pointed out some reasons why water baptism has been perpetuated; reasons that are all sufficient to account for its present place in the church, and reasons which, while giving it a lower place than it has hitherto held, yet *allows* the continued practice of it, wherever it may be desired."

Although entirely a Jewish ordinance, and never commanded by Christ, yet it is *allowed* to Christians to practice it whenever desired! Who allows it? It was left to the judgment of the apostles, as well as circumcision and the Sabbath question! Where in the New Testament was the question raised and a decision reached in reference to water baptism? The question of circumcision was raised and decided and has remained decided to the present time, but no such controversy about baptism; and the assertion that it was one of the unsettled questions as was circumcision, is entirely gratuitous and without the shadow of proof.

The course of predicted events in reference to the Jews is suddenly broken off by the death of Christ, and they are now simply living along in a kind of haphazard way until the *true* Elijah shall come, and until the return of the king! Does this statement mean anything, if so, what? Does it teach that a false Elijah had come, and was the crucified Jesus that false Elijah? Was Jesus the king who is to return? If he were, then he was not the false Elijah. We can see no reason for supposing that the course of predicted events were or could be stopped by any action of the Jews in regard to Christ, it seems rather that such a position stultifies the very nature of prophecy.

The concluding chapter discusses the *Baptism of Fire*. Our author regards it as a prophecy in regard to the Jews as a nation. He says that the "day of vengeance" of the Old Testament, "the great tribulation" of the New Testament, is without doubt the baptism of fire referred to by John. He understands that the baptism of fire means the judgments and sufferings that were to come upon the Jewish nation. We do not think this position can be maintained, for the following reasons: *John is not speaking to the Jews as a nation; he is speaking*

to them as individuals, and especially to two classes only of the Jews, but these classes were singled out as representatives of the people. The language is this: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them," not unto the Jewish nation.

The baptism in the Holy Spirit and the baptism in fire are inseparably connected. The words are, "he shall baptize you in the Holy Spirit, and fire." John had been contrasting the treatment that the two classes, the good and the bad, would receive from God; the tree that brings not forth good fruit is hewn down, and cast into the fire; still preserving the figure, the good tree is to receive a baptism in the Holy Spirit, the bad tree a baptism in fire; and still preserving the figure, he will gather his wheat into his garner, but the chaff he will burn up. Two classes of characters are addressed all the way through, and an individual responsibility is insisted upon, which precludes the national idea.

God did not baptize the Jews, as a nation, in (or with) the Holy Spirit, hence the baptism in (or with) fire can not be so referred. God is now making no difference between the Jew and the Gentile. The Jews are no longer God's chosen people, and he is no longer working out special providences for them, the whole human race, since the Temple was destroyed, since the universal sacrifice was offered, stands in precisely the same relation to the Heavenly Father. He knows no Jew or Greek, bond or free, but the whole human race as one. The baptism in the Holy Spirit is that complete burial and enwrapping of the redeemed spirit in the nature of God so that it is forever separated from mortality, and the baptism in fire is that punishment so plainly promised to the disobedient.

THE PROOFS OF CHRIST'S RESURRECTION, FROM A LAWYER'S STANDPOINT. By *Charles R. Morrison*. Published by Warren F. Draper, Andover, Mass., 1882, pp. 155.

This is a very interesting book and timely. We quote from its Preface to show its purpose:

"The present treatise is intended to give what the author has often felt the need of—a compact and thoroughly reliable statement of the principal historical facts to the authenticity and integrity of the New Testament writings concerning our Lord,

and the presumptions from them which establish his claims as our Divine Redeemer and Saviour: The question of his resurrection from the dead is selected as the pivot, because everything hinges upon it. This question, whichever way it is determined, is decisive. It is a question which greatly concerns everyone. It is a question of evidence."

To accomplish this purpose, he first presents evidence to prove the authenticity of the Gospels; then their credibility; then Christ's predictions concerning himself; then the evidence necessary to prove his resurrection contrasted with the evidence necessary to disprove it in the face of the facts of his death and the testimony of the Gospels.

The argument briefly stated is this: There was such a man as Jesus, who lived at the time the Gospels say he lived, he did make the claims that they say he made, he was put to death as they say he was; there is a God who could bring a dead man back to life, and hence his resurrection was a possibility; the Gospels up to this point are true witnesses, and they say he was resurrected, therefore the burden of proof is with those who deny, that at this point the Gospels commence to bear false witness. It is shown that there are no witnesses except the Jews against his resurrection, but that many of the Jews bore testimony to the fact. If the Gospels are proved to be genuine, and the resurrection not *impossible*, then the resurrection is demonstrated. We make one extract which we think unanswerable:

"The fact of Christ's resurrection was proclaimed by his apostles and disciples from the beginning of their ministry, commencing on the day of Pentecost, fifty days after the crucifixion. The evidence being conclusive that such was the proclamation, how is it to be accounted for? The obvious explanation is, that the apostles so preached because they so believed, and because such was the fact, and they had sufficient evidence of it."

He justly insists that infidels must account for this action of these men.

We have had occasion during the past year to study this subject critically, and hence are prepared to express an opinion upon the book before us, and we do not hesitate to say that its facts are true and its logic irresistible.

LOVE FOR SOULS, *By the Rev. William Scribner.* Published by Charles Scribner's Sons, New York, 1882. pp. 103.

This is a neat, small volume of devotional reading, well and earnestly written, showing the author to be deeply imbued with that spiritual love for his fellow men that brings us into close sympathy with the Father. In this age of pushing, selfish money-getting, we are too apt to forget our common brotherhood, and smother out in our hearts that love, the possession of which, assures us that we have passed from death unto life.

LOGIC AND LIFE, WITH OTHER SERMONS. By the Rev. H. S. Holland, M.A., Senior Student of Christ Church, Oxford. Published by Charles Scribner's Sons, New York, 1882. pp. 320. Price, \$1.50.

From the *Introductory Notice*, by N. P. of Yale College, we quote:

"The casual reader of this volume, however carelessly he may turn its leaves, can scarcely fail to find his attention arrested by many passages which are striking for fervid eloquence and weighty with profound reflection. Should he be led, by the promise of its title, to select here or there a single discourse for a more careful perusal, he will find not a few which are alike remarkable for originality of thought and eloquence of speech. He with masterly skill, enthrones Christian Philosophy in its lawful seat, and asserts for it regal honors from the instructed intellect and sympathizing hearts of all right-minded Christian scholars, whether their field of activity is Nature, or History, or Letters."

THE INTERNATIONAL REVISION COMMENTARY OF THE NEW TESTAMENT. Edited by Philip Schaff, D.D., LL.D. Vol. III. The Gospel according to Luke, by Prof. M. B. Riddle. Published by Charles Scribner's Sons, New York, 1882.

This commentary is based upon the Revised Version of 1881, and is a most valuable and scholarly work. Two volumes have preceded this one, the first on Matthew by Dr. Schaff, and the second on Mark by Dr. Riddle. As a matter of interest on the baptismal question, we quote the comment on Luke 3:3. "John's baptism was by immersion, as is now the custom in the Eastern Church." On Mark 1:9. "And was baptized of John in the Jordan; literally, into the Jordan (compare 'out of the water,' ver. 10), in allusion to the ancient mode of baptism." On Matthew

3:6. "The indications are clearly that the subjects were immersed by John, and commonly in a stream (compare Ch. 3:11 the phrase 'in water,' and Mark 1:10 'coming out of the water')."

THE CHRISTIAN RELIGION, by George P. Fisher, D.D., LL. D., Prof. of Ecclesiastical History in Yale College. This is a reprint of an article from the *North American Review*. We reviewed it at the time of its publication, and need say no more at this time.

It can be procured from Charles Scribner's Son's, New York, for thirty cents.

THE CRIME OF SUICIDE. A Discourse by M. Rhodes, D. D., Pastor of St. Mark's Evangelical Lutheran Church, St. Louis. Those who read the Baccalaureate Sermon of Dr. Rhodes in the October number of this magazine, will know that this Discourse is well worth reading. It can be had from him by enclosing fifteen cents.

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#### AMONG OUR EXCHANGES.

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THE QUARTERLY REVIEW OF THE METHODIST EPISCOPAL CHURCH, SOUTH. Edited by J. W. Hinton, D. D., Macon, Georgia, and published by the Southern Methodist Publishing House, Nashville, Tenn. The October number is on our table. It contains: Attitudes of Atheism. By the Editor; The Work of the Ministry. By the Rev. S. W. Cope; Miley's Atonement in Christ. By Rev. J. C. Allen; The Genesis of Knowledge; Art and Woman. By Rev. M. Gallaway, D.D.; Macauley's Essays. By J. C. Hinton, A. M.; Rev. A. L. P. Green, D.D. By Rev. J. B. Walker, D.D.; Meteoric Visitations. By A. Means, D.D., LL.D.; Local Preachers. By Rev. David Wilson; American Statesmen: Alexander Hamilton. By the Editor; Library Table; Views and Reviews.

There are some thoughts in the article entitled "*The Work of the Ministry*," which we endorse, and some which we feel disposed to criticise. 1. We commend the following:

"The preaching of the Gospel of Christ. This is one of the principal functions and work of the Christian ministry. By the gospel of Christ we mean the word of God, including the whole scheme of salvation as revealed to man in the holy Scriptures, both of the Old and New Testament. By the preaching of the gospel is to be understood reading the word of God and giving the sense thereof. This is the true idea of gospel preaching. And the preaching of the gospel is God's method in communicating with the world, in order to the salvation of men."

This is the true doctrine, for the Bible says: "Faith comes by hearing, and hearing by the word of God"—the Gospel.

"Strong Faith. This is an essential element of power and efficiency in the work of the ministry. That minister who would make a success of his work must have strong faith in God, faith in the power of the Gospel, and faith in the ministration of the gospel. 'A serious error,' says Bishop Pierce, 'either in reference to the things which are to be believed or the things which are to be done, heretical interpretations of doctrines or morals, are fraught with untold, unutterable mischief. It is a leak that will sink the ship. It is a drop of virus that will gangrene the body. Let go your hold upon the faith once delivered to the saints, and you are unmoored and adrift; the winds and the currents will bear you surely and swiftly to destruction.'

This is very sound and safe teaching, but it is strange to us how the Bishop could write it and be a Bishop in the Methodist church. He will not say that anything like the office of a Methodist Bishop is found in the Bible, or District, State or General Conferences. "A serious error in reference to things to be done, is a drop of virus that will gangrene the body." Human expedients as to church membership, as for instance, a probationary period, now abolished, but once practiced, and only abolished because it proved a failure, *not* because it was untaught in the "faith once delivered to the saints." Pedo-baptism, sprinkling infants, and sprinkling for baptism, are examples of practices not taught. As we said on a preceding page, the question is entitled by advanced biblical criticism, that Christ taught and the apostles practiced immersion; and infant baptism was not practiced for a long time after Christ. Here is a paragraph that should be copied in every religious publication in the world:

"The great want of the Christian ministry of to-day, and of this country, is *holiness*. There is need of more education, more science, more logic and rhetoric, more poetry and history, and more oratory and eloquence, but most of all is the need of *holiness*. To lead others to, or advance them in, holiness, the preacher him-

self must be holy. He must have clean hands and a pure heart."

2. Some things we must criticize. "Next in importance to the preaching of the gospel is the administration of discipline. This is one great part of the work of the ministry. It is a sacred trust, imparted by express authority from Jesus Christ. So we understand and interpret the great commission to the apostles, and through them to their successors in office in the ministry unto the end of the world. \* \* \* but no minister of Christ can dodge the issue; he is a ruler, by divine appointment, in the Church of God."

To understand the ground of our criticism, it must be borne in mind that by the term "ministers," *preachers* are meant; and no others. Now we can understand the statement just quoted, substituting "preachers" for "ministers." "This (discipline) is one great part of the work of the preachers." "So we understand and interpret the great commission to the apostles, and through them to their successors in office in the ministry (preachers) unto the end of the world." Here we have the doctrine taught that preachers are exclusively the administrators of discipline, and are so because they are successors of the apostles. The Bible speaks of overseers, and the general descriptive classification *elders*, as being the persons in the church to administer discipline. In the Methodist church organization we find Bishops, Presiding Elders, Stationed Preachers, Traveling Preachers, Traveling Deacons, Traveling Elders, Local Preachers, Exhorters, Class-Leaders, and Stewards. In the church built by Christ, we find Bishops and Deacons, two sets of men especially designated to do certain work in their several congregations, and a class of men who traveled about preaching the Gospel, and were called Evangelists. These Evangelists were members of some congregation and went out with the approval of their brethren. Thus we see that the Methodist church has adopted a serious error as a "thing to be done," which Bishop Pierce says, "is a leak that will sink the ship."

"So we understand and interpret the great commission to the apostles, and through them to their successors in office to the ministry unto the end of the world." Here, if we understand it, is the doctrine of "apostolic succession" unequivocally taught. This is one of the "serious errors" in reference to things to be believed. The apostles were apostles on account of the work they were to perform—the apostleship was on account of work to be done, not an official position conferring power, *ex officio*, to exer-

cise certain prerogatives. A man is a teacher because he teaches, when he ceases to teach he ceases to be a teacher. An apostle was an apostle when he was an eye witness and declared the things he saw and heard. When he ceased to do this he ceased to be an apostle; consequently when after a certain time an apostle died he could have no successor, for, after the lapse of time no man could testify as an eye witness or declare what he had heard from the Master.

"The passage in Acts 20:23, teaches the doctrine under consideration: Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his blood. This is an apostolic address to the elders of the church at Ephesus; and from it we learn that these elders or ministers are overseers of the flock. \* \* \* As shepherds are charged with the government of their flocks, so gospel ministers have the government of those under their pastoral care."

Here we have elders and ministers used to designate the same class of officers in the congregation. There were *elders*—more than one in the congregation, and the command was to "ordain *elders* (plural) in every congregation. The Methodists have no *plurality* of elders in any of their congregations. The Bible specifies certain qualifications to be possessed by an elder. The Methodist discipline does not require such qualifications of its ministers, so that either their ministers are not elders, or their elders are different to the elders of the New Testament.

"The church has only two sacraments—Baptism, and the Lord's Supper. Both of these are administered by divine appointment. Only those whom God calls to preach the Gospel have the right and honor of this work." God calls upon every Christian to preach the word, therefore every Christian has the right and honor to baptize and administer the Lord's supper. But the position held by Methodists naturally follows from their position on apostolic succession. It will be sufficient, in disproof of this position, to refer to the baptism of Saul by Ananias, who is only mentioned as a *certain disciple*; to Philip, who was a deacon and became an evangelist; to the *brethren* who went with Peter, and baptized Cornelius and his household. There is not a single passage in the Bible where it is said that only "ordained preachers" should do these things; but the cases we have cited are conclusive that men who were not "ordained ministers," did baptize. In reference to

the administration of the Lord's Supper, we say that the idea of an "administrator" connected with it, is not found in the New Testament. Read 1 Cor. 11:20-34. When Christ instituted this memorable service, he took the bread, gave thanks, broke it, gave it to his disciples, told them to eat of it, and as often as ye eat of it, do it in remembrance of me. The command and privilege was to eat of it, not as to the *administration*.

"Some have here realized" (at the Lord's Supper) "for the first time the pardoning mercy of God." This is strange doctrine to us with the open Bible in our hand. We have always read it that it teaches that this institution was *only* for the disciples of Christ, persons who were in the kingdom, but here we have it taught that it is to be partaken of by unpardoned sinners.

"One of the clearest, soundest, and most satisfactory conversions I ever witnessed was realized in the act of Christian baptism. It was in the person of one who had for years sought most earnestly the salvation of her soul. She had fallen into the error that she ought not to be baptized until she had an experience of grace in the knowledge of sins forgiven. For this reason her baptism had been delayed. Finally she resolved to be baptized, believing that she might in that way take one additional step in the path of duty. She knelt with others who desired this holy sacrament, while the prayer of the Ritual specially prepared for the baptismal service was being offered. Not understanding that she was expected to remain on her knees at the close of the prayer, she arose and took her seat. The others remained kneeling, and were first baptized. The officiating minister then took her by the hand, and addressed her substantially as follows: My sister, as Ananias said to Saul, so say I to you, 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' Not that this water has any virtue or power in it to put away your sins. It is a symbol only—an outward and visible sign of an inward and spiritual grace. You are to look for the baptism of the Spirit—this alone can save you. And proceeding to the ceremony of the baptism, conjointly with the application of the water the Spirit was poured out upon her. The new-born soul shouted aloud the praise of God. Quick as thought it seemed, and sensible as an electric shock, the Holy Spirit's presence and power were felt throughout the vast assembly."

We have given this lengthy extract so that misrepresentation might not be charged against us. It is so entirely contrary to the teaching of the Bible, that we were not satisfied to abbreviate it, lest we be accused of being untruthful. In reference to this case we have several thoughts:

1. Sinners are not converted. They turn themselves. In King James' version the word is in the passive voice, but in the Greek it is invariably in the active voice. We cite the passages so that there may be no mistake. Matt. 13:15; Mark 4:12; Luke 22:32; Acts 3:19; 28:27; James 5:19-20. The only other place is John 12:40, which is a quotation from Isaiah, and the LXX use *epistrepsosi*, 1 aorist active, and also a number of other MSS. So the turning is the act of the person, the forgiveness is the act of God. God does not forcibly turn any one and then pardon him.

2. We have no account in the New Testament of any one after the Gospel was preached to him, seeking for years for the salvation of his soul, or remission of sins, or adoption into the family of God. When the Gospel was preached, the hearer either asked what he must do and *did it*, or hardened his heart and turned away.

3. She had fallen into the error that she ought not to be baptized until she knew her sins were forgiven. She must have fallen into this error from Methodist teaching, because they teach that pardon is found without and previous to baptism. "Baptism is a symbol only of an inward grace." This language has no sense in it, but it is intended to mean that baptism—we thought we could tell what it meant, but we are afraid to try. Symbol means an emblem, a type, a sign, a token. The cross was a symbol of Christianity. Something material to represent something immaterial. Then baptism is a material rite to represent an act of God. Grace means favor, kindness, good will, pardon, mercy. Inward, or spiritual, means in this connection, moral nature. Then we have, baptism an emblem (as the cross was an emblem of Christianity) of the mercy or pardon of God. We can not have the emblem until the thing to be designated is in existence, therefore we can not have baptism until we have the pardon of God; hence this preacher was telling this lady to display a sign, an emblem, of something that did not exist. The inward grace had not come, and how could she show the sign of it? She had delayed her baptism because she had fallen into the error that this inward grace must precede it, and when she was urged to be baptized the same error was taught her.

4. "You are to look for the baptism of the Spirit—this alone can save you." "That we are justified (saved) by faith only is a

most wholesome doctrine." Here, according to Methodist teaching, we are *only* saved by one thing and then *only* saved by another thing. Verily a man must be a man of wonderful *faith* to be a Methodist. If she was to look for the baptism of the Spirit as the only thing that could save her, why was it necessary for her to be baptized? Does the Bible anywhere say that a sinner must be baptized in order that God will baptize him with the Holy Spirit? If it does not, then baptism is useless; if it does, then it is essential to pardon. Which horn will our Methodist friends take hold of for safety?

5. "The Holy Spirit's presence and power were felt by the vast assembly as sensible as an electric shock." This statement we do not believe, and neither does our author. He has sacrificed strict veracity to rhetoric. He probably means to say that when the lady commenced shouting the audience was startled. If it were as he says, then the Holy Spirit came to each one in the house and every one had the same evidence of pardon that the lady had.

6. "My sister, as Ananias said to Saul, so say I to you, 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord,' but my sister Ananias did not mean that, he meant that water baptism was only a sign that God had already pardoned him, and now I say to you, be baptized and it will be a sign to you that God has pardoned your sins. You make the sign, and then you will have a sign that your sins are forgiven. A man has the toothache, the doctor tells him to hold a handkerchief in his hand, and as a sign that the pain has left him, to drop it, that the dropping the handkerchief is a symbol, an outward and visible sign of an inward relief from pain, but he must drop the handkerchief before the pain leaves him, for when he drops it, the pain will leave. Is not this precisely what this preacher told this lady?

"A serious error," says Bishop Pierce, "either in reference to the things which are to be believed, or the things which are to be done, heretical interpretations of doctrines or morals, are fraught with untold, unutterable mischief."

THE BAPTIST QUARTERLY REVIEW. Edited and published by J. R. Baumes, D. D., No. 180 Elm St., Cincinnati, Ohio. October, 1882.

*Table of contents:* I. Thomas Aquinas. By the late Rev. Richard M. Nott; II. Comments on Matthew XVI:16-18. By Rev. David Foster Estes; III. The Free State of Tephrike. By L. P. Brockett, M. D.; IV. Historical Proofs of the Soul's Immortality. By Rev. Lewis M. Ayer; V. Our Debt to the Huguenots. By Rev. J. N. Williams; VI. As to a Millennium. By Rev. H. A. Sawtelle, D. D.; VII. The Sin Unto Death and Prayer. By C. E. W. Dobbs, D. D.; VIII. The Rise of the Use of Pouring and Sprinkling for Baptism. By Rev. Norman Fox; IX. Books—Reviews and Notices.

In the III article, the writer, in attempting to show that the inhabitants of Tephrike were Baptists, refers to the fact that their enemies, in disregard of their protests, persisted in calling them Paulicians and Manicheans, when they insisted on being called *Christians*. In our day the Baptists are guilty of the same unfairness and discourtesy. They persist in calling the people, with whom this journal is identified, "Campbellites" and "Reformers," notwithstanding our continual protest and demand to be called Christians. Why these ancient people should be counted as "Baptists," when they claimed to be "Christians," we cannot understand. It is true they practiced immersion, but if from that fact they were to be named, then they should be called "Immersionists." The word "Baptist" is too indefinite, it simply means the *ordinance*, without defining the *act*. All religious people are "Baptists" for all *baptize*, but all are not "Immersionists," for all do not *immerse*. Our Baptist friends are standing in the way of their own argument when they suffer such a designation, for on the transferring, and the not translating, of the word, do Pedo-Baptists find their greatest safety. Upon the II Article, however, we wish to write more fully. This Scripture (Matt. 16:16-18) has furnished ground for much discussion. The writer of Article II, says:

"Most Protestant interpreters (Meyer, Alford, Lange, Ripley, etc.,) now agree in referring the phrase to Peter, but not as bestowing upon him any primacy or official position whatever. For this interpretation there is just one reason. The construction of the sentence, and the meaning and relation of the words, absolutely require it. \* \* \* Is it not possible that in an element, usually ignored as unimportant, is to be found the clew to Christ's meaning; namely, the time of the confession? Peter's confession was the first which was full, clear, and intelligent enough to be accepted by Christ. \* \* \* His heart, if we may so speak, overflowed

with joy, seeing the end from the beginning, now that one 'living stone' had been laid in the courses of 'the spiritual house.' Keeping in mind that figure of a building, and that Peter, as the first confessor, was the first constituent element in the building, the way that we and all the Church are built on Peter is plain and simple."

If we understand this position it is that the "rock" is Peter, the man Peter, but modified by the confession. He was the first to make the confession, and the man as the confessor was the rock upon which the Church was to be built. It is generally admitted that Peter was but the speaker for the others, and that they gave assent to his confession, and therefore if it were upon him as the confessor, it was unfair to the others.

Dr. Philip Schaff, in the *International Revision Commentary*, on Matthew, commenting on this passage, says: "The phrase refers to Peter, but *as a confessor*, as in Christ, representing the other apostles. This is the correct view. It explains both the resemblance and the difference of the words, Petros and Petra."

Prof. McGarvey in his *New Testament Commentary*, on this scripture, says:

"Now, it is impossible, without throwing this imagery into confusion, to make either Jesus or Peter the rock; for Jesus assigns to himself the position of the builder or the chief architect, and he assigns to Peter that of gate-keeper, or holder of the keys. \*

\* \* \* The rock, then, must represent some other object of thought in the context, and this can be no other than the truth which Peter had just confessed concerning Jesus."

We have thus given three interpretations, one or the other of which is held by most Protestants, and now we propose to examine the Scripture and deduce our conclusion. We will quote the whole passage, so as to have it fully before us.

"Now when Jesus came into the parts of Casarea Philippi, he asked his disciples, saying, Who do men say that the Son of Man is? And they said, Some say John the Baptist; some Elijah; and others, Jeremiah, or one of the prophets. He saith unto them. But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind

on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ."

Observe first: He asked *all* of his disciples what men said about him, and *all* answered him. Second: He saith unto *them*, *all* of them: But who do *all* of you say that I am. Simon Peter answered, and it is legitimate to infer that he answered for them all. To the first question, several answers were given and several could answer, to this last question only one answer was to be given, and hence only one could speak, the others could endorse.

Third. Then charged he his *disciples*, *plural*, *all* of them, that *they* should not repeat the confession. The deduction then is that the blessing was for all the disciples, as also the power, addressed to Peter as the representative of the whole company; they had made him their representative, Jesus accepted him as the representative, and through the representative chosen by themselves, he addressed them *all*. The facts bear out this position. Peter never bound or loosed anything without the consent of his brethren. On the day of Pentecost, Peter stood up with the eleven, and with their approval preached the first sermon; at the house of Cornelius he took no step without the sanction of his brethren who were with him; when the question of circumcision came up for settlement it was discussed by the apostles and elders, and the decision was made in the name of the apostles and elders.

Notice particularly the language of Peter and the language of Jesus. Peter says, Thou art the Christ. Jesus answered, And I also say unto you that you are Peter. Peter gives Jesus the new name, signifying his character—the *anointed*; Jesus gives Simon his new name, signifying his character—*petros*. Now Jesus states a purpose; and upon this very *petra* I will build my church. The Greek is καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ, the ταύτῃ τῇ making the reference very emphatic.

The questions now come up, what did πέτρος, as the name for Peter, signify; and to what did πέτρα, as the foundation, refer? Was the name "Peter" selected as the surname for Simon on account of any special significance in the name? The Bible is silent, though it tells us why the others were newly named. We infer from this that it was simply given to him to distinguish him; but as this is mere conjecture, what could have been the significa-

tion of the name in the mind of Jesus? It was given by Jesus when Simon was first selected. As far as the Bible speaks we know nothing of his previous disposition, though Jesus may have known, at any rate he knew the end from the beginning, and he may have selected the name to describe his character as it was to be manifested. Then what does *πέτρος* mean? Could it not be used in the same sense as *πέτρα*, but put in the masculine form as it was applied to a man? If Jesus had desired to give Simon a name of which *πέτρα* was the signification, he could not have used it because it is feminine. *Πέτρος* means a *piece of rock*, or a single rock, individualized. It has more of an ideal or poetical meaning, than a material significance. *λίθος* is the word for stone in the material sense, and is the word used for this purpose exclusively in the New Testament. For examples: God is able of these stones;—thou dash thy foot against a stone;—let him first cast a stone;—decked with gold and precious stones. Simon may have been named Peter because he was chosen and was to be prepared as an individual, distinct stone, in the spiritual temple. The exact significance of the word warrants this.

*Πέτρα* means *rock* in contradistinction to anything else, and hence it signifies rock in its natural, undisturbed condition, and figuratively as the *foundation*, for the idea is in every mind that rock is the thing upon which all other inanimate things rest. In this passage, therefore, it is demanded that it should be rendered "and upon this very foundation I will build my church."

Have we any other scriptures from which we may learn what is the foundation of the Church? Christ is called *πέτρα* rock. "For they drank of a spiritual rock that followed them; and the rock was Christ." (1 Cor. 10:4). The foundation of the Church is given in 1 Cor. 3:11. "For other foundation can no man lay than that is laid, which is Jesus Christ." Jesus Christ being the foundation of the Church, and his assertions that he would build his Church upon this *πέτρα*, it is absolutely demanded that *πέτρα* refers to Christ. Now the question arises how is the Church built upon Christ—how is he the foundation? It can not be upon him as a person, for then we would have the Church in this world standing without any foundation, for its foundation is in heaven. This will not do. Then he must be the foundation in some other sense. "And are built upon the foundation of the apostles and

prophets, Jesus Christ himself being the chief corner stone? (Eph. 2:20). These two Scriptures must harmonize. Jesus Christ is the foundation, the apostles and prophets are also. How? Jesus Christ as the law-giver, the apostles as the witnesses and custodians of his law, and the prophets as the foretellers of his law. "If ye love me, keep my commandments." The conclusion then is that the Church was not to be built on Peter, not on Christ personally, not Peter's declaration, but upon the fact that Jesus was the Son of God and therefore authorized to give laws for a new kingdom. The Church, or kingdom, is founded on laws given by Christ, and we, as we fashion and discipline our lives according to those laws, are received into this kingdom built upon this foundation.

THE CUMBERLAND PRESBYTERIAN QUARTERLY REVIEW, Edited by the Theological Faculty of Cumberland University, Lebanon, Tenn. For October.

*Contents:* Holiness. By J. W. Poindexter, D. D.; Rev. Thomas Anderson, D. D. By S. G. Burney, D. D.; Japan and the Japanese. By C. H. Bell, D. D.; Faith. By Rev. J. T. A. Henderson; Studies in Christian Evidence. By S. H. Buchanan, D. D.; One Aspect of the Atonement. By Rev. W. C. Logan; Literary Notices.

We desire to make some extracts from the article on *Faith*, and to commend it to the careful consideration of all who may have the opportunity of reading it. It is a sensible, logical and scriptural presentation of the subject, and from a Bible standpoint but few words in the entire article could be altered. We quote:

"One class of writers calls it an *act*. One defines it thus: 'Faith is not merely one *act* of trust in Christ, but an unlimited successions of acts.' So, to have faith, you must act it, and keep on acting it indefinitely, and if the action ceases faith is gone. This is the logical deduction from the premise that faith is an act. \* \* \* \* This definition is here regarded as incorrect. It does not convey a clear and distinct idea of what faith is, either psychologically or scripturally. The great acting, moving principle in man is the *will*. When the will moves or acts, that act is called a volition. This volition is not an effect or the result of a first act or power, but is the first motion or act itself. The will is the cause of the phenomenon. \* \* \* \* Now, in this discus-

sion let us as far as possible lay aside metaphysics, psychology, and mental philosophy, and turn to the infallible Word for light. What does the Bible teach? What idea is designed to be conveyed by the term faith? Sometimes it is a help to a right understanding of a word to look at other words which are synonymous or nearly so, and are used to convey the same idea. There are several words of this character in the Bible, intended to present the same idea that faith does. These are *confidence*, *trust*, *reliance*, and *belief*. Then we would define *faith* to be confidence, trust, reliance, or belief, having direct reference to the state or condition of the mind and heart in respect to some person, thing or event, and not in reference to an act or volition."

Speaking of the Centurion who sought Christ's help in the case of his servant, he says:

"Now where was this man's faith? Was it in the act of coming to Christ or of speaking to him? Surely not. But this man had seen a leper healed or cleansed and was convinced that Jesus had power to heal his servant, and that faith in his power to heal induced him to make the application. Why did not this man apply to some one else than Christ? Simply because he did not have faith in any other; because he had no evidence that any other could heal his servant."

"The next thought is, How do we get faith? how is saving faith obtained? Where faith exists several things must necessarily combine in order to the result. 1. There must be something which the mind can apprehend as a fact or a truth to be believed. 2. There must be testimony revealing that something which the mind accepts as evidence of its reality. 3. There must be an intelligent agent giving such attention to the evidence as to apprehend the truth. The result will be faith. If this has reference to a person claiming to be true and faithful, and the evidence makes it known that in all things he is as represented to be, then the believer will have faith in him—will have confidence and trust in him. If it be in reference to a fact said to exist, there will be confidence as to its reality. This will induce the believer to act and govern himself as duty and right indicate he should." He quotes: "Faith cometh by hearing," and "but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." "It is clear that to have faith the truth must be sought, and when the truth is found faith will be the result. But to have faith in one of whom we know nothing, have heard nothing, is utterly out of the question. \* \* \* The truth is taught by word, attention is given to the word, the Holy Spirit impresses the truth on the heart, and it is clearly apprehended. Faith is the result. If this were not so why teach the people? Why preach the Word so faithfully and so earnestly that the light of truth may shine into their hearts?"

We would be glad to reproduce the entire article, but the extracts given show clearly the line of argument. We think it unanswerable by those who claim that faith is a direct gift from God, resulting from a special act of the Spirit of God upon the heart of the sinner independent of the Word. The writer is personally unknown to us, but we have known of him for years, and his reputation has been that of one of the clearest thinkers among the Cumberland Presbyterians, and the publication of his article in their *Quarterly* without comment, indicates that he is so regarded. We are truly glad to see honest, bold, candid and intelligent men come to the front, and laying aside the speculations of metaphysics and mysticisms, take the Word of God as the sufficient rule. If we would all do this we would soon come to that unity of faith and fellowship for which our Lord so earnestly prayed.

THE AMERICAN CHURCH REVIEW. Edited by the Rev. Henry Mason Baum. Published by the *American Church Review Association*, New York. October, 1882.

*Table of contents:* I. Liturgical Enrichment. By Rt. Rev. John Freeman Young, S. T. D.; II. The Oriental Church. By the Princess Dora d'Istria, Italy; III. Sources and Sanctions of American Church Law. By Hill Burgwin, Esq.; IV. The Christian Revelation, Christian Theology, and Philosophy: Their Mutual Connections and Their Relative Authority. By the Rev. Prof. Samuel Bull, D. D.; V. Modern Casuistry. By the Rev. Wm. Wilberforce Newton, M. A.; VI. The Epicureanism of Horace. By the Rev. Philo W. Sprague, M. A.; VII. The Pseudo Isidorean Decretals. By the Rev. A. A. Benton, M. A.; VIII. The Reformation, from the Death of King Gustavus to the Accession of John III. By the Rev. C. M. Butler, D. D.; IX. William Lloyd Garrison and Emancipation. By the Rev. Benjamin B. Babbitt; X. Literary Notices.

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE for October, November and December, published at No. 141 Franklin St., Boston, is received, and its *table of contents* is as follows:

OCTOBER—The Nature of Knowledge.—Emerson's Way, by

Rev. C. A. Bartol, D. D.; *The Gornell University*, by Rev. Henry C. Badger; *Passage from Dogma to Philosophy*, by Rev. J. H. Allen; *The Pastoral Office*, by Rev. Edward H. Hall; *Temperance by Legal Enactments*, by the Editor; *Review of Current Literature*.

NOVEMBER—*Liberal Christianity and the Spirit of Worship*, by Rev. F. G. Peabody; *The Hebrew Prophets*, by Rev. R. P. Stebbens, D. D.; *Recent Studies in Buddhism*, by Rev. C. C. Everett, D. D.; *What shall we do with the Sunday School?* by Rev. E. A. Horton; *Opinion and Faith*, by Rev. E. C. Hale, D. D.; *Review of Current Literature*.

DECEMBER—I. *The Steps of Beauty*. By F. H. Hedge, D. D. II. *The Management of Chronic Inebriates and Insane Drunkards*. By Albert N. Blodgett, M. D. III. *Bancroft's Constitutional History*. By Rev. John W. Chadwick. IV. *Does the Protestant Church Uphold and Strengthen Ties of Family?* By Mary B. Carret. V. *The Reformed Church of France*. By Prof. D. Charruand.

THE METHODIST QUARTERLY REVIEW. Edited by D. D. Wheldon, LL. D. Published by Phillips & Hunt, 805 Broadway, N. Y.

October No. contains: *John McClintock*, D. D., LL. D., (with portrait), by Rev. W. H. Milburn; *Florida: Its People and its Productions*, by Rev. John F. Richmond; *Jesus a Total Abstainer*, Part IV, by Rev. Leon G. Field; *Charles James Fox*, by Rev. Daniel Wise, D. D.; *Madam De Staël*, by Rev. Ross C. Houghton, D. D.; *Professor Bowne's Metaphysics*, by J. P. Gordy; *Reviews*.

THE PRESBYTERIAN REVIEW, 900 Broadway, N. Y., for October, contains: I. *Lyman Beecher on the Atonement, Its Nature and Extent*. By Prof. E. D. Morris, D. D. II. "The Light of Asia." By Rev. Robert D. Wilson. III. *The Sabbath in the Cuneiform Records*. By Prof. Francis Brown, A. M. IV. *The Logical Methods of Prof. Kuenen*. By Prof. Willis J. Beecher, D. D. V. *The Origin of Theism*. By Prof. Francis L. Patton, D. D., LL. D. VI. *Notes and Notices*. VII. *Reviews*.

**Manford's New Monthly Magazine**, (*Universalist*), edited by E. Manford, and published by E. & H. B. Manford, Chicago, for October, November and December, is on our table. These numbers contain the usual variety of sprightly articles on general subjects and on those discussing and defending its peculiar religious opinions.

**THE BIBLIOTHECA SACRA**, edited by Edwards A. Park, published by W. F. Draper, Andover, Mass.

The October No. is the most interesting number of the present volume, containing several very interesting and valuable essays. It contains: I. The End of Luke's Gospel and the Beginning of the Acts. By Theodore D. Woolsey, D.D., LL.D. II. The Development of Monotheism among the Greeks. By Dr. Edward Zeller. III. The Trial of Christ. By Henry C. Vedder. IV. Positivism as a Working System. By Rev. F. H. Johnson. V. The Epistle to the Romans in the Revised Version. By Rev. R. D. C. Robbins. VI. Dr. Dorner's Position with regard to Probation after Death. By Rev. William Henry Cobb.

**THE MISSOURI UNIVERSITY REVIEW**. Edited by S. S. Laws, LL. D., Pres. of the University, and D. R. McAnally, Jr., A. M., Prof. of English, for October is on our table.

The October No. contains: Editorials on various subjects; The Duty of Teachers, by Prof. F. A. Hall; Grammar in Schools, by Prof. McAnally, (a most excellent and practical article); Prevailing Errors in Art Education, by Prof. Conrad Diehl; and several selected articles.

The December No. is out, but has not been received.

**THE REFORMED QUARTERLY REVIEW**, Edited by T. G. Apple, D. D.; published at 907 Arch Street, Philadelphia, for October, contains:

The Ethical and Religious in Human Life, by the Editor; Oxford University, by Rev. James Crawford; The Christmas Sea-

son, by Rev. M. Kieffer, D. D.; Accountability for Belief, by Rev. Dr. C. R. Lane; Exegesis of I Peter 3:18-20, by Rev. Wm. W. Patton, D. D.; A Day on the Mount of Olives; Early German Hymnology of Pennsylvania, by Rev. J. H. Dubbs, D. D.; The Genesis of the Earth, by Rev. Prof. J. S. Stahr, A. M.; The Work of Missions in the Church of Christ, by Rev. A. A. Pfanstiehl; Hymn of Saint Bonaventura, by Rev. D. Y. Heisler, D. D.; Recent Publications.

THE NORTH AMERICAN REVIEW, Edited by Allen Thorndike Rice, No. 30 Lafayette Place, N. Y. Five dollars a year. The October No. contains:

I. The Coming Revolution in England, by H. M. Hyndman; II. The Morally Objectionable in Literature, by O. B. Frothingham; III. Recent Discoveries at Troy, by Dr. Henry Schlieman; IV. Political Bosses, by Senator John I. Mitchell; V. Safety in Railway Travel, by Prof. George L. Vose; VI. The Protection of Forests, by Prof. Charles S. Sargent.

The November No. contains: I. English Views of Free Trade, by John Welsh; II. Disorder in Court Rooms, by Judge Jos. Neilson; III. A Problem for Sociologists, by Dr. William A. Hammond; IV. The Industrial Value of Women, by Julia Wood Howe; V. Advantages of the Jury System, by Judge Dwight Foster; VI. Safety in Theatres, by Steele Mackaye; VII. The Pretensions of Journalism, by Rev. George T. Rider; VIII. The Suppression of Vice, by Anthony Comstock, O. B. Frothingham, and Rev. Dr. J. M. Buckley.

The December No. contains: I. The Health of American Women, by Dr. Dio Lewis, Elizabeth Cady Stanton, and Dr. James Read Chadwick; II. Constitutional Prohibition in Iowa, by Gov. Buren R. Sherman; III. An Undeserved Stigma, by Gen. U. S. Grant; IV. The Influence of Food on Civilization, by Richard A. Proctor; V. The Decline of Clerical Authority, by Prof. George P. Fisher; VI. Success on the Stage, by McCullough, Modjeska, Jefferson, Barrett, Maggie Mitchell, and Warren.

Taken all together this is a most excellent number, and the first two articles should be read by everyone.

## PAPERS AND PERIODICALS.

NOTE.—The following is a list of the papers—weekly and monthly—published in the interest of the Christian Church. The list includes those published in the United States and elsewhere, so far as the names could be obtained:

### WEEKLIES.

Christian Standard, Isaac Errett, Cincinnati, Ohio.  
The Christian Evangelist, J. H. Garrison, J. H. Smart and B. W. Johnson, St. Louis, Mo.  
Christian Preacher, C. M. Wilmeth, Dallas, Texas.  
The Gospel Advocate, David Lipscomb, Nashville, Tennessee.  
Christian Messenger, T. R. Burnett, Bonham, Texas.  
Apostolic Times, J. W. Cox, Lexington, Ky.  
Atlantic Missionary, P. S. Rhodes, Gordonsville, Virginia.  
American Christian Review, J. F. Rowe, Cincinnati, Ohio.  
The Old Path Guide, F. G. Allen and G. W. Yancy, Louisville, Ky.  
The Christian Commonwealth, W. T. Moore, London, England.  
The Faithful Witness, J. M. Shepherd, Topeka, Kansas.  
Christian Herald, J. F. Floyd, Portland, Oregon.

### MONTHLIES.

Christian Monitor, Mrs. J. H. Smart, St. Louis, Mo.  
The Watch Tower, J. L. Winfield, Washington, N. C.  
Bible Index and Christian Sentinel, H. McDermid, Toronto, Canada.  
The Apostolic Church, W. L. Butler, Mayfield, Ky.  
The Christian Foundation, Aaron Walker, Kokomo, Indiana.  
The Christian Missionary, R. Moffett, F. M. Green, Cleveland, Ohio.  
The Christian Telescope, J. M. Ratcliffe, Watkinsville, Georgia.  
The Pacific Church News, J. H. McCollough, San Francisco, Cal.  
The Christian Advocate, G. Y. Tickle, Edinburgh, Scotland.  
Australian Christian Advocate, T. Smith, Melbourne, Australia.  
The New Eng. Evangelist, F. F. Calvin and A. Martin, Worcester, Mass.  
The Pastoral and Missionary Helper, Browning & Welch, Shelbyville, Mo.  
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### SEMI-MONTHLIES.

The Disciple, Thomas H. Blenus, River John, N. S.  
Ecclesiastical Observer, David King, Birmingham, England.  
Christian at Work, J. R. Farron, W. A. Cooke, Bell's Depot, Tenn.

### SUNDAY-SCHOOL PAPERS—MONTHLY.

The Teacher's Mentor, Isaac Errett, F. M. Green, Cincinnati, Ohio.  
The Word and The Work, C. C. Cline and P. H. Duncan, Louisville, Ky.  
The Gospel Teacher, W. W. Dowling, St. Louis.

### WEEKLY.

Sunday School Standard, ———, Cincinnati, Ohio.  
The Little Sower, W. W. Dowling, St. Louis, Mo.  
Good Words, C. C. Cline, Louisville, Kentucky.  
Little Pearls, C. C. Cline, Louisville, Kentucky.  
The Sunny Side, W. W. Dowling, St. Louis, Missouri.

1883.

THE CHRISTIAN  
QUARTERLY REVIEW.

*“Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.”*

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E. W. HERNDON, A. M., M. D.

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THE CHURCH

OF THE FUTURE

THE CHURCH

THE CHURCH

# THE REVIEW.

APRIL, 1883.

## THE PHILOSOPHY OF USEFULNESS.

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BACCALAUREATE SERMON, DELIVERED SUNDAY, JUNE 11, 1882, BY  
PRESIDENT G. H. LAUGHLIN, OF OSKALOOSA COLLEGE,  
OSKALOOSA, IOWA.

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Text—1 Cor. 16:13. "Watch ye, stand fast in the faith, quit you like men, be strong."

Man is a triune being consisting of Intellect, Sensibility, and Will. The harmonious development of this triune being gives the model man. All intellect—all sensibility, are dangerous extremes.

The person possessed of a superabundance of will-power and a minimum of intelligence and sensibility, or feeling faculty, is an abnormal development of the most dangerous character.

It is a humiliating comment upon our boasted educational achievements that we have not as yet fully learned how to educate the most valuable, the most vital part of human mind—the *sensibility*.

Almost every educational system of both ancient and mediæval times has had bright omens of its future, and nascent desires and embryonic hopes reaching no higher than rude hints and crude suggestions, leaving the world with a longing desire for a system of education that shall bring into activity all the powers of the feeling faculty.

May we not flatter ourselves that we are somewhat advanced in that age that has not only desired and promised, but has also achieved more of success in the education of the sensibility than all former ages?

When strengthened, expanded, disciplined, and brought into harmony with a normal will, through the agency of intelligence—the appointed mediator between the other two powers of mind—sensibility reaches its highest function.

It is not true in the moral government and spiritual universe that "sense is a dangerous foe to grace, the enemy of all righteousness, and the child of the devil."

The Romish Church would gladly exterminate sensibility. Romish asceticism has transmitted a part of its one-sided culture to the Protestant Church.

The Reformation did little for the priest-ridden sensibility. Puritanism did but little more towards bringing about an equilibrium between soul culture and intellectual culture. The fear of falling into the whirlpool of "animal excitement" has driven many conscientious men into the funereal shades of asceticism. What is the poet without sensibility? What is the painter, the sculptor, the musician, the teacher—aye more, the minister of Christ, without sensibility? These—one and all, would be no more than "the stoic of the woods—a man without a tear." But clothed upon with the feeling faculty educated and refined, the poet brings forth gladsome responses from earth, air, ocean and sky; the painter brings forth in panoramic review the history of the past and the achievements of the present; the sculptor endows the lifeless marble with expression; the teacher triumphantly leads his pupils up the rugged heights of mental culture on to the broad tablelands of a symmetrical development; and above all, the minister of Christ, the mouth-piece of God, the friend of the bereaved, the universal sympathizer, the angel of mercy, works most efficiently, when his constant self-culture and discipline are chiefly in the realm of sensibility.

It has been said of Wilberforce that "few ever lived who had so many points of contact with their race."

The angles of approach to the threshold of the soul are almost as numerous as the soul's desires.

Metaphysicians who extol the God-like intelligence, and exalt the will as sovereign, but call the sensibility a sensuous nature merely; and ministers who pronounce it earthly, sensual and devilish; and other good persons who even deplore its existence, fail to tell us that this soul-power or faculty is equally the subject of

education with the other faculties of the mind. It is really the chief of the mental endowments in this respect.

The efficacious results of education are no where more apparent than in the cultured sensibility; and in harmony with this generally accepted statement, some of our most eminent metaphysicians have submitted this proposition—"The infinite intelligence, and the Almighty will do reverence to the sensibility, and lay their offerings at her feet." This seems to be a contradiction of a fundamental principal of Psychology; for it is generally taught and conceded that *will* is monarch of the mind. But it is only a *seeming* contradiction. The *will* is the monarch, it is true; but the sensibility is the *empire*—comprehends the interests over which the monarch presides.

That spirit should operate upon and employ the sensibility, is a primal element in a successful and useful life. Midway between the intellect and the will lies the empire of the sensibility. And in this empire the influence of the uttered word is most marked. The fountains of the soul are poured out in words. "Words fitly spoken are like apples of gold in pictures of silver." The pictures of silver are the manner, the spirit, the soul of the speaker, which surround the golden thoughts, the truth utterances.

The ingenious and high-spirited youth, inflamed with an insatiable thirst for knowledge, endowed with faculties that might make him the peer of the greatest, may be chained by the heavy hand of adverse surroundings to the foot of the ladder, on which his aspiring soul would, if unfettered, so easily and joyously mount to fame and honor. The exact equipoise between the sensibility and the other two faculties of mind, will assert itself in leading its occupant triumphantly to the top-round of the ladder. As the magnet draws the particles of steel from the dust and lifts them into view, so the sensibility stretching out its sensitive and generous hands, lifts the gifted intellect into notice, makes him and his friends cognizant of his power and his promise, and kindles in him the flame of a noble ambition for usefulness.

If we may judge from a retrospect of the schools of philosophy and culture, the degree of success and usefulness to which one may attain, are but the legitimate out-growth of the teaching of those schools. The progress of human knowledge, like that of the natural light, is by undulations. Every branch of it has its period

of progress and repose. There is a point on which every science has turned. Literature groped for ages in interminable darkness, till the invention of the printing press—the golden turning point—threw open the door, through which a flood of light has poured, and will continue to pour, till it mingles with the effulgence of eternal day. Astronomy slept for centuries in the bosom of Astrology. Worlds clashed on worlds, cycles and epicycles warred with each other. Copernicus arose; and at his touch each distant planet fell into its place, and all revolving around one common center, formed one harmonious whole.

Religion, like science, has had her dark days, wandering for centuries till weary and worn, she sank beneath the power of the Pope. The Reformation baptizing her anew in the fountain of Truth, washed from her robes the dust of centuries. In the study of the philosophy of history and the history of philosophy, especially for the last two hundred and fifty years, *induction* is seen to represent a force in education second to none. Induction has been to philosophy what the Reformation has been to religion, the Copernican system to Astronomy, or printing to literature. Induction is the method of reasoning from particulars to generals. It is the matter-of-fact system.

Laborious and intricate systems occupied the attention of philosophers for thousands of years, while induction which seems to be the natural out-gushing of the human mind, remained hidden, till the Baconian philosophy was introduced in the "*Novum Organum*" or new logic. The changes which induction has wrought in science are marvelous. Astronomy has been the study of mankind ever since "the morning stars first sang together." For ages imagination, and not reason, held sway in all investigations. The mathematical mind of Ptolemy, and the music-loving soul of Pythagoras, failed to find a proper stand-point for observation, resting on particulars instead of using them as stepping-stones to generals. Induction carried Newton from the fall of an apple to the law which governs the universe. All difficulties are now removed and Astronomy sheds on us a full-orbed light.

But the science of the mind is the most appropriate sphere of induction, and here the change wrought is most perceptible and most wonderful. Philosophy had its origin in the East, shrouded in darkness and mystery. Religion held an absolute sway over

philosophy. This religion was a debasing Polytheism, mingled with the ideas of absolute fatality and the transmigration of souls. It is easy to see what philosophy would be under such a debasing religion. The Eastern philosophy ends in Materialism. From the East, philosophy passed into Greece, and under different circumstances assumed different forms. Fatality and transmigration of souls did not suit the daring independence of the Greek; hence philosophy assumed a more spiritual form. In Greece philosophy was the study of great minds. There were not then, as now, so many sciences to dispute the sway with her. More truth was elicited in that era than in the preceding eras and the following eras, till we reach the world's great era—the sixteenth century.

The distinguishing system of the primitive era was the scholastic. The schoolmen were the disciples of Aristotle. According to the schoolmen, the mind can receive no impression except by contact; but in answer to the question: "How is this contact to be made?" there was a division among them. The doctors disagreed; and this system, like many others, fell to rise no more. We have, however, two offshoots from it in the form of a modified materialism as the one extreme, and a modified spiritualism as the other extreme. These two extremes are but two phases of skepticism.

What has induction done for science? Much every way. It has torn away the veil of poesy; it has given the world facts instead of fancies, and principles based on the eternal rock of truth. It has taken science from the cloister and the convent, and placed it in the hands of the people. For religion "it has drawn a sponge over the table of human knowledge," and on the cleansed tablet inscribed truth, with a pen of fire. Of science, it is the true "philosopher's stone," and renders all it touches far more precious than gold. It has converted Astrology into Astronomy, Cosmography into Geology, Alchemy into Chemistry, and has placed them all beneath a "shower of sunbeams."

Every successful and useful person must first have had some sad and fearful experience. The infant in learning to walk receives a great many falls and bumps, before he fully succeeds. Every distinguished and valorous soldier must first have had experience at a pass of Thermopylæ; every successful sailor must have passed in view of Scylla and Charybdis at least once. It is said

that every created thing serves a purpose. The higher the position in the scale of creation, the higher the purpose. Man's possible domain of usefulness can be surveyed only by his possible attainments. His possible attainments ally him closely to God in whose likeness he was created. The only sad comment being that he is capable of falling as low as the lowest, as well as being capable of rising as high as the highest.

In science there are two elements clearly discernible :—(1) Man's knowledge of the out-side world—the *Natural Sciences* : (2) Man's knowledge of the inner-world—man's knowledge of man. This element embraces the "*Humanities*." By the first are meant the great secrets, which external nature, under the torture of human inquisition for six thousand years, has slowly but truthfully divulged. Internal nature is in some sense the mistress of external nature. Internal nature is a mistress of finer mould, of greater potency, of grander compass, and of sublimer destiny. Man, the masterpiece of creation, for whom all external nature exists, and whom she serves, stands here the central figure—the subject and the object of ever-widening knowledge. Around him looms up, with its successes and failures, his long and instructive history. In this element are included his relations to the outer world, to society, to government and to God. His conquests and reverses in the province of thought, with their weighty lessons, are here presented. Here are recorded his victories and reverses in the struggle with ignorance and barbarism. In brief, the humanities are the science of man in all his wonderful capacities and relations; or as Pope expresses it: "The proper study of mankind is man." Man has capacity for both these elements of knowledge. The activities of life require the use of both. In the relations of life man is brought in contact with each alike.

Mere acquaintance with knowledge does not fully fit one for usefulness. Training, developed strength, and acquired expertness are required. Not what we *have*, but what we *can do* constitutes our strength. Training the mind to master and use knowledge implies means. The object of educational training is to secure the use of a *two-fold* knowledge. *There are two phases of thought*. Logical thought is the great disciplinary exercise of the mind. In it is found the two-fold knowledge, the two-fold capacity of mind, and the two-fold demands of life. These two

phases of thought are known as the *exact or demonstrative*, and the *moral or probable*. They are the twin sisters of learning. The demonstrative is universal and necessary; the probable is particular and contingent. The province of the probable is almost boundless. The powerful agencies that have redeemed man from barbarism are the achievements of probable thought. In all these splendid achievements the demonstrative phase of thought has been a faithful servant, and the probable has enjoyed the benefits of the trustworthy labors of her sister. These two phases of thought—the demonstrative and the probable—find their legitimate field of training in a form suitable for educational purposes, in the mathematics and languages, which have a time-honored place in all educational institutions. Plato excluded from his school those ignorant of mathematics, believing that the path through the great field of science would be impracticable without the aid of mathematics. On the other hand, language is the expression thought has found for itself. The categories of language are those of thought; hence language is called an intellectual photograph—a picture of the mind's workings. In it we see how people live and move, and have their intellectual, moral and spiritual being; and this constitutes it the living power of the buried, and the vital breath of living people.

"Language is the body of thought, thought the phenomena of mind; mind makes the man, and the study of language is the study of man."

The study of comparative philology is now attracting the attention of scholars everywhere. He who aspires to become master of "English undefiled" should be acquainted with, at least, several languages. Prof. Gildersleve of Johns Hopkins University says: "The phraseology of our language was fixed by scholars, and in its higher ranges can only be extended by scholars, and if the control exercised by classical scholarship should be forever removed, our noble language would become a jangle of false notes or a rattling vulgarity of slang."

The scope of refined poetry is one of extended limits. The true poetry of the past ages has not yielded to the blighting influences of materialism or agnosticism or any other cobweb philosophy. There are many modern writers, in many departments of culture, whose works are pitched on such a high moral level as to make them always safe guides. Of Chancellor Kent, in law;

Washington Irving, in biography; Ralph Waldo Emerson and Lowell, in criticism; Holmes, in literature; Bayard Taylor, in miscellaneous writings; Hawthorne, the novelist; Agassiz, the scientist; Edward Everett, the politician; and of teachers and theologians, whose number is legion, we have the right to be proud. Our own Longfellow, Bryant and Whittier are the "poets of the soul." Of their effusions it is true that "image comes on image, picture succeeds picture, rich in color, clear in outline."

That life is most useful that does what it is best qualified to do. Many persons are dissatisfied with their respective vocations in life; and are constantly changing them, or are attempting to follow several at the same time, expecting to be fully successful in all of them. *It is a grand thing to succeed fully in one profession.* No man can do more. He should not expect to reach more than one goal at the end of the race. He may devote some attention to other professions; but with the understanding always that these extra callings are only *avocations*. The useful employment of all our God-given powers is the key-stone in the arch that spans this life. The faculties of mind and soul, without employment, are no source of enjoyment or usefulness whatever. God in his infinite philanthropy created man in his own image. As a culminating power he gave him a worshipful nature, and constituted him capable of employing and enjoying himself in every department of the boundless universe. Employment is the prime source of enjoyment. It so radiates and encompasses every successful life as to be its very center and circumference.

The spirit that stirs within us requires a spiritual universe infinite and eternal. The universe within us requires a responsive echo from without. What a grand incentive there is to work for the consummation of the one noble purpose of usefulness, in view of the fact that time is but the morning twilight of eternity in whose boundless realms lie the fruits of usefulness. Eternity of spirit! O Heaven inspired thought! A boundless, shoreless universe of thought and mental delight bursting upon our vision. Learning and wisdom are the only property of man of which the more he gives the more he possesses.

"To him who expects great things and attempts great things, great things will come." This is a very philosophic proverb. With all our advancement as developed in science, inventions, handi-

craft, and metaphysical research, we have not been able to pass over and beyond the Alpha and Omega of King Solomon's proverbs: "The fear of the Lord is the beginning of wisdom," and, "Let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man," and if his whole duty, must also be his whole happiness. It is not absolutely necessary that we should follow some profession or vocation, special or general, in order to be happy, honorable and useful. The *avocations* whose number is large, furnish respectable avenues to honor and fame in sight of him "who doeth all things well." Beyond the day of finished routine study the scholar's life is a duality. In scholastic training, as such, the student follows leaders.

Thus far he has been a unity. In American colleges and universities there comes an auspicious occasion, called *Commencement Day*; subsequent to this day the student becomes a duality—master and pupil are united. It is his business to study "science" and "art," as he never studied them before. He is now to learn that science and art considered in their relations to each other constitute the whole area of human culture and development. Art is the child of science, and notwithstanding the fact that science is the parent and foundation of all art, yet it is itself the creature of art. Neither of them can be consummated without the other; and without both no man can be eminently useful to himself or to society. A science has reference to an intellectual end, and art to a practical end; the one informs and gratifies the mind by a knowledge of the real character and dependence of things; the other guides and fortifies life in their use and government. A science is a stricter form of knowing; it is a department understood in its facts and laws. It always enquires, "What is?"—"Why it is?" These questions fully and wisely answered give science perfected. Art is the application of knowledge—system of rules by which we reach a practical end. *Practically* considered, art must precede science; since the wants and needs of life arise at once, and before that leisure is secured which is the condition of inquiry and accurate knowledge. Art therefore, can hardly reach any high point till adopted of science and taken under her instruction. In this latter sense art is the child and science the mother. We have at first a sort of intuitive art, finally an art based upon actual knowledge or science.

The honor, dignity, and rank of usefulness to which men may aspire and to which they may reach, will always be in keeping with the use made of the faculties and powers, physical, intellectual, moral and religious with which the Creator has endowed them. The world is large. In it "are many men of many minds." In it are many sciences of many kinds; but the most sublime of all the sciences, and the most beautiful of all the arts, is the science and art of usefulness. Usefulness is complete when it is threefold: (1.) To ourselves; (2.) to our fellow-men; (3.) to our God.

The journey across the Sahara of life would be a dreary one, but for the many oases that dot its surface. To him who is truly ambitious to succeed, there must come many failures, before the ultimatum of his ambition shall have been reached. Adversity is often the pathway to success. The sayings of the wise man should be allowed to have their influence in the formation of character. "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the increase thereof than fine gold. It is more precious than rubies. All the things you can desire are not to be compared to it. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are paths of peace. It is a tree of life to those who lay hold on it, and happy is every one that retained it. Therefore get wisdom, get understanding."

In the conscientious discharge of duty there is ample opportunity to view both sides of ambition. That "man's inhumanity to man has caused countless thousands to mourn" has been verified in many departments of life; and yet, man's love for man, on the other hand, has caused countless thousands to rejoice. If every age has had its Cæsar, and every Cæsar has had his Brutus, there is still no philosophic reason why men should take a pessimistic view of life. An optimistic view of life reveals in almost every age a Paul, a Howard, and a Wilberforce.

In the course of the evolution of our powers, and at the termination of that progress called scholastic, we reach a temporary resting point not far from the foot of the mountain of knowledge, from which it is well that we look backward and downward to see how far we have advanced; and from which it is even better, to look forward and upward, to form, at least, some sort of an idea,

how far we must yet go, if we will to go, in order to reach the mountain's brow. There is no continuous resting place in the path of letters.

Self-government is an important factor in the evolution of our powers. It is the chief corner-stone in the foundation of our moral edifice. In this, as well as in other achievements, "let him bear the palm who merits it." The best practical systems of ethics on which the sun ever shone were those of King Solomon, the prince of moral scientists; and of David, the prince of sweet singers. Men of true faith are men of true honor. Skeptical men believe neither in God nor in man.

The dangers arising from transcendentalism, humanitarianism, nihilism, and socialism, and the various other isms of our own times, are dangerous foes to true American citizenship, true education, correct morals, and a pure religion.

The pathway to success made by adversity is often crowned and crowded with the most desirable blessings. Such a pathway is traversed by the truly meritorious. It matters but little what the vocation or avocation may be; whether it be that of the teacher who is master of all he surveys, when he surveys a half dozen squalid urchins within the narrow limits of a log schoolroom; or that of the legally elected chief magistrate of fifty millions of freemen, who in the face of Satanic opposition dares to introduce reforms in high stations. Let no youth in America despair of medium success and a moderate degree of usefulness. It is well for the wayworn student to look at some of the distinguished names on the obelisk of fame. Elihu Burritt, in speaking of his success in the field of letters, said: "All that I have accomplished or hope to accomplish, has been and will be, by that plodding, patient, persevering process of accretion which builds the ant hill, particle by particle, thought by thought, fact by fact." How true it is that there is no royal road to learning, and that we must give the world in some form of usefulness an equivalent for that which we have consumed in it. In commercial affairs this principal is quite potent. Horace Greeley once said: "The saddest hour in a man's career is that wherein, for the first time, he fancies that there is an easier way of gaining a dollar than by squarely earning it."

And finally, let us consider the utility of knowledge in relation to man's future existence. The philosophy of usefulness is a ques-

tion whose province reaches all of the present life of man. The effects of usefulness lay hold on eternity. Man is a creature alike of two worlds. By virtue of his being, he is destined for eternity. The present state of existence seems to be introductory to a future existence. The corporeal frame may be resolved into its primitive elements; but the *man* is destined to pass into another region, and to be happy or miserable according to the governing principle by which he was actuated in this life. Our knowledge, and our virtues and our vices will be as immortal as ourselves, and will influence our future. The hour of death is not the termination of our existence. Our culture, therefore, should have as much reference to the future existence as it has to this. The definitions of education given from a science standpoint are good; given from an art standpoint they are better. A correct education suggests right *doing*, as well as correct *knowing*.

The Prussian national system defines: "Education is the harmonious and equable evolution of the human powers." At greater length Stein defines: "By a method based on the nature of mind, every power of the soul to be unfolded, every correct principle of life stirred up and nourished, all one-sided culture avoided, and the impulses on which strength and worth of men rest, carefully attended to." Jas. Mill defines: "To render the individual as much as possible, an instrument of happiness, first to himself, and next to other beings." And thus definitions, from high authority, may be adduced *ad infinitum*; but for him who would be *strong* there is a definition more unpretentious and more in accord with Christian philosophy: "Education is developing in due order and proportion all that is good and desirable in human nature."

Identity, faculties and consciousness will not be lost in our passage into the future world. The views which science has opened of the wisdom and benevolence of the Deity, of the multiplicity of ideas and conceptions which have existed in his infinite mind, of his Almighty power, and of the boundless range of his operations, certainly will not be lost when we enter into the eternal world. The soul, therefore, should be prepared for these and higher scenes of contemplation. The soul seems destined to make excursions through the boundless empire of omnipotence. There is an absurdity in admitting that the thinking principle in man will ever

be annihilated. Transporting pleasures will be felt by every enlightened and truly virtuous person when ushered into a scene where his prospects will be enlarged, his faculties expanded, and the causes which now obstruct their energy, forever removed. And the answers to the hitherto "unsolved problems of the universe" shall pass in panoramic exhibit before him. The truly educational spirit is always an inquiring spirit, and is both inductive and deductive. Gibbon says: "Every educated person has two educations; one which he receives from others, and one more important which he gives himself."

The education of the conscience and all the allied powers of the sensibility gives the beautiful philosophy of Tennyson's words: "Kind hearts are more than coronets, and simple faith than Norman blood."

What sculpture is to the block of marble, true education is to the human soul. What does college training do for the student? If it teaches him *how* to study, it does a good work. In the higher grades of study, beyond the college curriculum, numerous topics in the great field of philosophy are found. The name of that philosophy is *history*. Cicero said: "History is the mistress of times, the light of truth, and the teacher of life." Diodorus called her "a handmaid of providence, a priestess of truth, and a mother of wisdom." Our greatest philosophers, however, never get so far out into this field as to forget "the day of small things;" but they delight to review the *beginning* "as there rushes across the mind the flood of thronging memories, and the fountains of the feelings are broken up and well forth in tears." College diplomas should serve to introduce to departments of usefulness only those who are fortified by a broad and symmetrical culture. To be able to stand alone is a great victory; to be able to walk is a greater victory; but to be able to run well in the great race of life is the greatest of all victories. Habit of study is more than study, and the result of philosophy, more than philosophy. Obedience to the Apostolic injunction crowns the work; "Watch ye, stand fast in the faith, quit you like men, be strong."

## FORE-KNOWLEDGE.

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The problem indicated by the title is one of considerable interest. A great many minds have, at different times, grappled with the question, examined it from various standpoints, and reached divers conclusions. Still, as the public mind is yet alive to the issue involved, I trust this brief essay will meet with a cordial reception. I do not propose this critique as an end to the controversy, but I hope it may be a means to the end. This is an age of investigation. Nothing is permitted to escape the analytical powers that be. The belief in God, among other things, has been put into the crucible and tried with the fire of rational criticism. And considerable criticism, damaging to a certain extent, has been founded on the popular conception of the foreknowledge of God. Skeptics have made capital of the popular theology. They have found its weak points and exposed its failures. I say this of the *popular* theology—not of the true, the divine. This criticism has forced men to reconstruct their defences, and, (there is no use to deny it) a great many ideas have been abandoned that once held complete sway. Long cherished opinions have been overturned, and the ideas of God, of Heaven, of Hell, that are now in vogue, would have shocked the sensibilities of our forefathers. Now, I believe that good has, and will, come out of this. To my mind, notwithstanding we have undergone a vast deal of pruning and remodeling in the theological department, "true religion" and the principles of Christianity are to-day as firm as ever, humanly speaking. But this as an introduction. It has been held generally that God fore-knew all things from the beginning. All parties have entertained this belief. It has been regarded as one of the great corner-stones of theology. Whatever else may have been questioned, not this. God could, nay *did*, "see the end from the beginning." Surely that was fore-knowledge. The idea obtained in an elaborate form. God fore-knew *all* things. The exact location, size and quality, of every blade of grass that grew in the summer of 1882, according to this theory, was known to Him from the beginning. He knew my thoughts and deeds as well, millions of years ago, as

He now does. In fact, nothing has ever taken place, or ever will take place, that has not been known to God from all eternity. To Him there is nothing new, nor can be, according to this theory. Every thought, every idea, every act, is old—inconceivably old. He can never *learn* anything because He has always *known* everything. He cannot think of new things because such thoughts have already been anticipated numberless ages since. He may revolve, recount, go over the old ground again and again, but never see, hear, think, or comprehend anything which is not already familiar to Him. He fore-knew *all* things. No possible combination of circumstances can occur that He has not anticipated. No progress, no development, no novelty, nothing new in all the immensity of eternal time and space. That is God in the popular idea of his fore-knowledge. As I think of Him thus there grows in my mind the thought of a horrible stagnation. Alone in the midst of an eternity of Time and Space, without a new thought or purpose, with no possible chance of advance in any conceivable direction. What an existence! An eternal stagnation! An infinite paralysis! It reminds me of that hideous "dream which was not all a dream." The stagnant sea, the tottering ships, a palsied world. And yet if fore-knowledge is true, as predicated of God, we have here a true picture of God. I turn from it. Man, I believe, is an image of the Deity. In His likeness were we created. And as man finds his keenest enjoyment in the steps of progress, so, I believe, God moves forward "in a mysterious way" in the highway of an eternal progress. I observe, then, that, consistent with this view, God did *not* fore-know all things.

Leaving that for a moment I will introduce a companion problem—Fore-ordination. This has generally figured as the *x* in this great theological equation, and men of the Calvinian stamp have taken Fore knowledge as the known quantity and appended the aforesaid *x* as the other member by virtue of a strict necessity. In other words, fore-knowledge finds a necessary complement in fore-ordination. God fore-knew, therefore he fore-ordained. I regard this as a stronghold. The logic is faultless apparently. If God actually did fore-know all things, in the popular sense of the term, then I am perfectly certain he intended, or fore-ordained all things. I can think of nothing more easily demonstrated. There have been attempts, I know, to maintain the fore-knowledge of God and

at the same time avoid the conclusion that He fore-ordained all things. But all such attempts, to my mind, have failed. I will notice one. It is said that God knew man would fall but did not intend, or determine, that he *should* fall. But this is a fallacy. It can be proved thus. God knew man would fall, and that many souls would be lost. He had the power, *all* power, to prevent it. He did *not* prevent it. Therefore He determined man should fall and be lost. "But," says the objector, "God could not make man a free agent, and at the same time give him no choice." Very good. The question then arises, is often propounded by infidelity, why did He create man at all? It would have been merciful to have never created man at all, to grope in darkness, to make mistakes, to suffer pain and walk the devious ways of earthly misery. If God knew man, the free agent, would be such a failure; that sin would be followed by death; that the fever would parch the vitals of suffering millions; that the groans of the sick and the dying would fill the vault of ages with their mournful rythm—if God knew this why did He create man? Why did not Mercy say to Him "Nay," when He said "Let us make man in our own image?" These questions are perfectly legitimate. Albert Barnes, the famous commentator, says in his Practical Sermons, p. 124: "I see not one ray of light to disclose to me the reason why sin came into the world; why the earth is strewn with the dying and the dead. \* \* \* When I feel that God only can save them and He *does not do it*, I am struck dumb. It is all dark, dark to my soul." Barnes puts it forcibly. I cannot improve his words. It is hard to look out into the world and see the haggard faces of want and misery, the cold, blanched countenances of the dead, the plashing drops of bitter tears that well up from broken hearts, and then say, "God knew this was coming. He fore-saw it all." And it is poor consolation to be told that God could not prevent it and have man a free agent. Suppose I should see a man about to take his own life and do nothing to prevent it, alleging, as a reason, that if I interfered it would destroy the man's free agency. It would be a pitiful plea. And yet that is the reason assigned why God does not prevent sin and crime. He will let a man go to perdition rather than to infringe on his freedom of choice. It will not answer. He created man without regard to his choice. Little, deformed babes come helpless into the world, without any choice,

and traverse the weary path of a desolate life, shadowed by a cloud their hand may not pierce nor remove. Did God fore-see this? Why did He permit it? These are ugly questions, but we must face them. Here is another view. God fore-knew all this, but he permitted it for his own glory. Man, or some men, by seeing sin, turn from it and become grander. Truth seems more beautiful by being compared with falsehood. Up, out of sin, out of suffering, man will come redeemed, purified, and grander by far by reason of such association. God, it is said, will be glorified in this manner. By reason of man's fall He is enabled to show his great love in "giving his only begotten Son" to die. He can show his *justice* by punishing sin, whereas, if He had prevented sin from entering the world, He could never have demonstrated his justice. According to this view, God suffers all things, whether good or evil, to take place for his own glory. Look at this infamous picture from the Rev. Dr. Emmons, of New England. "It always was, is, and will be, God's secret will that all things should take place which He sees will best promote his own glory and the highest good of the universe, whether they are *good or evil, right or wrong*, in their own nature." Here are the premises. (1.) God fore-saw, or fore-knew, all these things, evil as well as good, would take place. (2.) He has all power, is omnipotent, and, therefore, could have prevented it, either by not creating man, or by preventing it after he did create him. (3.) Notwithstanding He could have done all this He did *not*. Why not? Is Dr. Emmons right? No, from my standpoint, which I will give directly. But to those who hold that God actually fore-knew these results would follow his act, and that He yet persisted in the act, Dr. Emmons' conclusion is unavoidable. That God would allow man to sin, to die, to murder, pillage, and at last be lost forever, just to promote his own glory, is an infamous thought. But it is logical if we admit the truth of the received idea of fore-knowledge and omnipotence. But I scorn such an idea. To say that God *knew* Giteau would kill Garfield, that he *could* have prevented it but would not, is too preposterous. It is infamous. Let us illustrate. Suppose Blaine had been apprised, or fore-knew, when entering the depot, that Garfield would be shot down by an assassin. And suppose that he had just gone along unconcerned, as he did, and gave no warning, made no effort to save his friend. He would be regarded a *particeps criminis*,

and looked upon with loathing and contempt by all true men. Yet that is what God did, if the popular theory be true. He knew Garfield was in danger. He could have averted it but did not. And for doing the same thing, in a limited way, we would brand a man with everlasting infamy. Are there two sets of morality?—one for God and one for man. Is a thing right in God, but wrong in man? We are commanded to be "like God." But if it is God-like to let a good man be shot down, when it is in our power to prevent it, all for the sake of our "own glory," etc., the world will recoil from such an idea. A professor in one of the Eastern colleges wrote to me and presented the problem of God's power and fore-knowledge in its relation to the fall of man, to Garfield and Guiteau, and desired my opinion. I replied to him by denying that God fore-knew all things, in the first place, and that, secondly, He was *not* all-powerfull, or omnipotent, as generally understood. I gave my reasons briefly and promised to elaborate them in an article in the QUARTERLY, or some magazine. I will now offer a solution, after stating the ground as at present occupied. It is held that God fore-knew *all* things. This I emphatically deny. It is held that He has *all* power, that He could have kept sin out of the world, prevented the death of Garfield, of Peter, etc. This, again, I squarely deny. If God knew a thing would happen, had power to prevent it but *would* not, it follows that *He determined it should happen*. The logic of this statement is perfectly unanswerable. I have my choice between this conclusion and the infamous position of Dr. Emmons, or the denial of the fore-knowledge and omnipotence of God. I choose the latter. This may seem incautious, but note the conclusions which follow.

A thing to be fore-known must be determined, or fore-ordained. God determined to create man. As a result He fore-knew man would be created. Now, He could not possibly have fore-known that man would be created unless He had *first* determined to create him. So of every act. He fore-ordained and therefore fore-knew. This applies to His own acts—not man's. God's fore-knowledge, as to his acts, rests upon the prior fact of fore-ordination. If this logic is faulty I would gladly be shown wherein. God fore-knows all things that depend upon his will or volition. In this way He "sees the end from the beginning." Man fore-knows the thing that he determines. Guiteau fore-knew that

General Garfield would be shot in the depot at Washington, because he determined it. So, God fore-knew all things that depended *on his will*. But does He fore-know that which depends on *my will*? Here is the turning point, the pivot. I believe man is a free agent. I do believe *that*. But I do *not* believe that God let him sin, and die, just because he could not avoid it and still permit man to be free. God's mercy would have impelled him to make man a mere machine, rather than a free agent, if He had known man would sin and die. But notice; God created man. He fore-knew this, at least from such time as He said "let us make man." But how did He endow him? First, He made him free. He gave him a *will* of his own. God had a will—He could fore-ordain and fore-know. *Now*, He creates another, and gives to this other being just what he himself possessed, viz: A will, a free, independent will. In the exercise of that will, man sometimes wills to do that which is contrary to God. But God gave him the power. But more. God had power. When He made man, He delegated or gave power to man. But just so much as he gave to man did He limit his own power. For instance, He gave man the power to sin. Now, having given to man the power to sin He *could not prevent man from sinning*. He could not prevent a thing taking place which he had empowered another to do. This is just as true as that two and two make four. I once asked a brother why God allowed sin to enter the world. Said he: "God could not help himself." I was shocked then, but now, as shown above, it is a truth I cannot shake. God, having divided his authority by giving man freedom of choice, is not all-powerful or omnipotent. He has limited his own power. So I am not guilty of impiety when I say God is not all-powerful. He has seen fit to divide his power, to delegate part of it to man, to create a being and endow him with his own attributes. He says to man: "I have made you in my own image. I have a will and power. I give you the same. You are hereby *empowered* to do right or wrong as you *will*." That very moment God put a limit on his own power. So, while God is opposed to sin, He cannot arbitrarily prevent it. He gave man *power to sin* and thereby relinquished his power to prevent it. God did not wish Garfield killed, but He gave Guiteau power to do it, and hence He was powerless to prevent. I know this is a "new departure" but I trust it will meet favor. Any the-

ory is better than to say God could have prevented sin, or murder, but *would not*. From such a view of God I turn in disgust. Again, that God permitted sin and murder rather than interfere with man's free agency is preposterous. I know this last is the plausible argument sent forth by some. But if one man allows another one killed without trying to prevent it we censure him. How blind we are! Of course we ought to let men kill and take life. We interfere with their free agency when we hang and imprison them. God would not do that. He let Cain kill Able, and Adam transgress and introduce death, rather than restrict their freedom. Away with such feeble excuses! I ask again, are there two kinds of morals—one for God and one for man? Is it right for God to let "sin enter," followed by death and hell, rather than restrict man's free agency? and wrong for man to let brother slay brother without interfering? This free agency scapegoat, loaded with the sin of the world, according to some brethren, is the sorriest specimen I remember to have seen lately. How much better and more reasonable to say, that, instead of permitting sin for fear of interfering with man's freedom, He permits it because He cannot prevent it. "But," it is said, "we do not like to say God is powerless—that He cannot prevent a thing." Maybe not. But a great many old theories must go. Here are the facts. Sin is here. Either God wants it to reign, or he does not. If he does not, why does He permit it? Reverting to my theory I say, He cannot help it, since He has transferred his power to man to such a degree that man acts freely and independently. So much as to God's omnipotence. It is abundantly established that He has limited his power.

A closing word about fore-knowledge. Let us have a question. Facing the problem from the standpoint of love, of mercy, would it seem reasonable to think God created man, knowing, at the time He moulded the insensate clod into the "human form divine," that the man would be a failure; that he would die; that his heart would often be filled with bitter agony; that his face would be suffused with tears of inconsolable grief; that millions would starve to death; that fire would consume and frost freeze him; that the plague and pestilence would devour and destroy? No, a thousand times no. I have already showed that God *limited* his power. Now, by way of closing the discussion, I suggest that He *limited*

*his knowledge.* He created man free. And He did not know, in advance, what that free, independent being would do. He put a limit on both his power and knowledge by creating man a free agent. God fore-knew and fore-ordained the creation of man. But when free man, with power and will of his own, was created, God's fore-knowledge and fore-ordination ceased by limitation. "I speak as unto wise men. Judge ye what I say." Now, I believe heartily that God fore-knows certain great events. As shown by Bro. Walsh in last QUARTERLY, he fore-knew and ordained the sacrifice of his son for sin. When man sinned, *then* God determined a remedy. But that this was fore-ordained at the beginning of eternity (I say beginning relatively) is another thing. That carries us to the idea noticed at the commencement of this article, to-wit: God has no *new* ideas, plans or thoughts. If He knew man would sin, if he provided the remedy, if he knew *all* things from the beginning, remote ages ago, unnumbered, measureless cycles since, how has he occupied time since then? Is it possible the mind of God, an infinite mind, is in that stagnant condition? Can it be that He never thinks a *new* thought? that an infinite mind is so circumscribed(?) it cannot think a new thought nor conjure up a new plan or idea. It is the case if this old doctrine of fore-knowledge is true. The very moment God thinks a new thought, a thought He has not been revolving for ages unnumbered, that moment fore-knowledge goes out of existence. To fore-know all things is to anticipate, before they occur, all events. A solitary new idea entering God's mind would forever destroy that sublime quality—fore-knowledge. And so God sits on the throne of immensity, and in that great, infinite mind, there never comes a new thought. Worlds are born and die, unnumbered ages take their flight, and yet "He remains the same and his years fail not." His mind is full, sated, stagnant. Do you believe it? I do not. I may not "have a supreme regard for the Bible," but I do have greater regard for the "Almighty Father" than to imagine Him such a thoughtless, palsied nonentity as described above. To me there is grandeur in the thought that God is in the present—that He sees our works and ways, and forms new plans; that He is actively employed in our welfare. I am not content to worship a God who is incapable of advance, and who never makes an inch of progress. To me, God is the very essence of progress and im-

provement. We are the offspring of God. The gigantic intellect of man, reaching out, learning more and more, improving alway, is an emanation from God. If the children are thus, what must be said of the Father? No. The tendency of everything is onward, upward. Progress is the order of intelligence, no less in God than man.

But I close. I submit this view because it helps me out of difficulties. The cavil of Infidelity is settled. God is not the cruel monster that some suppose. He did not take a lump of insensible clay and invest it with sensibility, knowing at the time, that that sensibility would be tortured with pain for which there was no remedy. Even at the expense of "his own glory" He would have let the dust remain as it was, senseless and inanimate, rather than create sentient man for such a fate. God neither fore-knew nor fore-ordained. He gave of Himself to make man. As He is, so are we. We are his offspring. As we advance, so does He. As we progress, so also does He. We fore-know some things—God fore-knows more. But in the immensity of time and space there is room for eternal progress. Hence I discard the doctrine of fore-knowledge and fore-ordination as incompatible, not only with Justice, Love and Mercy, but with infinite progression. Other thoughts along this line will suggest themselves to the reader. The way opens up grandly. May God, the Living God, who *thinks* of us, whose tender care is about us, lead us on and on, even in the footsteps of his own eternal progress. Amen.

H. W. B. MYRICK.

## "CONTEND EARNESTLY FOR THE FAITH."

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"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the Saints."—JUDE 3—(Revised Version.)

To the critical reader and careful observer it is evident that the Christian religion is not *now* what it *once was*. Anciently preachers of the gospel *preached the word*; men and women heard it and when cut to the heart by the simple, though sublime "story of the cross," asked, what must we do men and brethren? As quick as the Spirit of inspiration could direct the tongue and lips of an apostle the answer was given in such simple and precise language that it was (and is) next to impossible for any one to misunderstand. In fact, so plain and practical was Peter's answer to heart pierced sinners on Pentecost that those who "gladly received it were baptized" and then and there by faith and obedience to Jesus Christ were made partakers of the promises of the gospel, while those who refused, confirmed the statement that "Men loved darkness rather than light because their deeds were evil."

After uniting with the one body they were always addressed, individually, as Christians, Disciples, Saints, &c.; collectively, as the Church of God, the Church or Body of Christ, Household of Faith, Kingdom of God, &c. And practically there was then "One body and one spirit even as you are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all who is above all, through all, and in you all,"—hence the commands, "Contend earnestly for the faith, endeavoring to keep the unity of the Spirit in the bond of peace; let there be no divisions among you, but that ye be perfected together in the same mind and in the same judgment," were by them easily understood. But "The trumpet has given an uncertain sound," and *now* we have Episcopalians, Presbyterians, Methodists, Baptists, &c., and also the Episcopal Church, Presbyterian Church, Methodist Church, Baptist Church, &c. In all these bodies there are men who while contending for man-made creeds and confessions of faith, holding

councils and conferences with authority almost plenipotentiary; keeping up party lines and party names among the people of God, seem to think they are "Contending earnestly for the faith once for all delivered unto the Saints." Who, instead of telling poor, weeping, praying sinners *just what to do to be saved*, (see Mark 16-16, Acts 2-38 and 22-16,) persist in telling them to pray on, to give up all,—to sacrifice—not knowing that "God hath not as great delight in burnt offerings and sacrifices as He hath in obeying the voice of the Lord. Behold, to obey is better than sacrifices, and to harken, than the fat of rams; for *rebellion* is as the sin of witchcraft, and *stubbornness* is as iniquity and idolatry." 1 Sam. 15:22-23. But as we have already intimated, in no part of the Christian System is the contrast between *ancient* and *modern* Christianity more apparent and conflicting than the way in which sinners are taught to accept the Savior. Anciently in answer to the questions "*What must I do to be saved,*" "*What must we do, men and brethren?*" or "*Lord what wilt Thou have me to do?*" the answers were "*Believe on the Lord Jesus Christ and thou shalt be saved and thy house.*" "*Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.*" "*Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*" And the simple fact that individuals, thousands and multitudes, obeyed these simple commands the same day, the same hour of the night, immediately, straightway, &c., and "Were all made happy in the knowledge of sins forgiven," and a "Savior's dying love," and all went on their way rejoicing, &c., and that without a moment's delay or a single mistake, in any instance, is a sufficient contrast for any one who has ever witnessed the scenes in the modern revival. But as a recent writer (J. W. Willmarth—Baptist) has drawn this contrast in language both striking and appropriate we will let him be heard; he says: "Those were early days. There were no elaborate creeds or theologies, no rival churches and disagreeing commentators, no denominational differences—the outgrowth of centuries. The Apostles taught by inspiration, being infallibly 'guided into all the truth;' and miracles attested their authority to speak for God. If men accepted the new Gospel at all, there was no room for error or mistake as to what was required in order to discipleship. Thus no question ex-

isted, or could exist among Christians, as to Baptism—its form, subjects, design or divine authority. The catechumenical system was yet unknown. 'Anxious seats,' 'rising for prayers,' and all modern 'revivalistic' methods, good and bad, were unheard of. The Gospel was preached as a practical thing—a divine message to be at once obeyed. Those who received it were made the subjects of no spiritual diagnosis; but their profession of faith in the Lord Jesus was accepted, and they were immediately baptized. By that act the convert crossed the great gulf which separated the Church from Jews and Pagans; and rendered himself liable to persecution, perhaps, to death. Everything was in solemn earnest; sensationalism and fanaticism were not yet introduced, and hypocrisy was rare."

But now instead of the simplicity and brevity in preaching and conversion described above, we have the exact opposite. From the scene so truthfully described by Mr. Willmarth, turn to the modern revival, and behold! "The anxious seats," "Rising for prayers," "The modern 'revivalistic' methods, good and bad;" the vexed question regarding baptism—"Its form, subjects, design, and divine authority;"—dear reader can you not see the contrast? Just how far God will hold men responsible for thus substituting human inventions for the plain and simple commands of Jesus, provided they are sincere, is not to be settled by human wisdom. But one thing is certain *we must* lift the warning voice against this "Teaching for doctrine the commandments of men."

2. With all this confusion before us, we deem it expedient to ask, what is the meaning of the expression, *the faith*? As already intimated, *anciently* there was no uncertainty in this expression; what it meant to a Disciple at Jerusalem, it meant also to one at Rome, Corinth, Ephesus, &c.—hence, the command was easily understood by all. How unfortunate for the cause of truth and suffering humanity that it is not so now.

Faith has at least two meanings. 1. A specific meaning—a synonym for belief. 2. A generic meaning—a synonym for gospel. 1. As a synonym for belief it has to do, especially, with the heart, as, "If thou shalt believe in thy heart that God raised Him from the dead thou shalt be saved." A brief analysis of faith in this sense is all that can be given here. Faith is both subjective and objective. In a subjective sense,

"All faith is one. The faith that saved a soul, and  
That which in a simple truth believed,  
In essence were the same."

"In object not in kind (subject) the difference lay." In this sense (objective) faith is either human or divine. When all the elements in it are human the faith is human. When all the elements in it (objectively considered) are divine the faith is divine. These remarks prepare us for the following analysis of

#### DIVINE FAITH.

(a) The subject—man. (b) The object—Jesus the Christ, the Son of God. (c) The medium—God's word. "Faith comes by hearing." (d) The motive—The promises of the gospel. (e) The end—Eternal salvation.

2. Faith as a synonym for gospel. As a synonym for gospel it has to do with the spirit, soul and body, and hence, implies not only the act of believing but also the act of obeying, as, "A great company of the priests became obedient to the faith." In this sense it is preceded by the definite article "the."

The New Testament frequently speaks of the obedience of the faith, as in Acts 6:7, Rom. 1:5. But from 2 Thes. 2:9-10 we learn that it is the gospel of our Lord Jesus Christ that must be obeyed under no less penalty than, "An everlasting destruction from the presence of God and the glory of his power." It is a well-known rule that a correct definition of any word may be inserted in place of it and it will make good sense. But our definition of faith in this instance is gospel. Now in the expression, "Great multitudes of the priests became obedient to the faith," insert the word gospel, and we have, "Great multitudes of the priests became obedient unto the gospel." The same in Rom. 1:5; "By whom we have received grace and apostleship for obedience to the gospel among all nations for His name." In each of these expressions the sense is good, therefore our definition is correct. This subject may be farther simplified and illustrated by referring to Gal. 3:22-26: "But the scripture hath concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come we are no longer under a

schoolmaster. For ye are all the children of God by faith in Christ Jesus." From this it is plain that there was a time when the faith herein spoken of was in the future, which was afterwards to be revealed; and before the faith came the Jews were kept under the law, shut up unto the faith that should afterwards be revealed. There was a time, then, when the faith herein designated was not revealed; but this faith was not faith in God, for the Jews always had faith in or toward God; it was faith in Jesus Christ to which they were shut up, hence Jesus said, "Let not your heart be troubled you believe in *God* believe also in *Me*." In Gal. 2:16 occurs this language—"Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ; even we have believed in Jesus Christ that we might be justified by the faith of Christ." What then is the faith of Christ? "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God raised him from the dead thou shalt be saved." Hence, we see that the faith of Jesus Christ must include heart belief in His resurrection; but the gospel includes belief in His resurrection also; therefore we conclude that the faith of Christ is equivalent to the gospel of Christ, or simply, the faith is equivalent to the gospel.

But as the faith has been shown to be equivalent to the gospel, and an inspired apostle says, "The gospel of Christ is the power of God unto salvation to every one that believes;" we will give a brief analysis of the gospel. (1.) The facts of the gospel as given in 1 Cor. 15:1-4 are three—the death, the burial, and the resurrection of Christ; the first of which makes His will or testament of force, Heb. 9:16-17 and the last demonstrates His divine power and judgeship. Rom. 1:4, Acts 17:31. (2.) The commands of the gospel (to the alien) are three—Faith or belief, Repentance and Baptism. "Believe on the Lord Jesus Christ and thou shalt be saved." "He now commands all men everywhere to repent." "Arise and be baptized and wash away thy sins calling on the name of the Lord." Faith changes, or purifies, the heart, Acts 15:9. Repentance changes the life, 2 Cor. 7:10-11. Baptism changes the state, Gal. 3-27. (3.) The promises are three—Remission of sins, The Holy Spirit, Eternal life or salvation. The facts of the gospel constitute the basis of our faith; we believe facts. The commands, the basis of our obedience, we obey commands. The promises, the basis of our trust, we trust promises.

Assuming the Revised Version to be correct, the faith (gospel) had been, when Jude wrote, once for all delivered unto the Saints, and the anathema of heaven is against any man who would dare preach any other gospel. Gal. 1:8-9. "To the law and to the testimony if they speak not according to this word it is because there is no light in them."

3. Let us now inquire when, where, and by whom was the faith (gospel) first delivered unto the Saints. The failure to discriminate between the different periods of gospel development has thrown the Christian world into an ocean of confusion. Perhaps the difficulty arises, largely, from the misapplication of the meaning of the word gospel. Gospel means good news—glad tidings; good news then, concerning any subject is the gospel so far as that subject is concerned. God's promise to Abraham, "In thee shall all the families of the earth be blessed," was to him the gospel in promise. The promise that in him all families of the earth were to be blessed was the gospel preached to Abraham. When John came preaching in the wilderness, "The gospel of the kingdom," he told the people that they should believe on Him who should come after him, that is on Christ Jesus. After John, came Jesus preaching the gospel of the kingdom also and saying, "The time is fulfilled and the kingdom of heaven is at hand, repent ye therefore and believe the gospel." So the twelve and the seventy came saying repent, for the kingdom of heaven is at hand—literally, the reign of heaven approaches. Whatever then was meant by the kingdom of heaven is at hand, or the reign of heaven approaches, as preached by John, was also meant when preached by Jesus, the twelve and the seventy, for the simple reason that they all used exactly the same language. But we will allow an apostle to tell us just what the gospel of Christ is: "Moreover brethren I declare unto you the gospel which I preached unto you—for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried and that He rose again the third day according to the scriptures." I Cor. 15:1-3-4. From this it is evident that the gospel or faith for which we are to contend earnestly must include at least three grand facts, viz: The death, the burial and the resurrection of Christ; the last of which may appropriately be called the great fundamental fact upon which the entire superstructure

of the Church of Christ rests. Without this fact demonstrated and believed no man could *now be assured* that he is saved from sin; but the contrary, "If Christ be not raised you are yet in your sins." Was this the evidence of remission under the preaching of John, Jesus, the twelve or the seventy? To ask this question of the careful student of the New Testament is to answer it. Of course, you will say they could not truthfully preach that Christ rose from the dead until, as a matter of fact, He actually did arise. Hence, this has been appropriately called the gospel in fact, while that preached to Abraham is called the gospel in promise; and that preached by John, Jesus, and others, the gospel in preparation. Without any preconceived notions upon this subject, were we to open our Bibles and look for the answer to the questions when, where, and by whom was the faith first delivered, the gospel in *fact* first preached, remission of sins, in the name of Jesus Christ, first proclaimed, prophecy and fulfillment, law and testimony in words of spirit and life, *in* words not to be honestly mistaken, the answer would be, at Jerusalem, by Peter, on the first Pentecost after the resurrection.

This may be farther argued from the fact that neither John nor Jesus, the twelve nor the seventy, ever went to any but Jews only. In fact so far as the two classes last mentioned are concerned there is an express prohibition as to the Gentiles and Samaritans. And even the Savior when about to confer a blessing upon the Syrophenician woman was careful to explain—"It is not meet to take the children's bread and give it unto the dogs." Also from the fact that the Savior constantly taught both by precept and example, that *the law*, whether "moral or ceremonial," as it is called, was in full force, and from other scriptures it is evident that it so continued until Christ "Took it out of the way nailing it to His cross," hence, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Is it not manifest then, that we need not look for the faith which was *once for all* delivered unto the Saints, until Christ suffered and died, until He tore down the middle wall of partition between the Jews and the Gentiles, until by his own death He destroyed him who had the power of death, that is the devil, and delivered them who through fear of

death were all their life time subject to bondage, until He rose from the dead and brought life and immortality to light through the gospel, until He ascended upon high and led captivity captive and received gifts for men, until by all authority in heaven and on earth, and by the miraculous power of the Holy Spirit, He qualified and sent the apostles as ambassadors with authority plenipotentary under the great amnesty proclamation, "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Repentance and remission of sins to be preached in his name among all nations, beginning at Jerusalem."

Finally, while on earth Jesus taught that men should hear Moses and the prophets. After the resurrection He said to the apostles "You shall receive power after the Holy Spirit has come upon you." Power for what? Power as ambassadors for Christ, to bind and loose on earth with the assurance that it shall be done in heaven; to remit and retain sins according to "The law of the spirit of life," for "All things are of God who hath reconciled us to Himself by Jesus Christ, and hath given to us (the apostles) the ministry of reconciliation; to-wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the *word* of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be you reconciled to God." 2 Cor. 5:18, 19, 20. Thus all the evidences, direct and collateral, point to Pentecost, when Peter speaking as the spirit gave him utterance, for the first time, to sinful men, proclaimed remission of sins in the name of the "Crucified One."

To go back of this, is to make Moses and the prophets and John the Baptist equal in authority to Christ and the apostles. It is to blend the dim twilight of the Patriarchal and Jewish dispensations of God's grace with the full blaze of the glorious gospel of the Son of God. Back of this is confusion, then and thereafter, is the blessed assurance that "whatsoever is bound on earth is bound in heaven and whatsoever is loosed on earth is also loosed in heaven; that whose-so-ever sins are remitted, by the apostles, they are remitted unto them, and whose-so-ever sins are retained, they are retained."

1. We are now ready to speak of the proper division and application of *the word* (the gospel) to saints and sinners. First then, as to the faith of the gospel relating to sinners, Jesus says, "Go ye therefore, into all the world and preach the gospel unto every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned." "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Mark 16:16 and Luke 24:47. This language was addressed directly to the apostles as the ambassadors for Christ and forms the basis of all apostolic operations; going forth under this great "Amnesty Proclamation," guided by the Holy Spirit into all the truth, there is no uncertainty in either their words or actions. This commission is still the Royal Charter both for preachers and preaching, and the book of Acts is its only Divine Commentary. It contains all the elements that necessarily enter into conversion, such as preaching the gospel, faith in the Lord Jesus Christ, repentance, baptism, remission of sins and the name of the Father and of the Son and of the Holy Spirit. He who hears, and with the whole heart believes and obeys this message, is as certain of forgiveness as he is that its author is divine, and that Jesus told the truth when He said "He that believeth and is baptized shall be saved." Here Faith and Baptism are united as conditions, to the fulfillment of which is affixed His royal promise of salvation. The circumstances invest this declaration with peculiar solemnity. It is a part of the fundamental law of Christianity, ordained by the great Founder himself, in His last hours on earth. It is a part of the Prime Article in the Charter of the Christian ministry. It is the last direction and promise to lost sinners that fell from our Redeemer's lips ere He ascended to the right hand of God. But we have said and we repeat, the book of Acts is the only Divine Commentary upon the great commission; it contains the *only* authoritative history of the work of the apostles and evangelists; it tells just how they preached and what they preached; just what sinners were told *to do*, *how* to do it and for what purpose. Therefore their preaching must be our model. Just what they preached we should preach, or rather re-preach, no more—no less; either more or less, would be adding to or taking from God's word, which no man can do without incurring the Divine displeasure. But let us follow these divinely in-

spired "Embassadors for Christ" and learn definitely of their words and work. Naturally, it would be expected that these men who were guided by the Holy Spirit into all the truth would preach just what is in the commission, either by express statement or necessary implication. More than this the Holy Spirit *would not* allow; less He *could not*, because He was to guide them into all the truth.

At the close of Peter's sermon on Pentecost, which is full of "Jesus and the resurrection," he added with emphasis, "Therefore let all the house of Israel *know assuredly*, that God hath made that same Jesus, whom you have crucified, both Lord and Christ." This startling announcement, backed by prophecy and direct spiritual demonstration which they could not deny, pierced and purified their stony hearts, and in agony of soul they cried out, "Men and brethren what shall we do?" "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." The faithful historian adds, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people." Glorious consummation; three thousand souls full of sins, their hands dripping, as it were, with the precious blood of Jesus, pardoned, justified, saved by one short sermon and in one day; not a word about poor mourners, or earnest seekers, but all who gladly received and obeyed His word, did eat their meat with gladness and singleness of heart, praising God, &c. I, for one, firmly believe that the same results would now be realized, if men would put away their traditions, *preach the word*, and tell sinners just what to do. Oh! that men would follow the foot-steps of an apostle for in so doing they would be following Jesus.

But we are not yet done with Peter. "The first Pentecost after the Ascension is most memorable not only for what it was in itself, but as a model and precedent under the dispensation of the Spirit." Hence, "Acts 2:38 is a very important passage—the keynote of the New Testament teaching as to obedience to the gospel. For the first time inquiring sinners thronged the inspired twelve

with the question, What shall we do? on their lips; and the answer is invested with the great significance of the first formal direction given by the apostles to inquirers. The occasion was striking and wonderful; and here we may well believe was furnished a precedent which all the primitive preachers of the gospel were sure substantially to follow." But you may say, this is only one case and that I have selected it because it favors my position. Very well then, we will select others. Ask of Philip at Samaria, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Ask him again when in company with the Ethiopian officer; "And they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing." Ask Ananias when at Damascus, "Arise and be baptized and wash away thy sins calling on the name of the Lord." Ask Peter at Cesarea, ask Paul at Philippi, Corinth and Ephesus; in short, ask Jesus, the apostles and evangelists, both in precept and example, the answer is, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Bearing this message now to men (sinners) the church must proclaim it fully. All its conditions, its threatenings as well as its promises. Christ and Him crucified is to be preached; all the value of the blood, the power of the cross; and when men give heed, then he that believeth and is baptized shall be saved. Whatever men may say of essentials and non-essentials, of terms of pardon named in the creeds, of the justice or injustice, reason or unreason, importance or non-importance of scriptural conditions of salvation, or whatever they may say of the mercy and goodness of God, of the universality of human salvation, of the responsibility of God and irresponsibility of man, of the severity of God's judgments and the terribleness of His character, according to the scripture standards, to be true to the word and to the interests of the unsaved, we must preach, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

2. But it is not enough to preach the gospel to sinners only; for in the great commission Jesus says, "Teaching them (the baptized) to observe all things whatsoever I have commanded you;

and, lo, I am with you always even unto the end of the world." According to this model, it is said of the first converts: "And they continued steadfastly in the apostles' doctrine, in the fellowship, in the breaking of the loaf, and in the prayers." From this brief narrative of the workings of the first church, we learn something of what is meant by the expression "Teaching them to observe all things whatsoever I have commanded you." As neither our limits nor design will permit a lengthy discussion of the important subjects, only suggested in this passage, we will give each but a passing notice.

1. THE APOSTLES' DOCTRINE.—The word doctrine means teaching and is now generally so translated. As the apostles were ambassadors for Christ their words were of divine authority; those who continued in their teaching were certain of being right. It is easy to understand how the Disciples, under the personal ministry of the apostles, could continue in their teaching. To some the question may arise, how can we, being so far removed from the apostles' day, still continue in their teaching? To this it is sufficient to say that the words of the apostles have the same divine authority whether spoken or written, therefore we may yet continue in their teaching by careful study and practice of what they left on record for us as Christians, hence the command, "But be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

2. THE FELLOWSHIP.—The word fellowship means contribution and is so translated in the Revised Version. That this definition is correct is evident from Paul's language in 2 Cor. 8:2,3,4. "How that in the great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the Saints." Also in Acts (sixth chapter) we are told that the seven men were appointed for the express

purpose of serving tables; all this implies, of course, first the contribution or giving; for there could be no ministering to the necessity of the Saints without there had first been the contribution; the time of this contribution should be "The first day of the week," (see 1 Cor. 16:1-2). The spirit of this contribution is thus set forth by Paul: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Many persons seem to think that because they are not rich and cannot give a sufficient amount to attract public attention, (perhaps get their names in the papers), that, therefore, they need not give anything. This, though quite common in practice, is a very false view of Christian giving. Surely such persons forget that Jesus said of a certain poor widow who threw in two mites, "This poor widow hath cast more in, than all they which have cast in to the treasury;" although, "Many who were rich (had) cast in much."

3. BREAKING THE LOAF.—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" "And as they were eating, Jesus took bread, and blessed it, and break it, and gave it to the Disciples, and said, take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, drink ye all of it. For this is my blood of the New Testament, which is shed for many for the remission of sins." 1 Cor. 10:16, and Matt. 26: 26-28. Compare Mark 14: 22-25, Luke 22: 19-20, 1 Cor. 11: 20-29. These passages are sufficient on this subject so far as manner is concerned. "And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them." To all who believe that an apostolic example is authority, this passage is sufficient as to time. But it may be objected that this passage is not sufficient to warrant the weekly communion, owing to the fact that it does not say each or every, but only, the first day of the week. To this it is sufficient to reply that when God came down on Mt. Sinai and 'mid its thunderings and lightnings and "The voice of words which shook

the earth," He regarded it sufficient to say "Remember *the* (not each nor every) Sabbath day to keep it holy"; and the few who disregarded the divine injunction even in so small a thing as gathering sticks on the Sabbath were stoned to death without the camp. "If they escape not who refused him who spoke from the earth, much more shall not we escape, if we turn away from Him who speaketh from Heaven." But to return, what did the *Jew* understand by the expression, "The Sabbath day?" Manifestly, that every time the seventh day came round, he *must* keep it holy. By analogy then, what should *we* understand by the expression, "The first day of the week?" Manifestly, that every time the first day of the week comes round, we should not forsake "The assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as you see the day approaching."

4. THE PRAYERS.—Both the duty and the privilege of prayer are clearly set forth in Matthew (sixth chapter,) in what is known as the Lord's prayer. Whatever may be thought of the propriety of calling this the Lord's prayer when, obviously, it is the model prayer taught the Disciples, one thing is certain, if our modern revivalistic prayers were subjected to this as a test, many of them would be found wanting. Summarizing what is taught in this and the cases of the bigoted and hypocritical Pharisee and the ignorant and superstitious heathen, it is plain that the Lord discourages long prayers when made in insincerity, and vain repetitions, but encourages simplicity and brevity. The case of the Pharisee and Publican shows the spirit in which acceptable prayer should be offered, i. e., in the spirit of humility. Also acceptable prayer must be offered in the spirit of forgiveness. "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses." The parable of the unjust judge and the widow, Paul to Timothy (2: 1,3,8) and 1 Thes. 5: 17, show that we should pray always, every where, for all men and without ceasing. Finally we are commanded to pray with the spirit and with the understanding. "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then! I will pray with the spirit and I will pray with the understanding also." In conclusion of this part of the sub-

ject we will give a few passages without note or comment. "To those who by patient continuance in well doing, seek for glory, honor, immortality (God will render) eternal life." "Add to your faith virtue; (courage;) and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness, brotherly kindness; and to brotherly kindness, charity." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Whatever may be thought or said of the Eternity and Immutability of God's decrees; of personal, unconditional election and reprobation; of final restoration; of the miraculous power of God's grace in regeneration; of effectual calling, or once in grace always in grace; if true to our mission and to the eternal interest of Christians, we must preach, "He that endureth unto the end shall be saved." "If you *do* these things you shall never fall; for an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

3. Neither are we ready now to stop with this investigation. In order to carry out the injunction in the text, we must not forget, that the Savior just before His betrayal prayed thus: "Neither pray I for these alone, but for them also who shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." And an Apostle said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment. \* \* \* For you are yet carnal: for whereas there is among you envying, and strife, and divisions, are you not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are you not carnal?" There is perhaps no duty more clearly set forth in the gospel than the unity of the professed followers of Christ. Is it not strange that professed Christians pay so little regard to such plain and emphatic statements of Holy Writ? From the analogies in Mark 3: 23-26; John 10: 12; from Eph. 4: 1-6, and from

the passages just quoted, it is evident that the divisions, strifes and wranglings of Protestantism are not from God; they are not according to His word, not in accordance with either the spirit or the letter of Christianity. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3: 15-17.

But it may be asked, how can we all be united now, seeing there are so many different theories? "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." "See that you make all things according to the pattern shown you in the Holy Mount." Paul's instructions to the Ephesians (see Eph. 4: 1) contains a "Most wholesome doctrine" and one that is "Very full of comfort."

1. ONE BODY.—From Eph. 1:29-30 and Col. 1: 18 we learn that the body is the church, or the church the body, the inspired writer using either term to define the other. From the passage above quoted we learn that there is one body or church, and from 1 Cor. 12: 20 we learn that there is *but* one body or church. So then, we are morally certain that there is one body or church and *but one*. Whatever church or churches this conclusion may condemn it is certainly irrevocable. God has said it. "There is one body;" the Body or Church of Christ whose members are called Disciples, Christians, Saints, sons and daughters of the Lord Almighty.

2. ONE SPIRIT.—The spirit of truth, the Holy Spirit; that Divine Messenger of whom Jesus said—"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but you know Him; for He dwelleth with you, and shall be in you." "And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption." "In whom also, after that you believed, you were sealed with that Holy Spirit of promise, which is the earnest (pledge) of our inheritance until the redemption of the purchased possession, unto the praise of His glory." "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

3. ONE HOPE.—“The hope of the glory of God, for we are saved by hope, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.”

4. ONE LORD.—The Lord Jesus Christ, the head of the one body. “For He is the head of the body, the church,—the Lamb of God that taketh away the sin of the world,—the only Mediator between God and man, the man Christ Jesus,—the Son of the living God,—the root and the offspring of David, the bright and Morning Star,—and thou shalt call His name Jesus, for He shall save His people from their sins.”

5. ONE FAITH.—The faith of Jesus Christ; that faith, by which with all the heart, man believes every fact, obeys every command, and cheerfully trusts every promise of the gospel. That “Faith which works by love; purifies the heart; saves the soul;” which subjects the whole man, body, soul and spirit to the will of God. “For we walk by faith, not by sight.”

6. ONE BAPTISM.—The baptism of the great commission, “Into the name of the Father and of the Son and of the Holy Spirit.” The baptism which Jesus in His last hours on earth united with faith as a condition of salvation; the baptism which Peter, when speaking as the Spirit gave him utterance, united with repentance as a condition of remission. By which “We were buried in the likeness of His death and raised to walk in newness of life.” “Buried with Him in baptism, wherein you are risen with Him through the faith of the operation of God, who hath raised Him from the dead.” By which the penitent believer is “Delivered from the power of darkness and translated into the kingdom of God’s dear Son;” by which he puts on Christ, “For as many of you as have been baptized into Christ have put on Christ.” Lest, possibly, there might be a little uncertainty here, I will say, *we* believe that *the one baptism*, is the immersion in water, of the penitent believer, into the name of the Father and of the Son and of the Holy Spirit; and that its design is expressed in Acts 2:38.

7. ONE GOD.—The God of Abraham, of Isaac, of Jacob; the Creator of the Universe; the Author of the Bible; the Father of our Lord Jesus Christ; the “God and Rock of our salvation;” our Creator, Preserver and Benefactor. “Who is over all, through all, and in you all.” Surely, “Wisdom has hewn out her seven pillars” which are written in God’s word in words of everlasting life;

"The words I speak unto you they are Spirit and they are Life." When the Christian is asked for his articles of faith, he gladly points to the seven pillars hewn out by the Spirit. Can any one worthy of the name Christian possibly object? Always, just before the Presidential campaign, the different parties are watching constantly, for the publication of their respective platforms. When they come, how eagerly are they grasped and critically scanned, plank after plank, until the decision is made. After all, every plank in it was made by fallible man and is, at best, only an approximation to justice and truth. Reader, have you been concerned in these man-made platforms? Let me point you to the Christian's platform, every plank of which was written with the finger of God. Will you build upon this Divine Platform? If so, and, will walk worthily, it will be your passport into the Haven of Eternal Rest, over whose shining portals is written in words of Spirit and Life "*The Paradise of God.*"

Whatever others may think or say of the necessity of denominational divisions, of their adaptation to the wants of man in his present state of religious experience; of the good they have accomplished in building churches and institutions of learning, in establishing missions and Sunday Schools; of their great and aggressive work against intemperance and all other vices of that kind; and whatever we may think or say about "Pious Christians among the Denominations;" of God's mercy in overlooking "mistakes of the head when the heart is right;" still to perfectly fulfill the purpose of our mission and in order to "Contend earnestly for the faith," the whole faith and nothing but the faith, we must also preach, that *Christians should all be one*, "Endeavoring to keep the unity of the Spirit in the bond of peace," and "Now I beseech you brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment." "For where envying and strife is there is confusion and every evil work."

1. Thus far we have been considering the meaning of the expression, "the faith," and trying to learn the proper division of the word of truth; and its application to Saints and sinners. We have seen that Protestantism in its present divided state, when weighed in the balances of God's word is found wanting, but now,

for the sake of argument, suppose we admit that these various and conflicting bodies believe they have "The faith which was once for all delivered unto the Saints." With this admission, let us look back a half century and see who has most earnestly contended for "the faith." In the latter part of the last and the beginning of this century, a tide of Infidelity, before unknown, swept over the world. Like the blasts of winter it beat upon the ocean of life until it appeared that, the Old Ship of Zion had well nigh lost her course. Voltaire and Rosseau in France, Gibbon, Hume and Bolingbroke in England, Paine and Jefferson in America, were leaders in this warfare. Perhaps this reign of terror produced its best type in the person of Robert Owen of Scotland. After maturing, to his own satisfaction, his "Social System" and trying its practical effects at New Lanark, Scotland, which were not satisfactory, he crossed the Atlantic, believing the United States to be best suited to his experiments owing to the fact that no state religion existed here. He purchased a tract of land consisting of thirty thousand acres including the village of New Harmony, Indiana. Here he began operations and for a short time almost realized his highest anticipations; it is said he actually predicted that, "in the course of three years, the city of Cincinnati would be depopulated by the migration of its citizens to New Harmony." But of the practical workings of his scheme we cannot speak farther. His theory was, no God, no Savior, no soul, no hereafter; but he affirmed that all religions were founded in ignorance and were propagated and supported only by the ignorance and superstition of the masses. He proposed to prove this affirmation by means of twelve laws of human nature which he claimed he had developed by a long and careful study of human nature. After writing many pamphlets and delivering many lectures in different cities of the United States, he finally made a formal challenge against the Clergy of the city of New Orleans to meet him in public discussion. Although this challenge was made in the city of New Orleans and against the Clergy there, Mr. Owen did not wish it confined to any sect or locality; but strange to say that as Goliath defied the armies of the God of Israel, so he defied the armies of the Nazarene, but there was no David to go out to fight him. At last, however, among the hills of West Virginia there was a man found who, with pebbles gathered from the fountain of truth, agreed to

give battle to the giant. That man was Alexander Campbell. Much younger than Mr. Owen, and unfavorably known, especially among the Clergy, it was feared by many that Mr. Campbell was not able to cope with the learning and experience of his formidable adversary. April 12th, 1829, was the day appointed, and Cincinnati was the place selected for the beginning of the discussion. Anxious crowds from all parts of the country gathered to witness the contest. Robert Owen was then about sixty years old, though still strong in body and mind. He was in many respects a man of extraordinary ability; he had read and traveled much and his wide-spread writings and lectures had given him such notoriety that many Christians, as we have intimated, greatly feared as to the results of the debate; and it appears that his first speech only heightened their fears. However, "the powerful grasp of the subject indicated in Mr. Campbell's first speech, his manifest consciousness of power, and his eloquent and truthful words, thrilled every Christian heart; all fears were banished, and the unbidden tear was seen to trickle from many eyes." After about five days, in which Mr. Owen put in his time reading from a manuscript of two hundred pages prepared especially for the occasion, in which he endeavored to prove his proposition by repeating his twelve laws of human nature, which Mr. Campbell showed applied (with a single exception) to animals as well as man, he desisted and proposed that Mr. Campbell should proceed. As Mr. Campbell was in the negative, this, of course, was a little illogical; yet owing to the fact that Mr. Owen had so signally failed, he proceeded, and in a speech of twelve hours, produced one of the finest, most elaborate and logical arguments in favor of Christianity ever published. By all the data of Leslie's great argument, he showed how Christianity could be historically, monumentally and philosophically true. At the close of the discussion a vote was taken and of the vast audience but three persons were found expressing sympathy for the system of Mr. Owen. This debate was published, widely circulated and gladly read by thousands of Christians. It is now found in the libraries and book-cases of ministers of all denominations and many of them have thanked God that Alexander Campbell lived, if for nothing else, than to beat back the tide of Infidelity that swept like a powerful tornado over our fair land. In Mr. Campbell's declining years, the editor of the Louisville *Journal*

paid him the following compliment: "Alexander Campbell is unquestionably one of the most extraordinary men of our time. Putting wholly out of view his tenets, with which we of course have nothing to do, he claims, by virtue of his intrinsic qualities, as manifested in his achievements, a place among the very foremost spirits of the age. His energy, self-reliance and *self-fidelity*, if we may use the expression, are of the stamp that belongs only to the world's first leaders in thought or action. His personal excellence is certainly without a stain or a shadow. His intellect, it is scarcely too much to say, is among the clearest, richest, profoundest ever vouchsafed to man. \* \* \* Surely the life of a man thus excellent and gifted, is a part of the common treasure of society. In his essential character, he belongs to no sect or party, but to the world."

Thus, dear reader, I have attempted to define *the faith*, to show when, where, and by whom it was first delivered, to give an outline of the teaching and practice of the Disciples and to show that *they* have always been in the van of the army of the Lord battling against the strongholds of Satan. This I have attempted in no partisan spirit of bigotry or boasting, but in the fond hope that good may be accomplished and God's name glorified.

H. W. ROBERTSON.

## WHY ACCEPT THE BASIC IDEAS OF CHRISTIANITY AND REJECT THOSE OF OTHER RELIGIONS?

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Man is a religious being. He has a religious element in his nature. In all ages, lands and tribes, this element of man's nature has found expression in systems of religion, some crude, some elaborate. From the earliest dawn of human thought until now, man has ever worshipped and constructed systems of religion. Into these religions he has wrought certain ideas, evolved by his religious nature. Religions differ chiefly in the number of these basic ideas which they contain and in their expression and elaboration of them. These basic ideas of man's religious nature, and of all systems of religion are: I. Absolute spirit, or self-existent, independent, self-sustaining and eternal spirit, reason, mind or God. II. The creation of all things, except Himself, by absolute reason. III. Maintenance, sustenance and control of all things by absolute reason; or the government of the universe, by absolute reason. IV. There is, distinct and different from matter and physical force, such an existence as Spirit; and there is, distinct and different from the phenomena of matter and physical force, such a domain of phenomena, as spiritual phenomena. V. Spirit is capable of endless existence, or the immortality of the Spirit. VI. All acts of intelligences are divided into voluntary and involuntary acts; or there is freedom of volition in acts of intelligences. VII. All voluntary acts can be divided into good and evil; all ideas into true and false. VIII. There is moral quality and power in conduct and character. IX. Men are responsible to God as their creator, preserver, ruler, law-giver and judge; to their fellow-men, and at the bar of their own spiritual nature, for conduct and character. X. Men should, and will have to render in some way an account to God as their ruler, law-giver and judge, for conduct and character. XI. Retribution, or reward here and hereafter, for good conduct and character; and punishment here and hereafter, for evil conduct and character. XII. Providence

of God over all his creatures and works, over his rational creatures as their Father in heaven. XIII. Prayer to God as ruler and Father in heaven, and answers to such prayers by him, when they are in accordance with his will. (Terms and expressions of these ideas are found in all religions. There are other ideas that are quite as universal. XIV. Revelation, or an impartation of truth to man, by Deity. XV. Inspiration of chosen men as means of revelation. XVI. Miracle, or a higher use of nature and its laws, than man can make, by an intelligence, a higher intelligence than man's, as evidence and credentials of inspiration and revelation. XVII. Prophecy, or warning concerning future events. XVIII. Sacrifice. XIX. Atonement or expiation. XX. Mediator. XXI. Leader in Religion. XXII. Embodiment of doctrine in example of life in religion. XXIII. An object of faith, devotion and love. XXIV. Incarnation of Deity as an object of faith, devotion and love, as an embodiment of doctrine and example in life, as leader in religion, as mediator, as expiation and atonement, as sacrifice. XXV. Sin as a fact in life and experience. XXVI. Forgiveness of sin, or reformation. XXVII. Regeneration of conduct and life. XXVIII. A system of religion embracing these basic ideas in dogma or truth to be believed, worship or acts of devotion and sentiment, and discipline or rules for the regulation of conduct and life. XXIX. An organization to maintain this system of religion, with ordinances, officers and services. XXX. The life of each individual, the family, the nation and mankind should be moulded, regulated and regenerated by this religion.

Such are the basic ideas of religion and man's religious nature. All religions claim to be revelations. The principal religions claim to be revelations from absolute reason, and to be the true religion. Human reason asks: Ought I to accept these claims for any of these religions? If so which one ought I to accept? Reason has a right to ask these questions. It is its highest duty to do so. No religion has any right to demand, for one moment, the submission of reason, until it has satisfactorily answered these questions.

In Christian lands, reason asks: Why accept the Jehovah of Christianity as the "absolute spirit" or "reason," and reject Brahma, Ormuzd, Leus or Osiris? Why shall not I treat the Jehovah of Christianity, as Christianity treats the supreme deities of

other religions? What claims has he that they have not? What reasons for rejecting them that will not apply equally to him? Reason asks: Why accept Jesus of Nazareth as an incarnation of Jehovah, as the Christ, and reject Kishna or Gautana as incarnations of Brahma—Gautana as the Buddha? Why shall not I treat Jesus as Christianity treats all other professed incarnations? What claims has Jesus that they do not have? What reasons for rejecting them that will not apply equally to him? Reason asks: Why accept the miracles of Christianity and reject the wonders of other systems? Why not treat the miracles of Christianity as Christianity treats the wonders of other systems? What claims have the miracles of Christianity that the wonders of other systems do not possess? What reasons for rejecting the wonders of other systems that will not apply equally to the miracles of Christianity? Reason asks: Why accept the sacred books of Christianity as a revelation or as inspired, or as an infallible rule of faith and practice, and reject the sacred books of other religions? Why not treat the sacred books of Christianity as Christianity treats the sacred books of other religions? What claims have the sacred books of Christianity that the sacred books of other religions do not have? What reasons for rejecting the sacred books of other religions that will not apply equally to the sacred books of Christianity? Finally, Reason asks: Why accept Christianity as a whole, as a system, and reject other religions? Why not treat Christianity as Christianity treats other religions? What claims has Christianity that they do not have? What reasons for rejecting other religions that will not apply equally to Christianity itself?

The first and most imperative duty of Christian intellect is to answer these questions. It has no right to demand the submission of reason or skepticism until it has thoroughly and satisfactorily answered them. In the discussion of our query, "Why accept the basic ideas of Christianity and reject the basic ideas of other religions?" we shall assume: I. Man is constitutionally a religious being. II. Religion is the regnant element in man's nature, the originating, animating, lifting and directing power in his life and conduct. III. The religion that exactly accords with a right use of man's religious nature, and perfectly meets its wants, should be accepted by him.

It is freely admitted that all religions have common features. That the great religions have many features in common, and agree quite closely in many of their important characteristics. That all religions resemble Christianity in some respects; and that some of them, especially the great religions, resemble it in most of its important features. We admit the excellency, in many features, of the best of these religions; that there is good and truth in all of them; and that all have been, to some extent, beneficial, and some have produced great benefits. These common features and resemblances have two causes: Man's religious nature is essentially the same in all cases; it would produce essentially the same results in all religions. If Infinite Reason were to give to man a revelation of religion it would be based on the nature he had given to man, appeal to it and agree with a right use of it; hence revelation would agree with all that was good and true in all religions. It would agree in many respects with the best religions man had constructed. This agreement is to be expected and is absolutely necessary, and is one proof that revelation emanated from the author of man's religious nature, who knew what a right exercise of that nature would be, and gave a revelation that accorded with all right use that man had made of his religious nature, and was calculated to secure a perfect use of it. And secondly, man had in the first generations a revelation, a common religion and set of historic traditions. These were the basis of all the oldest ethnic religions, and were the basis also of Christianity. This latter fact will account for common historic ideas and to some extent for common features.

The skeptic calls attention to these common features and bases on them several assertions. *First*, that the Bible and its religion are the outgrowths of pre-existent Paganisms. We have already examined this assertion in a former article in this REVIEW. *Second*, Christianity and its sacred books are like other religions or their sacred books. If other religions and their sacred books are, as Christians assert, entirely of human origin, so is Christianity, for it is in all essential features like them. *Third*, Christianity is not, as Christians claim, unique—unlike all other systems. It is not, as Christians claim, above the power of human intellect to produce it; it is like other religions that Christians claim man constructed. If man constructed all other systems, as Christians claim,

he could construct Christianity, for it is in all essential features like them. *Fourth*, Christianity is not superior to other religions, and there is no more reason why he accept it, than that he should accept other religions. *Fifth*, It is even asserted by some skeptics that it is, either as a system or in some of its features, inferior to systems that Christians claim are entirely of human origin, and the results it has produced are inferior to the results of these systems.

Christian thought has a battle to fight over these assertions that is of vital importance. Christian thought asserts that all other systems are entirely of human origin. The skeptic retorts, "Then since Christianity resembles them in all essential features, it is of human origin also, there is no more need of revelation to originate Christianity, than for these other systems which you claim are entirely of human origin, and no more evidence of revelation in one than the other." This assails an argument that has been much relied upon in the past, is the chief reliance now, and must be in the future. This argument is that Christianity is unique, unlike other systems that are of human origin; since it is unlike the systems that man has constructed he did not construct it. It is also above all systems that man has ever constructed. Since it is thus above all systems that man has constructed, it is above man's power to construct it. The character and results of Christianity prove its claim, that it is a revelation, to be true, and also proves the truth of its teachings. All other systems, by their character and results, show that they are of human origin and false. This line of argument the skeptic assails and denies. He denies the basis on which it rests. Unless this denial of the skeptic be met, and his assertions disproved, this line of argument must be abandoned. When it is asserted, as is done in the "Chautauqua Normal Lessons on the Evidences of Christianity," that man can not of himself attain to a knowledge of God, of moral law, of grace, of a plan of redemption, and of his ultimate destiny; and that, since Christianity has given all of these, it must therefore be a revelation, the skeptic denies the assertion. He asserts that man can attain to these ideas, and points to systems that the Christian asserts are of human origin, and claims that man has in them attained to such ideas, and quite as perfectly expressed, as in Christianity. If the assertion of these *Lessons* means that man unaided could have no conception of these things, they assert what is

not true, and what the skeptic can easily disprove, for there are conceptions of all these ideas in systems that the Christian asserts are entirely of human origin. If it means that man can not attain to a correct conception of these ideas, and has never done so in his systems, the skeptic denies that also, and the Christian must prove it by an examination of the systems that he declares are human. He must also, by an examination of Christianity prove that it reveals these ideas perfectly. By examination and comparison he must prove the corruption of these ideas in the systems that he declares are human. He must also, by an examination of Christianity prove that it reveals these ideas perfectly. By examination and comparison he must prove the corruption of these ideas in the systems that he rejects, and establish their inferiority to Christianity, and that they are of human origin; also the perfection of Christianity, its superiority to other systems and its divine origin.

If it is asserted, as is done in those *Lessons*, that the Bible and Christianity can be accounted for on no other hypothesis than revelation, the skeptic points to other systems, and says: "You admit that they are entirely of human origin; they are like Christianity and equal to it; if man produced them, as you admit, he can produce Christianity." The Christian must, by comparison, demonstrate the human characteristics of other systems; he must demonstrate the superiority of Christianity and show wherein it excels other systems and the power of human nature that produced them. If the Christian urges, as is done in those *Lessons*, the selfwidening power of Christianity, in the consciousness of the believer, in the life of the believer, in its results in the life of individuals, of the family and of the race, the Infidel retorts: "The disciples of the systems of China and Japan, of India, Persia, Egypt and of Mohamedanism, have been urging, and urge, that plea for each of their systems with as much force as you make it for Christianity, and have done so for thousands of years." The Christian must by comparison show the inferiority and failure of other systems and the perfection of Christianity in these respects. The Bonzes of China, and the dynasties of Chinese and Japanese religions, the dynasties of Indian systems, of the old Persian and Egyptian systems, and of Mohamedanism, could, and can each assert, "I feel in my soul that my religion is true; I know that it is true,"

and with as much enthusiasm and as firm belief as any devotee of Christianity. The Infidel asks, and justly: "Why shall not I accept their assertions as readily as yours? Why shall not I reject your assertions as you do theirs, and as well as theirs?" Chinese, Japanese and Indian writers are urging all these claims for their systems in opposition to Christianity. "Why shall not I accept them if I should accept yours? Why should not I reject yours just as you reject theirs?" asks the skeptic, and Christians must, by comparison, show that such claims can be urged fully for Christianity, and can not be urged for these systems.

If the Christian urges, as is done in those *Lessons*, the perfect adaptability of Christianity to man's wants and nature, the skeptic retorts: "The Chinese, the Indians, the Mohamedans, each and all urge the same claim for each of their systems, and I believe with as much force as the Christian does for his system; now why shall not I accept their claims, if I must yours; and why shall I not reject your plea if I should reject theirs?" The Christian must by fair examination prove that such claims for other systems are untrue and that they can be truthfully urged for Christianity. Dogmatic assertion may have answered in the past, but it fails now. If the Christian urges, as is done in those *Lessons*, the existence of monumental institutions and records, secular and religious, the skeptic retorts: "The devotees of Chinese, Indian and other systems advance the same argument and with as much force. They point to scores of monumental institutions and records, secular and religious. Why is not their argument as valid as yours?" The Christian must, by comparison, demonstrate the failure of the Buddhist and others, and the sufficiency of his own argument. If the Christian urges, as is done in those *Lessons*, the long acceptance of Christianity, its acceptance by those who must have known whether its claims and statements were true, its wide acceptance, its acceptance by master minds, its acceptance by enlightened nations, its wide-spread and all-pervading influence in all departments of life and thought in the world, and especially in the leading minds and nations of the world, the skeptic retorts: "Other religions make the same claim. Buddhism has been accepted far longer, by those who ought to have known whether its claims and statements were true, it has been accepted by three times as many minds, by as mighty intellects, by enlightened nations, it has had

as wide-spread and all-pervading influence in all departments of life and thought, in the old and leading minds and nations of the world." The Christian must meet this retort and prove that the plea for Christianity is valid and that the plea for other systems is not.

If the Christian urges, as is done in those *Lessons*, a grand system of wonderful and sublime miracles, the skeptic retorts: "The Buddhist, the Brahman, the Mormon and the Spiritualist, urges precisely the same plea. Now why shall I accept the miracles of Christianity with you, and not accept the wonders of other systems? Why shall I reject with you the wonders of other systems and not reject the wonders of Christianity?" If the Christian urges a sublime system of prophecies and their fulfilment, as is done in those *Lessons*, the skeptic retorts: "Other systems have their prophecies and urge the same plea. Why is not their plea as good as yours?" If the Christian urges the perfect incarnation of Deity in Jesus of Nazareth as the Christ, the Infidel retorts: "The Brahman has incarnations, and that of Kishna was as wonderful as that of Jesus, and so much like it that the latter was evidently formed from it. The incarnation of Brâhm, as the Buddha in Gautama, was as wonderful, indeed more wonderful, than that of Jehovah in Jesus. His teaching and system are as wonderful as Christianity, and indeed superior to it." The Christian, must by fair examination, demonstrate the failure of such claims for other systems, and their truthfulness when urged for Christianity. Unless this is done, fairly and thoroughly, his religion will go down.

Resemblances between Christianity and other systems, many and strong resemblances between the best systems and Christianity, can not be denied. Nor can it be denied that there are many truths, and much good truth, and often grandly expressed, in other systems. Indeed if there were no such resemblances, Christianity would be unnatural and unhuman, and man could not, and should not, accept it. Since all the old religions, Christianity with the rest, are based on primitive monotheism and revelation, and since Christianity to be adapted to human nature, must agree with a right use of such nature, and all right use of this nature that is found in these religions, resemblances are to be expected, and if there were none, it would be evidence that the Author of human nature was not the author of Christianity. The work of the Chris-

tian is to show that Christianity is the correct and divine development and completion of primitive monotheism and revelation, that other religions are human corruptions of them. That it contains all the basic ideas of man's religious nature; that it strips them of the errors and corruptions with which they are corrupted in human systems; that it expresses each of them perfectly; that it unites them into a harmonious, consistent and perfect system; that it renders them absolute and eternal by its expression of them and by its incarnation of them in Jesus of Nazareth divinely manifested in the flesh; that it is a religion for humanity, a universal religion, and not a mere ethnic or rational religion, like all others. He should show that no human system contains all of the basic ideas of religion; that these religions express them imperfectly and erroneously; that they corrupt them with evil and falsehood; that they do not unite them into a harmonious, consistent and complete system; that these religions do not attain to universal truths, universally applicable principles; and that they are race or national religions, and not universal and absolute, a religion for all men, times and circumstances.

Because all religions resemble each other, and some are known to be entirely of human origin, does not prove that all are of human origin and no one of them a revelation. Because the counterfeit bill resembles the genuine, as closely as human skill can make it, and it is known that some bills are counterfeit, does not prove that all bills are counterfeit and that the government has issued no bills, but rather the reverse. If there had never been a genuine bill issued by the government, there never would have been a counterfeit, for there would have been nothing to counterfeit. In like manner because man has constructed religions does not prove that God has never revealed one to man, and that man has himself constructed all religions. The fact that man has always claimed that the religions that he has constructed are revelations is proof that man is so constituted that he craves a revelation and needs one to meet the wants of his nature, and that there is a revelation that he is counterfeiting. As the counterfeit is made to resemble the genuine and is a proof of its existence, so we must expect that man's pretended revelations will resemble the true revelation, and are a proof that there is one that they imitate. But this much must be conceded, unless we can show that coun-

terfeit bills have features that prove their spurious origin and character, features that the genuine bills do not have, that they lack features that genuine bills have; unless we can show that genuine bills have features that counterfeits lack, and do not have features of spuriousness that all counterfeits have, we must either reject all bills because we can not distinguish the genuine from the counterfeit; or if we claim that we must have a currency, we must accept and circulate all bills alike. In like manner, if we can not show that all other religions have features, proving their exclusive human origin, that Christianity does not have, that they lack divine features that Christianity possesses, that Christianity does not have features indicating an exclusive human origin that all other religions have, that it has evidences of a divine origin that they have not; we must either reject all religions because we can not distinguish between the genuine and the false, or if we claim that man must have a religion, we must accept all religions and place all on an equality, and let each one select the one that suits him best, or none, as he pleases. Both parties should be fair and honest in their investigations and comparisons.

The Christian should carefully examine and thoroughly study other religions and learn all that can be learned concerning them and know their real character. He should not disparage them unjustly, but concede all excellence that can be justly claimed for them.

He should not regard the acts and views of adherents as necessarily the real teachings of the systems. Their sacred books, especially their older books, the teachings and aims of their founders, should be the standards.

He should not ignore the excellences of the systems, and select only their errors and present them as the only teachings of the system. Nor should he select the views and conduct of adherents that are violations of the teachings of older sacred books or the founders, as the real teachings of the systems. He should be fair and honest and not play the pettifogger.

The Christian should accept and regard as Christianity only the teachings and incultations of the New Testament. Opinions, speculations, creeds, theological systems, must all be set to one side.

He should ask honestly and fairly: What must necessarily, or should properly, be the result of the incultations of the systems; not what are perversions of the systems or the results of perversions? On the other hand the skeptic should be fair and honest in his treatment of Christianity.

He should not insist on regarding as Christianity the erroneous views and acts of its adherents; not the misconduct of hypocritical adherents; nor perversions and corruptions of Christianity, or what results from such perversions and corruptions; nor evils that are found in Christian lands that spring from causes distinct from Christianity and often hostile to it; nor evils arising from hostility to Christianity and men's rejection of it, disobedience to it, and their attempts to destroy it. With infamous, outrageous injustice, the Infidel insists and charges all these on Christianity. This infamy, that would shame the devil himself, should be stopped. If skeptics were compelled to answer truthfully these queries: Where does the New Testament teach, sanction or tolerate these evils? If all men lived out from the heart in life the incultations of the New Testament, would these evils exist? He would be stripped entirely of his so-called arguments. These facts should be remembered. Christianity professes to be a revealed religion. That revelation is the New Testament, and that alone. The only questions are: What are the incultations, the spirit or the acts and teachings of Christ, and the inspired acts and teachings of his apostles? What are the proper results of living-out in life, uncorrupted and unhindered, the incultations of the New Testament? This alone is Christianity; this alone is to be compared with other systems.

The skeptic should not exaggerate the excellences of other systems. He culls out only their excellences and presents them alone. He magnifies them and fills them out with ideas borrowed from Christianity that he injects into them. This is the case with all infidel works in which any system except Christianity is discussed, especially those in which Christianity is compared with other systems. A notorious instance of this is *Graves' Bible of Bibles*. This one objection can be urged against *Arnold's Light of Asia*. He omits absurdities, corruptions and blemishes that abound in all Buddhistic descriptions of the career and teaching of Gautama. What he presents can not be found, as he expresses it, in any or

all of them. He perfects and rounds out ideas, and injects ideas that he learned from Christianity. The book is a most deceptive one, and it is to be hoped that the author did not make it so designedly. The skeptic should honestly enquire what are the basic ideas, the incultations of these systems and present them truthfully. He often culls out an almost unknown expression of some obscure adherent and presents it as a basic idea of the system. Confucius does not teach the "*Golden Rule*" of Jesus; his system entirely lacks the most important precept, *Love unto God as our Father in heaven, with all our mind, soul and strength*. In its expression of the second precept, it is negative rather than affirmative. It lacks forgiveness of enemies; it lacks love for man that leads to love for an enemy, that will try to save him. It is based on the sentiment of pride, and superiority to an enemy, rather than on love. Grecian philosophy did not teach the idea of the universal Fatherhood of God, and the universal brotherhood of man. An obscure fugitive expression of one or two minor poets, "For we are all the offspring of Zeus," is quoted, is all that can be quoted. It refers alone to Greeks, they alone were the offspring of Zeus, who was an ethnic, Hellenic deity. Hellenes alone were men, *anthropoi*, according to Grecian ideas. The expression would not include slaves of the Hellenic race necessarily. It was no more a basic idea of Grecian philosophy or religion than one of the notions of the Sophists. Their philosophy was clanish and incultated caste and pride of race, and hatred and contempt of others. So did their religion. The Fatherhood of God and the brotherhood of man are the basis of the religion of Jesus.

The skeptic should not overlook or conceal the defects of other systems. He excuses or even defends them. One would think that the average Infidel was a hired pettifogger for other systems, and a hired slanderer of Christianity.

The Infidel should not exaggerate the resemblances between Christianity and other systems; nor base too much on such resemblances. The works of Graves, Johnson and Jocolicatt are unfair and untruthful. We called attention to this in a former article in the REVIEW. But Christians are not sinless in this matter. Often they are bigoted and prejudiced against other systems. They are ignorant of their real character; they misrepresent them, caricature them, and deny their real excellences. They present

the vicious acts of adherents as part of the system, or as really the systems themselves. They cull out blemishes and ignore excellences. Christians that have suffered so much from such dishonesty of infidels should be the last ones to practice it on others. Then let us have fairness on both sides; let us have the truth, the whole truth and nothing but the truth; let us have research, investigation and study that will settle these questions. What are the basic ideas of each system? What are their great incultations in regard to truths, rules of life, aspirations, hopes, etc.? What are the legitimate results of such incultations, and the spirit of each system? After a fair, judicial comparison of basic ideas, incultations and results, we can then intelligently decide: Which is superior to all others? Which is in accordance with right exercise of reason and nature? Which is of divine origin?

The skeptic asks:

1. Why accept the basic ideas of Christianity and reject those of other systems? Let us attempt a brief answer to this query. We can only hope to indicate in outline what the investigation and comparison ought to be. He asks, why accept the Jehovah of Christianity as the Absolute spirit, the Self-existent, Independent, Self-sustaining and Eternal Being; the origin of all existences and phenomena demanded by human reason, and reject Brahm, Osmuzd, Zeus or Osiris? We reply: He is the only perfect expression of the basic idea of all religions and man's religious nature, Absolute Spirit. He is the only expression of the All-perfect Being of man's religious nature. He is the only perfect expression of the Absolute Reason, that reason declares is the cause of all existences and phenomena. Brahm, Osmuzd, Baal, Zeus, Osiris and all other chief deities, were mere ethnic deities and were imperfect and corrupted with absurdities and evils. If the skeptic brings forth the anthropomorphic acts and descriptions of the first books of the Old Testament to prove that Jehovah was as imperfect as any of these deities, we reply; that was during the infancy of human thought, as such expressions were the alphabet of revelation. Such expressions and acts were an accommodation to man's childlike thoughts and ideas, and were necessary. Severally they are the ideas of men and not of divine messengers. The Bible teaches that it was not Jehovah, but messengers that assumed human forms or performed human acts, while doing his will. Moses and

the prophets even speak of Jehovah as Absolute and free from all anthropomorphisms, unless they are accommodating their ideas to the capacity of men addressed. Jehovah is free from all the absurdities and evils of the deities of other systems when inspiration describes him untrammelled by the ignorance of the persons addressed. In the later prophets and in the New Testament, Jehovah is always represented as the one Absolute Being.

He is revealed fully to us as our Father in heaven, by Jesus the perfect incarnation. We accept Jehovah on account of the sublime and divine system of revelation and religion that presents him to us. On account of the perfection and divine character of the religion of which he is the center and author. The religion that presents him to us is the only progressive religion known to humanity. It was progressively unfolded through the dispensations, until it was completed in Christianity. Other religions were purer at their origin than afterwards, and became elaborate and corrupt. The Bible religion became grander, simpler and purer, until it was perfected. His religion is the only absolute religion, perfectly adapted to all men, ages, lands and conditions. It is a religion of eternal truths, of universally applicable principles. Man can never outgrow it. He can learn more of its scope and grasp, but can never outgrow it. The Deity of this religion is the absolute Deity, that man can never outgrow in the progress of his ideas. He was the object of worship of the primitive monotheism in which man began when he must have had revelation from his creator. The worship of Jehovah, the religion emanating from him, is the only perfect development and continuation of the primitive revelation, a monotheism. Jehovah perfectly meets the demands and needs of man's religious nature. The results of his religion and worship, is the history and career of humanity. His character perfectly meets the demands of science, morality, religion and all departments of human thought, as a basic idea, the thought of all thoughts, the truth of all truths.

2. Why accept the theory of creation presented by Christianity and reject all others? It teaches that Absolute Reason is the Absolute, Self-existent, Independent, Self-sustaining and Eternal Being, the cause of all existence and phenomena. That he spoke all things into existence by an exercise of his absolute power and will. Its account of creation is free from the absurdities of

Indian, Chinese, Persian, Egyptian, Grecian and all other accounts. All other accounts are puerile, silly, grotesque, and abound in absurdities. The Mosaic account is the noblest example of the simple sublime in human speech. Longinus, a heathen critic, so declares. It gives a bold sublime outline, the leading events of creation, in the order in which they occurred. It harmonizes with the outline presented by modern science. It will forever stand as a basis for all thought and science in regard to creation. The descriptions of creation and creative acts and power, all through the Bible are of like character. They are free from the puerilities and absurdities of other religions.

3. Why accept the idea of the maintenance, sustenance and control of all things by Jehovah presented by Christianity, its teachings concerning the Divine government of the Universe, and reject the teachings of other religions? It teaches that Jehovah is Absolute Being, absolute and perfect in being and attributes. He has, as the Power that sustains and controls the Universe, none of the anthropomorphisms and absurdities of Zeus and other superior deities. He is ever-present, omnipotent and actively present. All things are ever-present before him, and absolutely known to him, from the boundless Universe to the hairs of our heads. He is not a sleepy abstraction like Brahma of Hindooism, nor the World-Soul of Pantheism, nor the Nothing of Buddhism, for Buddhism as taught by Gautama, was atheism. Christianity teaches that all things are controlled by Absolute Reason in accordance with absolute ideas of reason. Jehovah is not controlled by fate as Zeus was, nor is he a capricious being like Zeus. Nor is he an abstraction; nor does he surrender the Universe, in parcels, to minor gods. He is omnipotent, omniscient and omnipresent; Absolute Reason, governing all things according to absolute ideas of reason.

4. Why accept the teachings of Christianity in regard to spirit existence and reject the teachings of other systems? Christianity teaches with perfect clearness and certainty that there is, distinct and different from matter and physical force, such an existence as spirit, and that there is, distinct and different from the phenomena of matter and physical force, such a domain of phenomena. That the spiritual Universe is the higher, the real Universe, and that the material is merely its servant and exists for it.

It teaches that the spiritual controls, and uses for its higher purposes, the material; and that the material does not accomplish the end of its being unless it is so used. It sublimely defines spirit by declaring that "God is spirit." It teaches that other spirits are like him in nature, but lower in degree; are in his mental and moral likeness. It gives a clear idea of spirit existence; it teaches a grand system of spirit existence, Jehovah, the Logos or Christ, the Holy Spirit, angels and spirits of men. It is free from the grotesque and absurd fairies, ghosts, nymphs, satyrs, gnomes, ghouls and phantasies of other systems. It teaches that evil spirits are angels that kept not their first estate, and spirits of wicked men, and that there is, in this domain of evil spirits, a chief spirit or leader. There is nothing absurd in this; it accords with human reason and experience. There are wicked men; their wicked spirits go out into the future life. Finite spirits might sin, angels might sin. All this accords with experience and reason. The Bible teaching is rational, natural and complete.

5. Why accept the teachings of Christianity in regard to the future life of man's spirit and the immortality of all spirits? Christianity teaches that all spirits, that by living a righteous life meet the end of their being, will spend an eternity in progress and happiness, engaged in rational and beneficent employment; not eternally singing, with crowns on their heads, and palms and harps in their hands. These figures, that are used to express the happiness and glory of the good, in the future state, are most absurdly literalized in popular notions. We are told that they will sing: "Marvelous are thy works, Lord God Almighty," indicating that they will study his works forever, and grow and progress in knowledge of them. Also: "Just and true are thy ways, O king of saints," indicating that they will study and advance in knowledge of the ways and truths of the spiritual universe. They will study, grow in knowledge and ability, do the will of God, and go on during eternity in making ceaseless approximations to the perfections of the Being, in whose mental and moral likeness they were created. Christianity is free from the absurdities of Pagan systems and of spiritism, from their impurities, their foolish ideas of the future of spiritual beings; of the return of the spirits of the dead—that they return and spend their time in foolish tricks. It gives a rational and sublime idea of the future life of all spirits.

6. We accept the teachings of Christianity in regard to human freedom. It teaches that the acts of intelligences can be divided into the voluntary and the involuntary. There are acts in which the self-acting spirit originates, in its own activities, an act that it regards as in accordance with, or opposed to what is right or wrong, and in which it controls such acts to their completion. Christianity teaches that man has a will in liberty, freedom of volition; it rejects fatalism on the one hand, it rejects caprice on the other; it recognizes the existence and influence of motive, cause and reason; it teaches that Absolute Reason knows the extent of human ability and responsibility, and acts justly and mercifully.

7. We accept the teachings of Christianity in regard to the moral nature and quality of things because they are clear and rational. It divides all voluntary acts into right or wrong according to the motive that prompts them; all things into good and evil, all ideas into true or false. It teaches that man's spirit has the capacity to perceive and appreciate these opposites. The motive, or moving power to action is in the nature and character of these opposites, and the response of the spirit to this nature or character, this motive. The self-active spirit has the power to originate and direct to completion an act in accordance with or opposed to this motive. Conduct and character are righteous or wicked as they accord with their opposites, good or evil, truth or falsehood, right or wrong; as they are the free choice of one of these by the spirit. Action, life and character have moral quality. The teachings of Christianity are clear and explicit. From first to last, in every sphere of action, it views human conduct in this light. There is none of the indefiniteness, absurdity or false-teaching of other systems either of religion or philosophy. Its teachings are clear, simple, practical and rational, and accord with the intuitions of our natures.

8. We accept the clear, simple and infallible *criteria* of Christianity for deciding what is good or evil, true or false, right or wrong, and the moral character of the spirit, whether it is righteous or wicked. It places before the spirits a perfect, pure and holy being, in God. It reveals his will. This enables the spirit to decide: are they in accordance with the standard, the holy, perfect character of God? Are they in accordance with perfect

love to him; with love to fellow-men, as to self; are they in accordance with obligations to God, to fellow-spirits, to the highest good of the spirit itself; are they unselfish; have they all these obligations in view? In its revelation of God as a perfect being, and in its religious ideas, it gives a standard infinitely above Confucionism, which is a system of mere materialistic wisdom. Christianity has none of the foolish and capricious ideas of right and wrong of Buddhism, Brahmanism, etc. These have religious, ecclesiastical standards, and good and evil acts. Theological systems may teach men ecclesiastical standards, and pronounce acts as good or evil from such standards; but Christianity does not, it enjoins acts in religion because they are right. Truth and right constitute religion; religion does not constitute truth and right. God requires men to accept and live Christianity because it is true and right, because he can make them happy in no other way, for in that way alone are they fitted for happiness.

9. We accept the clear teaching of Christianity that all spirits are responsible to Absolute Reason, their Creator, Ruler, Lawgiver, Judge and Executive; to fellow spirits, and at the bar of the spirit's own moral nature. They are responsible for their capacity to do good, for the good they have done, for the evil they have done, for the good they had the power to do. This teaching of Christianity is perfect; it has none of the imperfections of other systems; it reveals clearly all of man's obligations, all his relations, all his responsibilities. It does not corrupt its teachings with errors or absurd notions; it does not teach men religious responsibility, but responsibility in all relations and acts, in every sphere of activity, moral responsibility in all these.

10. We accept the teaching of Christianity that man is not only responsible, but that he is held to an account for how he meets this responsibility, and for life and character. That he will have to answer to law, to government of God, of man, of conscience. This answering for responsibility can not be avoided, for, Absolute Wisdom, Justice and Power have control of it. Man will have to answer for every thought, word, act, motive, and for character. Christianity is free from the falsehoods of other systems that teach that man is not accountable in somethings.

11. We accept the clear teaching of Christianity in regard to retribution here and hereafter. The moral universe is governed

by Absolute Truth, Goodness, Holiness and Wisdom. The moral government is in accordance with these principles. Retribution is not something outside of the life and character of the individual, something that is arbitrarily inflicted and could be withheld if God so pleased. The perfection of the Divine nature caused the moral universe to be so constituted as to be in harmony with itself, so constituted that good and happiness can only be the result of right life and character: that there can be no alternative to the law that misery must be the result of evil conduct and character. God can not make a spirit happy or miserable by a capricious exercise of power; he can not make an intelligence happy unless that intelligence by living out truth and goodness in life has such a character as fits it for happiness. It is only by active search for truth, and active living out in life of goodness and right, that a spirit is fitted for happiness and can progress and be happy. If this active search for truth, this active living out in life of goodness and the right, be absent, God can no more make a spirit happy, than he can lie or violate any other law of his moral universe, or contradict any other attribute of his perfect nature. If the spirit neglects to search for truth, and to live goodness and the right, it is not fitted for happiness, can not be made happy, does not progress, sinks into degradation, retrogrades, and is miserable, and God can no more prevent it than he can lie or contradict himself, for making such a spirit happy would be a lie and a contradiction of the perfection of his nature. If a spirit chooses falsehood and lives evil, it becomes polluted and miserable. The punishment of wickedness inheres in the evil act and character, and can no more be separated from it that effect from cause. All declamation against hell and punishment is an absurdity and is immoral. Evil spirits go out into the future; they must be miserable—under punishment as long as they are wicked. Punishment and hell are the result of their character, and the relation they sustain to moral law and government. All talk about the cruelty, the ferocity of future punishment is an insult to morality and good sense. Since all things are controlled by absolute Truth, Goodness, Holiness and Wisdom, the result of conduct and character can not be otherwise. Christianity teaches these truths, and assures us that all thoughts, words, deeds and character are infallibly rewarded. There can be no escape. The imperfections of the teachings of other systems in regard to retri-

bution are foreign to Christianity. All idea of penance, of mere religious merit, and mere formalism are rejected. Jehovah requires truth, righteousness, holiness in spirit, and all conduct and life, as well as in form. His religion is based on the character, the life, the heart.

12. We accept the teaching of Christianity that Absolute Reason exercises a providence, a superintending care, over his works, and his intelligent creatures, as their Father in heaven. Christianity teaches that there is a spiritual as well as a material universe; that the spiritual is above and controls the material; that all its processes and laws are the real laws of the universe, and that the processes and laws of the material universe are subordinate to them and exist for them. Absolute Reason sustains a relation to the spiritual universe and his rational creatures that he does not to irrational creation—the relation of a Ruler to rational, moral beings that he has brought into being, the relation of a Father in heaven. Out of this relation springs the obligation of Providence. It is a necessary part of the relation of a Creator, a Ruler of rational moral beings as their Father in heaven. It is a law of the government and universe of a rational Creator, Ruler and Father over rational moral beings. It is in accordance with law, with reason, with highest ideas of reason. Providence does not interfere with, or violate law, but is itself a law, the highest exercise of the highest law, a law of the moral government of a Father in heaven over his creatures, and a necessary part of it. It does not impeach the perfection of law, but is the operation of a higher law, and necessary to the perfection of that higher system of law. Such are the clear teachings of Christianity, and we accept them, and reject the dreamy abstractions of Oriental religions, the fatalism of other systems, and the conspicuous irrational ideas of government and providence of nearly all systems of Paganism.

13. We accept the teaching of Christianity, that all created beings should pray to their Creator, and worship him. It is due to his divine nature and character. If veneration of parents, of benefactors, of the good and noble, is a duty, then veneration of God is the highest duty. It is our duty to venerate and praise him; to return thanks for favors; confess our sins; ask for forgiveness; and petition for future favors. Prayer springs out of our re-

lation to God as our Father in heaven; an obligation rests on us to worship him, pray to him.

14. We accept the teaching of Christianity, that our Father in heaven will answer our prayers that are in accordance with his will. It will be right for him to confer these blessings on the obedient, prayerful, filial child, when it would be wrong to confer them on the unprayerful, disobedient and unfilial child. By prayer we place ourselves where the Divine government can meet us and confer blessings. We accept the rational teaching of prayer and answers to prayer, presented in Christianity. We are to ask only for those things that are in accordance with divine law and wisdom, and such petitions will be answered in accordance with divine wisdom and law.

15. Why accept the teaching of Christianity in regard to revelation and reject the teachings of other religions? Christianity teaches that Absolute Reason governs all things, and sustains the relation of Father in heaven to all created intelligences. The highest part of the Universe, and the real Universe, is the moral, the spiritual. The highest knowledge, and that most essential to man, is knowledge of the spiritual Universe. Man learns the material Universe by personal study, and by reading the investigations and studies of others. He learns humanity, that part of the spiritual Universe of which he is a part, by personal contact with his fellowman, and by reading the history of mankind as recorded by others. The broadest and best aims come from reading the extended history of humanity in various forms. The highest and most essential part of knowledge of the spiritual Universe is knowledge of God and the relation of man to him. It is sometimes asked: why does man need revelation in religion any more than in other departments of knowledge? Because he does not have the same data in religion as he has in other departments of knowledge, unless he has revelation. Revelation is needed to place him on the same vantage ground in religion as he has in other departments of knowledge. Man has claimed that all his systems were revelations; this proves that revelation is a catholic want of humanity, and that man's spiritual nature will not accept a religion that is not a revelation, and that he will not regard any system as possessed of sufficient data, sanction or authority, that is not a revelation. The question is asked by Paine: "If man needs a reve-

lation, should it not be made to reach one individually? A revelation is a revelation only to the one to whom it is made, and no revelation to another." This is as sensible as it would be to say that all discoveries in science must be made by each person individually. A discovery is a discovery only to the one who made it, and to no others. The truth is that the best means of acquiring knowledge of nature is by reading the results and records of the many discoveries and experiences of others. It is infinitely superior to the tedious process of personal trial and investigation, with its mistakes, errors and consumption of time. A study of the long and varied experiences of humanity gives better knowledge of humanity than to attempt to gain it by personal experience. Such experiences are necessary in science, to the acquisition of knowledge in discovery, and in the first acquisition of knowledge. But when once acquired, a broad study of broad and established truth and facts is vastly superior to personal experience. It would be madness to discard such acquired generalized experience and knowledge and go back to personal trial and research. Revelation was needed to impart to man his first knowledge of his relation to God and to give him the data he needs in the domain of religion. That revelation was given through a period of thousands of years. The Bible reveals this revelation and the frame-work of facts in which it was given. When it was thus given and completed, a study of the universal truths of this revelation and of the broad experience of humanity in receiving it, is the best means of studying and learning man's relation and obligations in religion; just as a study of such generalized experiences is the best means of knowledge in other departments of knowledge. We accept the teaching of Christianity in regard to revelation because it accords with these principles. It is a revelation from Absolute Reason, and gives man the data he needs in religion and gives to his knowledge the certitude and sanction that such knowledge needs. The revelation of the Bible was given rationally, gradually unfolded in the measure of man's capacity, during a period of thousands of years. It finally culminated in a religion of universally applicable truths and principles. It is absolute and eternal as incarnated in Jesus—Deity manifested in the flesh. We reject other revelations because of their impurities and imperfections, because they are mere rational or ethnic revelations (professed revelations), and because

they never attained to the expression of universally applicable truths and principles. They were purer at their origin because they then partook of the primitive revelation in which religion began. They became formal, elaborate and corrupt as they receded from their origin in this revelation.

16. We accept the teaching of Christianity in regard to inspiration. Prophet and apostle spoke as they were moved by the Holy Spirit. An objection to revelation has been urged that a revelation from such a being as Absolute Reason would be overpowering in its nature and destructive of human freedom and individuality. Truth never has such an effect no matter how acquired. But Christianity obviates this objection by being revealed through man and has its human as well as its divine side. It is in this way adapted to humanity. We reject the inspiration of other systems because of the impurities and absurdities connected with them. We accept the inspiration of the speakers in the Bible because they are free from these obscurities. The acts and utterances of Moses, Isaiah, Daniel, John, Paul and the apostles were worthy of their claim "to speak as borne along by the Holy Spirit."

17. We accept the miracles of Christianity and reject the wonders of other systems for reasons that will be given in a separate article.

18. We accept the teaching of Christianity concerning prophecy and its prophecies because they are not fragmentary, guesses, nor concerning mere frivolous events, like the prophecies of other systems. They are made concerning the career of the race, of nations, of systems. They cover vast periods of time—embrace all time. They are concerning the highest interests of nations and the race. They embrace in their scope time and eternity. They have been fulfilled, and are being fulfilled now before our eyes. We need only refer to the prophecies concerning the Hebrews, the Assyrians and other nations; concerning the four universal monarchies; the career of races; of the religion of the Bible; and the rise and career of false systems. There are no prophecies to be compared with these. We can not dismiss this theme without this caution: We need a new study of the subject of prophecy; time has exposed many errors and developed new truths. The subject of Messianic prophecy needs to be carefully re-studied. Hundreds of passages are quoted as Messianic prophecies that have not the

slightest reference to the Messiah. Infidelity is sure to be victorious when these are quoted as such.

19. Why accept the teaching of Christianity in regard to sacrifice and reject that of other religions? There is no religious act that is more universally practiced than sacrifice. It is an intuition, a catholic idea of man's religious nature. If we accept human nature as our standard we must make it a basic idea of religion. A revelation that was based on man's nature and accorded with it, would make sacrifice one of its basic ideas. The Bible does this. It takes this catholic idea of man's nature, strips it of the errors with which it is corrupted in human systems and makes it a chief means of man's regeneration. Bible sacrifices were confessions of sin, of guilt; confessions that man could not redeem himself from this guilt, confessing that his life was forfeited to violated law. The shedding of blood and the taking of life were symbols, object lessons, teaching all this. They were types of man's need of a Redeemer, types of the atonement made by Christ. They expressed and impressed on man's mind, in the most striking and awful manner the sinfulness and demerit of sins; God's abhorrence of sin; his majesty and holiness. They were so arranged as to teach all these great lessons in the most impressive manner. They were types of Christ and his works; object lessons educating men and preparing them for his work. The Patriarchal sacrifices had to be accompanied with confession of sin, repentance and reformation, and utter forsaking of the sin. The Mosaic sacrifices required and taught all this still more clearly, and required restitution and reparation when it was possible. Bible sacrifices were not prices paid for sin, nor for the privilege of sinning—were not indulgences. They had to be accompanied with repentance, reformation, forsaking sin, restitution and reparation, to be of any avail whatever. They required as much and as thorough loathing of sin, forsaking sin, loving and doing right, as though man were to save himself by these acts, without sacrifice. Christ offered himself as a perfect sacrifice for man and met completely this catholic idea of man's religious nature, and abolished forever all sacrifice of life and blood. Such sacrifices had accomplished their purpose in educating man, preparing for Christ, introducing him, and they culminated and ceased in him. Christians still offer sacrifices—their bodies as living sacrifices, in keep-

ing them pure, fit temples for the Holy Spirit, and by using them in pure and righteous service of God and their spirits in such pure and holy life. We accept this perfect teaching of Christianity and reject the sacrifices of all human systems, that abhorrent torturing sacrifices of human beings, that were offered to enable man to sin and escape the penalty of sin. No other system of sacrifices had the moral influence of those of the Bible. No others culminated in a perfect and divine idea of sacrifice. No others taught the moral lessons taught by Bible sacrifices.

20. Why accept the teaching of Christianity in regard to expiation or atonement? One of the great objects of sacrifice is to express and teach this idea. It is a catholic idea of man's religious nature. The atonement made by Christ was a governmental expedient required by man's religious nature. It was not demanded by a vindictive, revengeful feeling on the part of Deity; it was to meet the demands of administrative justice, not retributive justice. It was for man's benefit and not for the benefit of Deity. It was an act of love on the part of God and not one of retribution or vengeance. God so loved the world that he gave his only begotten Son that whosoever believed on him should not perish but have everlasting life. Christ's expiation expresses to man's religious nature the divine regard for government, law and penalty; the inviolability of law and penalty; divine abhorrence of sin; the guilt and demerit of sin. It expresses God's love, that he gave his son to die for man, and the Son's love that he died for man. It impresses on the mind of man, as nothing else can, these ideas. It expresses, as nothing else can, man's sinfulness; his inability to devise the way of saving himself from sin. While it does all this it does not leave him hopeless and in despair, but it gives him confidence to approach God in penitence and crave pardon for past sins, and confidence to begin a life of reformation and righteousness. The atonement is not a swindling, bankrupt scheme, a cheating of justice—a means of being sinful and then of escaping the consequences of sin. Men can not deliberately sin, intending to plead Christ's atonement, and escape justice. Paul says that such treasure up for themselves wrath against the day of wrath. The atonement is not a price or a fine paid for sin, a price or fine paid by Jesus, so that the sinner may sin and plead that Christ had paid the fine, and he can escape and be as happy as though he

had not sinned and had lived a righteous life. Theologians and revivalists may preach such demoralizing immoral teachings, but they are utterly foreign to the Bible. The Bible teaches that man has to cease sinning; to cease to love sin; to loathe sin; to love righteousness; to live out righteousness in spirit and life, in every act, word and thought. He has to do this as completely as though these acts were to save him without the atonement of Christ. The atonement of Christ was not intended to exempt man from one single effort of soul-toil in loathing sin and loving and living righteousness, that he can perform; on the contrary, it was designed to induce him to make such effort, to induce him to make more and greater effort than if Christ had not died, and to aid him to make more and greater efforts. The teaching of Moody and others that Christ has paid a fine in our stead, that there is a bank we can draw on to cancel the sins we commit, is most immoral and unscriptural. The hymn that teaches that there is nothing we can do, that doing is a deadly thing, doing ends in death, is most immoral and unscriptural, as well as so absurd as to be an insult to common sense. The declaration of a revivalist that those who come to Christ must lay to one side all their goodness, all their morality, is an insult to our intelligence and unscriptural. When the young man asked the Teacher, "What shall *I do* that I may inherit eternal life?" he did not say to him, you can do nothing; leave your doing; doing is a deadly thing; doing ends in death; but he told him *to do*, to do the commandments. When the young man answered: "All these have I kept from my youth up," the Teacher did not say to him; "Lay to one side all your goodness, all your morality." We are told that he looked on him and loved him; approved of all he had done and told him the one thing he lacked; told him to do one thing more. It was all doing. Christ does not fulfill the moral law for us. His righteousness in obeying the moral law is not imputed to us in any sense. He relieves us from no particle of the obligations of moral law, nor from one iota of obedience to it. The man who expects to escape obedience to moral law and to plead Christ's righteousness in obeying moral law, makes a monstrous immoral scheme of one of the greatest displays of God's desire to have men obey moral law. Christ's atonement does not relieve men from one particle of sorrow for sin, or loathing of sin, one particle of soul-toil for holiness, and labor

in a righteous life. It is to induce him to make such effort, more of such effort, and to aid him in it.

The objection of skepticism, that atonement as taught in the Bible is immoral, has its only basis in the immoral perversions of Bible teaching that abound in the pulpit and in popular theology. The assertion of skeptics, that nature does not teach vicarious suffering, atonement, etc., is an evidence of shallow observation of human progress and history. We come into being by the suffering of another; we are reared and educated by the self-sacrifice of others. The progress of humanity has ever been by self-sacrifice, the toil and suffering of philanthropist and martyr. By the vicarious suffering and sacrifice of the good, the noble and the great, for the ignorant, fallen and degraded. Those saved by their sacrifices were generally the ones who slew them. This is a law of the moral and spiritual universe. Christianity contains the most perfect example of this basic law of the moral universe. It saves men as they ever have been saved. Jesus is the perfect example of this great law, perfect embodiment of this moral power of the moral universe. Jesus saves men, not from hell, but from the love of sin, the practice and power of sin. He reforms them, regenerates them; this is done, not by miracle, but by the moral power of truth, to be believed and lived. The divine government, administered by perfect wisdom and justice, can not be deceived; it will save only those who by forsaking, loathing sin, and by loving and living goodness, grow up into righteous, holy characters, and are such characters as can be happy. We reject the ideas of atonement in other systems. They are not worthy of the name. They do not teach the moral ideas expressed by the atonement of Christ. They do not impress these moral ideas on man's heart. They do not produce the moral effect, do not save men from sin; do not secure regeneration and a holy life; are not perfect in moral effect.

21. Why accept the mediator of Christianity and reject the mediators of other systems? When a man has sinned against another, he seeks some one who has influence over the one injured, to act as mediator for him. In religion, when man understands that God is absolutely holy and can not look on sin with the least degree of allowance, he will do one of these things; deny there is a God, with the atheist, or strip God of those attributes he

dreads, with the Universalist or idolater; or he will seek some way of appeasing God so as to obtain pardon. Mediation is a catholic idea of all religions. Priests are mediators. Jesus stands as a perfect mediator, son of man and son of God. The human side of his nature gives us confidence to draw near to a throne of grace, for we have a mediator who was touched with the spirit of our infirmities, tempted at all points as we. The divine side of his nature gives us confidence in him as a perfect mediator, one who has power and authority, divine power and authority. We reject the mediators of other religions because they have not the perfect moral character, the perfect human and divine nature, nor the moral influence and power of Jesus.

22. Why accept the leader in life in reformation and in the effort for man's regeneration that Christianity presents, and reject those of other religions? Men need a leader in all great movements; the truth needs to be incarnated, to become personal in one who leads men in their struggles for it. There must be one, around whom the human heart will rally, and to whom they will look. There may be prophets of great truths and reformers, as John the Baptists, Husses and B. W. Stones, but the reform waits until Jesus, or Luther or Campbell lead men in effort and action. We accept the leader, the Captain of our salvation, of Christianity, because acknowledged by even scoffing skeptics, to be perfect. We reject all others, Mohammed, Socrates, Zoroaster or Confucius, because imperfect. We reject even the almost divine Guatama because he lacks the divine perfection of Jesus of Nazareth.

23. Why accept Jesus as a perfect embodiment of the truth man needs and a perfect example of the life man should live, and reject others? Man learns better by example, by a personal embodiment of teaching, the truth thus made practical, than by abstract presentation of truth. Jesus was an example and embodiment of purer teaching than any other teacher, and he was a perfect embodiment of his teaching, and a perfect example of the life he required others to live. Other teachers were not.

24. Why accept the object of faith, devotion and love, that Christianity holds up before the human heart, in Jesus of Nazareth, and reject that of other religions? When man is sinful and has become depraved and vicious, love for mother, sister, wife or betrothed, devotion to them, gratitude for their efforts, desire to

avoid wounding one who so loves and is so beloved, desires to repay their love and be worthy of it—the power of their love and self-sacrifice, sorrow and anguish, will influence for good a man when nothing else will. They are the most powerful means of reform, the last power relied on for reformation. Christianity saves men by this power; it saves men as they ever have been saved. Jesus is the most perfect object of these feelings; in his life, teachings and death for man we have a perfect, a divine display of this power, a perfect object of gratitude, faith, devotion and love. Other religions fail to present such an object of these feelings.

25. Why accept the incarnation of Jehovah as the Christ, in Jesus of Nazareth, and reject the incarnations of other systems? The fact cited by infidelity that so many religions have incarnations is merely a confession unwittingly made by them, that incarnation is a catholic idea, an intuition of man's religious nature; that religious nature demands an incarnation as the central character of its religion. Christianity presents Jesus as an incarnation of Deity; a divine sacrifice; expiation, mediator; leader in religion; embodiment of teaching; example of life; object of faith, devotion and love. Incarnation renders these ideas and characters absolute and eternal, by rendering them divine. Mohammed, Zoroaster and Confucius did not claim to be incarnations. Their systems fail to meet this catholic idea of man's religious nature. Guatama did not claim to be an incarnation; his system, as he taught it, was atheism and had no deity to be incarnated. His system was atheism and not a religion. His followers made an incarnation out of him, and a religion out of his system. But he is imperfect, he lacks the idea of sacrifice, atonement and mediation. He is imperfect in the characters he claims. Other incarnations were very imperfect. We shall in a separate article show the superiority of Jesus as an incarnation.

26. Why accept the teaching of Christianity in regard to sin and reject the teachings of other systems? Christianity teaches clearly that sin is an awful fact in men's lives and experiences. It teaches clearly in what it consists; selfishness, love of impurity, wrong and wickedness; failure to meet duty to God, fellow-man and self; hatred of truth and right; hatred of God's holiness and justice. By its revelation of the holy character of God and Christ, it presents a standard that makes all this very clear. Other sys-

tems teach the most absurd and immoral ideas in regard to sin. The worst of evils and abominations are taught or required as right in many of them. Righteousness is not correctly defined; sin is made a venial or trivial matter; their deities do not, in their characters, give a standard of holiness by which man can tell in what sin consists. In them, small matters are made great virtues, and great sins are made virtues, and virtues are overlooked and untaught.

27. Christianity requires a change of spirit and life; a change from sin to righteousness; a change of nature, will, thought, action and life, so radical as to be expressed only by regeneration, a being begotten and born to a new life. It makes the necessity for this change clear by its clear teaching concerning sin. It gives a perfect motive to move man to this change. It teaches clearly in what it consists and how it is accomplished. Nearly all other systems lack this idea; the change they require, when they do teach that there should be a change, is usually one of act, an outward change. If they attempt to reach back to the inner man they fail in their attempt. Confucianism is formalism; Buddhism is asceticism and is absurd and puerile in much of its teachings; Brahmanism and nearly all religions rely on mere personal, mere mechanical acts and not on change of spirit. They fail in their requirements as to what is to be forsaken and loathed, and what is to be loved and lived.

28. Christianity teaches forgiveness of sin on repentance and reformation. It does not teach the many absurdities that abound in theology and revival sermons. It does not teach that man can deliberately sin, with the intention of repenting when he can no longer sin, and be pardoned; nor that he can sin at all with the intention of afterwards repenting of it and being pardoned; nor that he can pretend to repent; nor that he need not loathe and forsake all sin; nor that he must not love and live all goodness and righteousness; nor that mere fear of hell will secure pardon; nor that gush or goodish feeling; nor that mere partisan feeling for Jesus will secure pardon; nor that all that a man has to repent for and loathe and forsake is his failure or refusal to be a church member and to do certain churchly duties; nor that man can do nothing and is to cease doing—put away his morality and goodness; nor that the pardoned person becomes what Adam was

before he sinned; nor that the man just pardoned becomes equal in nature to the one who has lived a long righteous life; nor that if he enters heaven or passes into the future world, just after his pardon, that he will be equal in any sense to those who have lived righteous lives. It does not teach that one who, as Dow quaintly expresses it, "has burnt out the candle of life in the service of the devil, can by a death-bed repentance blow the snuff in the Lord's face," and be equal to one who has lived a righteous life. These death-bed scenes and the preaching in funeral sermons after them; the disgusting gallows and prison scenes, in which wretches steeped in brutality, gush in maudlin twaddle about going to Jesus, and are, as the reporter sarcastically phrases it, "Jerked to Jesus," are as unscriptural as they are insulting to good sense and corrupting to good morals. Such scenes and their publication should be prohibited by law.

Christianity teaches that man must know and feel to the depths of his spiritual nature the difference between acts of life; feel his sinfulness and guilt, not merely in not making a profession of religion, but in not wishing to forsake all sin and guilt. He must cease to love all sin, cease to practice all sin, must loathe all sin, must love all right and good, he must live all the right and all the good as well as mere churchly duties. Incorrect ideas of the nature of sin, of the sins for which man is required to repent; that sin does not include every wrong act, thought and motive, all wrong character and life, in every relation of life and every sphere of activity; that men are only to repent of certain failures and sins that are churchly or religious; failures to teach that men must loathe and forsake all sin and love and live all righteousness; erroneous ideas of the atonement, such as Moody's commercial ideas, or the substitution theory in regard to obedience to moral law, or the vengeance theory; and erroneous theories of forgiveness, are the cause of the corruption and sin that abounds in the lives of Christians. If sins against every item of God's law, sins against truth, all sins against truth; all sins against honesty; all sins against purity; all sins in family, society, in business, in every relation of life; every sphere of activity; of all sin and all evil were denounced, as well as lack of performing church duties, Christianity would be preached in its fullness and the world would be saved from all sin, and regenerated in all the fullness of the Christian meaning of that word.

The skeptic objects that nature does not teach revelation, atonement, providence, prayer and forgiveness of sin. He does not investigate the right domain of nature. Moral ideas can not be found in a coal pit or a stone quarry, nor even in a cattle yard; but if he will enter the domain of rational, moral and spiritual nature; if he will remember that man is a part of nature, and the highest part of nature, and will investigate man's spiritual nature, he will find that all these ideas are taught by the domain of nature in which they are to be found. That part of nature known as humanity, teaches in all revelations providence of the wise and powerful over the ignorant and weak; providence of parent over child; prayer and answers to proper petitions between parent and child; instruction or revelation of truth; atonement, self-sacrifice and forgiveness of sins. If a parent has before him two children, that have both grievously sinned—sinned alike—and one is wickedly defiant and rebellious and the other truly penitent, nature teaches that the parent should punish one and pardon the other. It would be an outrage on nature to treat both alike. So Christianity teaches that if man ceases to sin—loathes all sin—desires righteousness, all righteousness, and lives it in a reformation, in all particulars, he will be forgiven.

This leads us to inquire what is the nature of the forgiveness extended. We can express the truth best by an illustration. If a man who stood high in public esteem and has been honored by places of profit and trust, falls into the vice of intemperance and is led into other sins, breach of trust and fraud, there are two kinds of penalty inflicted on him, the subjective and the objective. The subjective, that which inheres in the sins he commits, and which can no more be separated from them than effect can be separated from cause, are, loss of his purity, goodness and moral character; corruption of his moral nature, degradation and depravity; the cultivation of evil habits and propensities, and the loss of those that are good; evil disposition and tendencies; and the remorse and reproach of conscience. The objective, or those inflicted by the community, are loss of the esteem and favor of his fellow-men; separation from society; resting under its ban and reproach; and punishment in the form of fine and imprisonment. If the man persists, and becomes an outcast, a vagrant and a gutter drunkard, these penalties follow him; but if he repents, in the

sense in which we define repentance, the community can remove the objective penalty and extend to him a helping hand, give to him its confidence, favor, avocation and position of honor; but it can not remove the subjective penalties. They can only be removed by a righteous life. The penitent will begin weak, and will have to struggle long, until the vicious desires become weak and are eliminated, and the righteous become strong and the exclusive elements in his nature. Divine forgiveness is of precisely the same nature. Sin has its subjective penalties that inhere in the sin and can no more be separated from it than effect from cause. They are the loss of the good that is in the spirit, and the cultivation of evil habits, corruption and depravity of spirit. It has its objective penalties—loss of union and communion with God; loss of his love and favor; resting under his wrath and reprobation; banishment from his presence into kindred evil society. When man repents, God removes the objective penalty alone. This he does by the power of his truth in leading the sinner to repent. He works no miracle to remove the subjective penalty. The sinner does not become, in nature, what he would have been had he never sinned. God does not by miracle remove the consequences of sin in the soul. He does not take away all depravity, all tendency to evil habits, all desire to habitual sins. Man begins a babe in Christ. He grows into Christian manhood by a righteous life. The subjective penalty is grown out of such a life. Man works out his salvation from the subjective penalty by living a Christian life. The Gospel, or Christianity as a system of truth, is God's power unto salvation, when men live it in life, and only then. When, by living it, men are saved from all sin, and live all righteousness. The Gospel of Christ is not a mere arbitrary arrangement, based on the will of God alone, that he can dispense with if he pleases. God requires men to live the religion of Christ, because only in that way do they live right, and only in that way are men fitted for happiness. If men do not accept the religion of Christ, and live it out in life, God can no more save them from the consequences of sin; he can no more make them happy, than he can lie or contradict his own perfection, for such an act would be a lie and a violation of every principle of his perfection. We reject the forgiveness taught by other religions because they lack this repentance, this reformation, this regeneration. They do not

- secure this righteousness, this growth in pure righteous and holy character.

29. Why accept the teaching of Christianity in regard to a life righteousness inspired, moulded and regulated by religion, and reject the teachings of other systems? Christianity requires a life of soul-effort, in forsaking sin, in striving for and living out in life righteousness. Such a life alone fits a man for happiness. There is no happiness except what comes through righteousness, and no righteousness and holiness except what come through soul-effort in loving and living righteousness. There is no holiness and freedom from tendency and disposition to sin, except what is the result of growth in righteousness, that comes through living out in life the good and true. All ideas of holiness by miracle, by spasms of mental frenzy, by spasms of prayer and agonizing after sinlessness and sanctification, expecting a miracle to be wrought by the Holy Spirit, are unscriptural, irrational and absurd. The teachings of Inskip, and all advocates of what they call perfect sinliness, the second blessing a perfect blessing, sanctification, and their modes of working to obtain this chimera, are the grossest absurdity and fanaticism. Righteousness and freedom from tendency to sin are as much the result of soul-effort and labor in righteousness, as an education and an educated mind are the result of study, labor and growth in knowledge. God can no more bestow sinliness, a state of soul or condition of character, or freedom from tendency to sin, than he can bestow an education or an educated mind without study and labor, in acquiring knowledge, disciplining the mind by such study. It is absurd to expect him to bestow the one by miracle, and without the use of his appointed means, as to expect him to bestow the other in the same way. It is as absurd to expect to attain sinliness, sanctification and freedom from disposition to sin by spasms of prayer and frenzy, as it would be for teachers and pupils to assemble in the school room and attempt by spasms and frenzy, by prayer and shouting, to obtain an education, and be endowed with an educated and disciplined mind in a moment. If we are asked, can not God answer such prayers and bestow such sanctification, we reply: He has not promised to do it. He tells us, in his word, that his law prescribes a life of righteousness as the means of obtaining it. We assert further, that he can not bestow it in any such way, for he would violate all law and

all justice in doing it. He can only do what is in accordance with his own attributes of truth and justice, and they require that man shall labor for, and grow into this character, the same as he does into any other.

This leads to another thought. A writer in a secular paper asked, and justly: "How can a villain and brutal wretch, that has lived a life of crime and brutality, repent on the gallows and be fitted for heaven in a moment? If he were placed in heaven how can he be happy, or made happy by such society?" A religious paper answered: "Reason can not see how it can be done; but it is all by grace. Grace makes him fit for heaven as soon as he repents." The answer is absurd. Reason can not see how it can be done. If it can be done, reason could see how it could be done. Because it is irrational and absurd, it can not be done. Grace can not do it, nor can any other power or influence. It is as absurd as it would be to reply to the query of a person who was told that a college had given a diploma to an illiterate savage: "What good does that do? How can it make that untutored savage one particle less ignorant than he is? How can a diploma bestow education and a disciplined mind?" "Reason can not understand. It is all grace. Grace does it." Grace can no more bestow a righteous character and freedom, from the desire to sin, on the vicious, than it can bestow freedom from ignorance and an education and a disciplined mind on an untutored savage. If the savage becomes conscious of his ignorance and wishes to be educated, the school can aid him in his soul-toil out of ignorance to an education and disciplined mind; but it can not bestow them. If a man repents, grace aids him in his soul-efforts out of sin and his sinful nature into a righteous character, which is the result of such effort, and is growth; but it can no more bestow them, than it can bestow freedom from ignorance, an education or an educated mind. If it is objected that this applies to all persons, to Christians as well as sinners, we reply, that we intend to have it so applied. We do not believe one iota of the teaching that if we can squeeze through life, living a sort of half dead and alive Christian life, and get into a place called heaven, by the skin of our teeth, we are forever free from all disposition to evil, can not sin any more, and will be perfectly happy. If angels that were pure could sin, I can not understand why such human spirits as enter the future life

may not sin. I know of no immunity from a tendency to sin, that does not come from soul-toil in forsaking sin and in living righteousness. There can be no happiness, that is not the result of a character that is the result of labor and growth in righteousness. Laying off the body does not lay off the tendency to sin, for it has little effect on the tenant to leave his residence. Angels that sinned had not human bodies. Different surroundings will not remove character or change nature. Spirits will carry their natures with them. Again, they will be happy in pure society and enjoy its enjoyments if fitted for it. Placing an ignorant savage in educated society does not bestow on him its enjoyments, because it can not bestow on him the capacity to enjoy them. Christianity teaches that men must search for truth, learn truth and goodness, reject evil and error, live truth and goodness, to be fitted for happiness, to attain to righteous natures and to be freed from sin.

30. Christianity teaches that the life of each individual, the family, society in all relations, the nation and the race, are to be regulated in each and every sphere of activity by this religion. Christianity as a religion of universal truths, absolute and universally applicable principles, can so regulate all relations and spheres of action. As a religion of absolute truths and principles human progress can not outgrow it, any more than it can outgrow absolute truths in science. As humanity in its progress can only learn more of the scope and grasp of universal truths in science, so in its progress it can only learn more of the scope and grasp of the absolute truths of religion and learn how to live them more fully, but can never outgrow them. Other religions can not so regulate life, are not universal in application.

31. Christianity teaches a reformation of each individual, of the family, of society, of the nation, of humanity, of government, arts, literature, science, morals and religion, by its truths, so radical as to be called a regeneration. If all men were to accept and live out in life this religion, it would elevate each individual, the family, society, the nation and humanity into universal love and righteousness. Other systems profess no such work, and can not accomplish it. They are obstacles to such a work.

32. Christianity teaches that each individual must give himself in loving self-sacrifice, in labor for the elevation of others into

love and righteousness. He accomplishes his own elevation into love and righteousness in that way. Other systems set man to work on himself. He elevates himself by working on himself. They make him selfish, self-righteous, pharisaical and proud; lead him to despise his fellowmen. They are not religions for all men; they are not religions to be lived by all men, in all conditions of society and humanity.

33. Christianity teaches that man is to be a co-worker with God in this grandest of all work. It gives to man the most exalted position in the most exalted work. Other systems lack this exalted idea. They do not give to man such an exalted position and work, such exalted inspiration as does Christianity.

34. Christianity teaches that man is made in the mental and moral likeness of Absolute Spirit. He possesses the attributes God possesses; lower in degree, but similar in nature. He is spirit in his higher nature as God is spirit. There is inexpressible dignity and priceless worth in man, when viewed from the standpoint of Christianity. Other systems lack this exalted and ennobling idea.

35. Christianity teaches endless growth, development and progress of man, in the expansion of his mental and moral powers, in making endless approximations to the infinite perfection of the Divine mind, in whose mental and moral likeness he was created, in acquiring truth and living righteousness. It opens out before the spirit a boundless and eternal field for rich growth in the boundless universe and in time and eternity.

36. A resurrection of man's nature from the power of death and sin. This meets a want of our nature, and perfects man's nature for the work of this endless growth and progress.

37. The Universal Fatherhood of God. He is man's creator, the maker of his body, the giver of his spirit. He has, in infinite perfection the mental and moral attributes and nature, in whose likeness man was created. He is the only object of worship of all men. He gave to man the one system of religion. He gave his Son to redeem man. For these reasons he is the Father in Heaven of all men.

38. The Universal Brotherhood of mankind. They are the children of one common Father in Heaven. We are the common mental and moral likeness of this common Father in Heaven. They sprang from one pair; have one religion, the worship of this

Father; were redeemed by one Elder Brother; and have the same destiny in happiness, if they fit themselves for it.

39. Christianity is a system of religion embracing all these great ideas. Religion consists of great and absolute truths to be believed and lived out in life. Also soul-inspiring and soul-elevating acts of worship, prayer and praise to an Absolute Perfect Being. And perfect principles for the regulation of life in every sphere of action and in every relation. Christianity is perfect in all these three great features of religion.

40. Christianity presents to man a perfect organization with officers and workers, and services and ordinances, and work, to give organic unity to religion, to maintain it, to train men in it, to enable them to live it. Other systems lack organization and work. Christianity is a religion of preaching, teaching, instruction, education. It does this work in sermons, lectures, songs, music, papers, books, Sunday schools—schools of all kinds. In benevolent and reformatory work. Christianity is doing more than all other organizations in this field of work. Other religions lack these ideas of endless progress, of the perfection of man's nature by development, of the Universal Fatherhood of God, and Brotherhood of man. We reject other systems because they lack these ideas. We accept Christianity because it is a religion all men can live in every relation and condition of life, in every sphere of activity. We reject other systems because they are not of this character. Man can not live Confucianism in all the wants of his nature. It is not a religion. Buddhism and other systems separate their devotees from their fellow-men. Not one in ten thousand can live them. The same is true of all these systems. They are for the philosopher and devotee alone. They separate him from his fellow-man. They can not carry them into all relations of life. Christianity is for all men. It purposes to leave man in each and every relation where he should be, and make him what he ought to be in that relation. If all men were to accept and live in all their relations the inculcations of Christianity it would banish all sin and evil from the lives of each man, and from all men in their various relations, and make them what they should be in all relations of life and in any sphere of action.

We bring our comparison to a close with these generalizations. We reject all other systems because: I. They do not con-

tain all of the basic ideas of man's religious nature. II. They express imperfectly those that they do contain. III. They corrupt them with error. IV. They teach evil and falsehood as right and truth. V. They do not unite them into a harmonious and consistent system. VI. They do not express them in universally applicable principles of absolute truths. VII. They are national or ethnic religions and not absolute religions for humanity.

We accept Christianity because: I. It contains all of the basic ideas of man's religious nature. II. It strips them of the errors with which they are corrupted in human systems. III. It expresses each of them perfectly. IV. It rejects all evil and falsehood. V. It unites all these ideas in a harmonious, consistent system. VI. It renders these ideas absolute and eternal. VII. It renders them divine by incarnating them in Jesus of Nazareth, Deity manifested in the flesh. VIII. Christianity can be lived by all men, in all places, in all relations, times and circumstances. IX. If all men lived it in their lives it would banish all evil from the earth. X. Christianity is, as the apostle to the Gentiles declares, a pleroma, an entirety, a fullness of all religions and moral truth.

CLARK BRADEN.

## FUTURE PUNISHMENT.

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### A REVIEW OF

MERCY AND JUDGMENT: BY F. W. FARRAR, D. D., F. R. S.

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The *post-mortem* condition of those who die out of Christ has, from a very early time, been a subject of much interest and speculation, and has provoked much discussion. All shades of opinion have been advocated, from the extreme of the annihilation of all by death, to the other extreme of an endless life of happiness to every human being. Within these two extremes of the pendulum swing of opinion can be found every possible modification of thought on each side of the point of rest, where is found the belief that all men will live again, some in happiness, others in sorrow. The book, mentioned above in the sub-heading, being a comparatively recent publication and its author being a distinguished writer, has revived the interest we all feel in the subject. Owing to the dissatisfaction now existing in the minds of those who have subscribed to creeds, which has been produced by improved biblical exegesis, and from the fact that many have judged the economy of God by these human expositions of it, *rationalism*, has found a ready acceptance by many intelligent persons. Rationalism tries every proposition at the bar of human reason, and most generally, when a verdict either way would be equally acceptable, the trial is fair; but as so many of these questions are personal, the tribunal is biased, and "when self the wavering balance holds, 'tis rarely right adjusted." Rationalism and belief in Inspiration are incompatible; hence, therefore as this is a question beyond human experience, reason must vacate the judgment seat in favor of Revelation, and as Revelation and Reason are both the children of Infinite Wisdom, the decision of Revelation will be in harmony with human reason properly educated. Human reason can only decide when facts and law are presented, in this case Revelation only can furnish them.

We propose to review this book and endeavor to show wherein we think his positions and arguments are incorrect. In this endeavor we will make *revelation* our authority, but at the same time try to show that reason is in harmony therewith, which is true, whether we show it or not. It may assist some in following this investigation for us to state here, in the beginning, that we believe that the New Testament teaches that all who die "out of Christ" will suffer endless punishment, but that we exclude from the "all," infants, idiots and heathens. As to the last class, we believe that they will be judged by a different law, but will be awarded the same judgment, either everlasting happiness or everlasting punishment.

Cannon Farrar, in this book, holds to the following opinions:

"Once more, and once for all, I desire to render such false witness inexcusable by saying on the first page of this book that I have never denied, and do not now deny, the eternity of punishment."

"I have held it sufficient to dwell on the certain and awful truth that, both in this world and the next, God punishes sin; that without repentance sin cannot be forgiven; that without holiness no man shall see the Lord."

"I believe that on the subject of man's future it has been God's will to leave us uninstructed in details, and that he has vouchsafed to us only so much light as may serve to guide our lives."

"I believe that man's destiny stops not at the grave, and that many who knew not Christ here will know him there."

"I believe that 'in the depths of the Divine compassion there may be opportunities to win faith in the future state.'"

"I believe that Christ went and preached to the spirits in prison, and I see reasons to hope that since the Gospel was thus once preached 'to them that were dead,' the offers of God's mercy may in some form be extended to the soul, even after death."

"I believe that we are permitted to hope that, whether by a process of discipline, or enlightenment, or purification, or punishment, or by the special mercy of God in Christ, or in consequence of prayer, the state of many souls may be one of progress and diminishing sorrow, and advancing happiness in the Intermediate State."

"I can not but fear, from one or two passages of Scripture, and from the general teaching of the Church, and from certain facts of human experience, that some souls may be ultimately lost: that they will not be admitted into the Vision and the Sabbath of God."

I trust that by God's mercy, and through Christ's redemption, the majority of mankind will be ultimately saved.

Yet, since they die unfit for heaven—since they die in a state of imperfect grace—I believe that in some way or other, before the final judgment, God's mercy may reach them, and the benefits of Christ's atonement be extended to them beyond the grave."

"In the preface to *Eternal Hope*, I singled out four statements as forming part of the current pulpit teaching about "Hell" in this and in many previous ages; and I did not shrink from stating my belief that they were unauthorized accretions to the true doctrine; that they were unsupported by Scripture, and repugnant to reason." Of these four statements we quote two.

"3. That this doom is passed irreversibly at death on all who die in a state of sin.

4. That the duration of these material torments is necessarily endless for all who incur them."

The conclusions to be drawn from these utterances are, that he holds: 1. That punishment for some persons after death will be endless; 2. That after death there will be an opportunity for those who died without holiness to become holy; and 3. That the question has been by God purposely left in obscurity. He seems to be holding on to orthodoxy with one hand while with the other he is grasping after rationalism, fearing to let go, and ever and anon drawing back lest he should lose his hold on the ancient faith.

As to the first proposition we are agreed, though by a subsequent statement, when he appears to have become more venturesome, he expresses a doubt whether even "some" persons will suffer endless punishment. The "some persons" are those who commit the sin of blasphemy against the Holy Spirit. He says:

"Certainly the words mean that there is one sin so heinous that its effects last for even invisible periods beyond the grave. But if this be asserted so emphatically of one sin, does it not necessarily imply that other sins are not so hopeless? It is doubtful whether it is meant that even *this* sin can never be repented of, either here or in the world to come."

From this we infer that his position is that those who sin against the Holy Spirit may not be forgiven, but that there is a possibility that they may. This first conclusion, as modified by this last quotation, embraces the essential point in his creed and demands and will receive the most elaborate review, but for the present we pass it until the other conclusions are considered.

"I believe that man's destiny stops not at the grave, and that

many who knew not Christ here will know him there." "I did not even mean that a man's ultimate destiny is not decided at death so far as the results of his earthly life are concerned. But what I did mean was the doctrine that men do not pass direct from life to hell or to heaven, but to a place in which God's merciful dealings with them are not yet necessarily finished; where his mercy may still reach them in the form, if not of probation (for on that subject I have never dogmatized), yet of preparation. That there is this progressive development of the divine work of grace in the soul is expressly stated by St. Paul in the passage, 'That he who hath begun a good work in you will perfect it until the day of Jesus Christ.'"

Of course he means by "man's destiny stops not at the grave," that man's opportunity to repent and reform is not confined to this life, but that he may repent and obtain forgiveness of sins after death. Correctly speaking, "man's destiny" begins at death, for while he is living, his destiny is undetermined. He also means when he speaks of "knowing Christ," that knowing is obeying. Then to put his statement in language unambiguous, we would have it thus: "I believe that man's opportunity to obtain forgiveness of sins stops not at his death, and that many who did not put on Christ here will put him on there." We will now examine this proposition and decide it according to the testimony of inspired witnesses.

"And as it is appointed unto men once to die, but after this the judgment." Heb. 9:27. This seems to be unequivocal and to admit of but one meaning, though Universalists endeavor to force a different thought into it, which we have not now space to discuss, but may at a future time. Men die once, and following this death, with nothing intervening, comes the judgment. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. The *Revised Version* adds "in the body." The inspired writers evidently intending to convey the idea that when we appear before the judgment seat of Christ, judgment will be passed upon us according to the lives we have lived in this world. If the judgment is based upon such grounds, of course it can not be based upon actions performed after we have passed out of this body or life. In the parable of the ten virgins, we are plainly taught that when the bridegroom shall come, those who are ready will enter in with him and the doors

will be shut, and those who are not ready will not gain admittance.

He says: "There are other passages which seem to point to some temporary punishment, some purifying discipline through which men must pass, but from which they may be saved. It is in some form of the last aspect of the subject that I see the most probable solution to our difficulties and perplexities." The passages to which he refers are, Matt. 5:26; Luke 12:59; and 1 Cor. 3:13-15. The first two refer to the command of our Savior based upon the illustration of the creditor and debtor. We quote the passages in full.

"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matthew 5: 25-26.

"When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer and the officer shall cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite." Luke 12: 58-59.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. 3:13-15.

It is necessary to say only that the two citations first quoted can not, by any legitimate criticism, have any bearing upon this question. Christ was teaching no other lessons than that purity of life was necessary as an antecedent to offering sacrifices, and that justice and righteousness must be the rule of our conduct with our fellow-men. If these Scriptures are to be used for the purpose contemplated by him, he must make "adversary" refer to Christ; "while thou art in the way with him" refer to this life; "judge" to refer to God; "officer" to the servants of the devil, or evil spirits; and "prison" to the unseen world. Then it would read: "Agree with Christ quickly while you are living in this world, lest at any time Christ shall deprive you of life and bring you before God for judgment, and God deliver you to the servants of the devil, who will keep you in the unseen world until you have

suffered enough to cancel all the sins you had committed." If these Scriptures can be made to support the position assumed by him, this interpretation is absolutely demanded; but as such an interpretation is absurd, it follows that such use can not be made of them.

The third Scripture only remains. Although the Romish church has built largely upon this text its dogma of Purgatory, and has consequently thrown some obscurity around it, yet, if we, uninfluenced by what has been said, will consider it in the light of its context, as if for the first time, a great deal, if not all, of its obscurity will disappear. Commencing at the *tenth* verse we have the connection.

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Paul says by the favor and power given to him by God, being called to the work, and hence inspired to do it, he has laid the foundation of the plan of salvation, which is Jesus Christ; no man will attempt to dispute or change the statement that Jesus Christ is the foundation; but succeeding teachers, uninspired men, if they shall build upon this foundation a plan of salvation, creeds and confessions of faith, in the final judgment, they, the false creeds, will be destroyed, as hay, wood, stubble built into a brick house would be destroyed by fire while the brick would remain. The preacher, if honest in his error, would not be lost, but the false doctrine taught by him would be swept away. This statement should not give a sense of security to those who are teaching, in addition to the Word of God, the theories of men, for how honest they can be in so doing is a very nice question. It would be much safer to preach only what is plainly taught in the Bible, and leave speculations alone. The exegesis above given is reasonable and in harmony with the context. We have thus examined his posi-

tion as to an intermediate state of probation, both negatively and affirmatively, and find it absolutely untenable, being contrary to all Scripture.

We come now to his *third* declaration: "*That the question has been by God purposely left in obscurity.*" This is a most remarkable utterance to come from a professed Christian. Just think, for a moment, of what is implied by such a declaration! It is charging duplicity, deliberately done, upon our Heavenly Father; that in communicating with his children upon such a momentous subject as their future destiny, that he purposely chose such language as would convey to their minds the idea of endless future punishment, but at the same time leave him free to act as he might prefer; or in other words, that he threatened the disobedient with punishment, with endless punishment, with no intention of inflicting it. We are afraid that the building in of such stubble as this will create such an intense heat in the burning that the builder will scarcely escape.

"There are some passages of Scripture, which, if understood in their literal meaning, seem to teach a final restitution of all things; a final triumph of absolute blessedness, a final immanence of God in all things. There are others which, taken in their literal meaning, seem to point to the final annihilation of the wicked. There are again others which hold out no definite hope of alleviation to the doom of the finally impenitent. There are others again, which seem to point to some temporary punishment, some purifying discipline through which men must pass, but from which they may be saved. It is in some form of the last aspect of the subject that I see the most probable solution to our difficulties and perplexities."

As there is no difference of opinion between us as to the question of the annihilation of the wicked, we will not consume space in examining the Scriptures referred to as seeming to favor such a position. As he holds to the first position, with some reservations, "a final triumph of absolute blessedness," we will briefly notice the proof-texts cited by him. We enumerate them: Luke 9:56; John 1:29; 3:17; 12:32; Acts 3:21; Rom. 4:13; 5:15-18-19; 11:26-32; 1 Cor. 15:22; 2 Cor. 5:19; Eph. 1:10; Phil. 2:9-10; Col. 1:20; 1 Tim. 2:4; 4:10; Titus 2:11; Heb. 2:14; 1 John 2:2; 3:8. This is a formidable array of Scriptures, and we have a right to expect that if there is any Scriptural authority for the position of "a final triumph of absolute blessedness," we can find it in one or

more of these citations. Let us patiently examine them. We may divide them into three classes: 1. Those that have no reference whatever to the future punishment of the wicked; 2. Those, that by a very literal reading of our King James Version, might be made to appear to teach this doctrine; and, 3. Those, that by isolation, might be construed to favor this idea.

1. Those that have no reference whatever to the future punishment of the wicked, we will simply cite, will not quote them, asking the reader to turn to them and read. Acts 3:21; Rom. 4:13; Eph. 1:10; Col. 1:20; and 1 John 3:8.

2. Those, that by a very literal reading of the King James Version, might be made to appear to teach this doctrine. Heb. 2:14; 1 John 2:2; 1 Tim. 4:10; Philippians 2:9-10; Rom. 5:15, 18, 19. Probably it will be profitable to notice these more in detail.

Heb. 2:14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." To this we have no explanation to offer, except to quote the next verse, (15); "and might deliver all them who through fear of death were all their *lifetime* subject to bondage;" most evidently teaching that there were two classes; the one that *might* be delivered from bondage; the other that *would not*.

1 John 2:2. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." To understand this we must remember that it was addressed to Christians, and that in the preceding verse he had told them, that if any of them sinned, they had an Advocate, and then, in the text, tells them that all the world might come into the same relation, using the same means they had used, and have the same Advocate. The idea of an Advocate necessitates the idea of a Judge who will decide the person on trial either guilty or innocent. The duration of the punishment, to be inflicted upon the person if found guilty, is not hinted at, even remotely. The succeeding verse shows plainly that there were two classes, for a rule is given by which any one may determine in which class he stands.

1 Tim. 4:10. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of them that believe." Here the "all" is limited

by "specially," and hence the "Savior" could not refer to a final and absolute salvation, because what is absolutely determined to one person can not be qualified by the sentence of another. It would be as if the Governor of a state were to say: I pardon all the prisoners in the penitentiary, specially those under twenty years of age. Any one can see that such a declaration would be foolish. But if he were to say: I will be a friend to all the prisoners, specially to those under twenty years of age, his meaning would be very clear.

Philippians 2:9-10. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The bowing the knee and confessing Jesus can not refer to salvation after death, because it includes the angels in heaven and the devils under the earth as much as it does the people on the earth. The declaration is, that at the final consummation, the good and the bad will be forced to acknowledge Jesus as the Son of God, the bad feeling the heavy hand of his punishment, and then God will be glorified. Then, these very intellectual and moral men will confess him, notwithstanding that the idea of endless punishment is *now*, and the actuality *then*, will be so revolting to them.

Rom. 5:15, 18, 19. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This can be easily understood by the context. The 17th verse distinguishes the two classes and makes the blessing conditional. "For if by one trespass death reigned through the one man, much more will they who receive the abundance of grace &c" *They who receive* evidently implying that *some will not receive*.

3. Those that by isolation might be construed to favor this

opinion. Luke 9:56; John 1:29; John 3:17; John 12:32; 1 Cor. 15:22; 2 Cor. 5:19; Rom. 11:26, 32; 1 Tim. 2:4; and Titus 2:11.

Preliminary to the examination of these citations it will be of advantage to quote from Canon Farrar a rule of interpretation, and to bear it in mind as we proceed. It is as follows:

"That, Scripture must be understood and interpreted as a whole, and not by its isolated and uncertain expressions, is too self-evident to need further remark."

Luke 9:56; John 1:29; 3:17; 1 Cor. 15:22; and Romans 11:26, 32; all make positive assertion that the mission of Christ into the world was to save *all men*. This we heartily and gratefully admit, but was his mission accomplished? It may, by some, be considered impious to intimate that Christ failed in his mission; but he himself says he failed, in several instances. "O Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, and ye would not." "Ye are of your father the devil, and the lusts of your father ye will do." We believe that he accomplished his mission, then how can these statements made by himself, which seem to contradict this belief, be reconciled? Easily, we think, by his own further declaration: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." His mission was positive—to save all men—but its success was made dependent upon those he would save; they had the power to accept the salvation or to reject it. His mission was *to make a way* for their escape. He did not come to destroy men's lives, but to save them, *if* they wished them saved. The world could look to him as the Lamb of God who would take away the sins of the world, but he was as the lamb on the Jewish altar for the taking away of sin, but the lamb could not then take away the sins if the sinner did not put his hand upon the lamb, so now Christ is the Lamb to take away the sins of men, but he can not unless the man puts his hand on Christ. God did not send his Son into the world to condemn it, because it was already condemned, but he sent him that the world (*σωθῆναι*—subjunctive passive) *might be saved*. Thus we see the *conditional* running through all these two sets of utterances and bringing them into perfect harmony. Bearing in mind that all these citations were

made to prove "a final triumph of absolute blessedness," we can now realize how entirely baseless is such an assumption.

John 12:32, is another passage of Scripture cited as favoring the idea of "a final triumph of absolute blessedness." "And I, if I be lifted up from the earth, will draw all men unto me." If the "drawing" means "converting," it most assuredly has reference to men in this life, and is used in a qualified sense, as all men are not converted. It can not possibly refer, by any sort of exegesis, to the "final triumph of absolute blessedness.

2 Cor. 5:19. "To-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." If the word of reconciliation was committed to the apostles, and God was by this word reconciling the world to himself, it is evident that the reconciliation, as taught in this passage, had no further range than the ministry of the apostles.

1 Tim. 2:4. "Who will have all men to be saved, and to come unto the knowledge of the truth." Such was Christ's desire, but God created man with the faculty of freedom of choice, and some have chosen not to be saved.

Titus 2:11. "For the grace of God that bringeth salvation hath appeared to all men." But all men have not accepted it.

We are agreed "that there are Scriptures that seem to hold out no hope to those who die impenitent," hence there is no necessity, in this review, to quote or examine them.

As previously quoted, he singled out certain current pulpit teachings, and designated them as unauthorized accretions to the true doctrine; the *fourth* of his specifications is: "That the duration of these material torments is necessarily endless for all who incur them," which we will now examine, and, thus we come again to the first proposition, that the punishment of all persons who die out of Christ, possibly without exception, will be limited in duration; or stated negatively—sinners will not be punished after death with an endless punishment. There are two lines of argument followed by the advocates of this position: 1. That it is not reasonable. 2. That the Greek word used in the New Testament and translated "everlasting," "endless," does not actually and legitimately have that meaning.

In support of the *first* position—That it is not reasonable—he says:

"Now to me it seemed that the Gospel of the grace of God ought to have in it at least *some* message of consolation for more than that mere handful of the bereaved who can feel sure that those whom they love are saved."

"They are now trying to soften down all those parts of their dogma against which the heart and conscience of man cannot but indignantly revolt, because we should otherwise be driven to admit that the life which has come to men, without their seeking, is and must be to all but the chosen few, no blessing, but an awful, intolerable, and inextinguishable curse."

He quotes the following utterance, in 1875 of Canon Kingsley, with approval:

"Can these dark dogmas be true of a Father who bids us be perfect as He is, in that He sends His sun to shine on the evil and the good, and His rain on the just and the unjust? Or of a Son who so loved the world that he died to save the world—and surely not in vain? These questions, educated men and women of all classes and denominations, are asking, and will ask more and more until they receive an answer. And if the clergy can not give them an answer which accords with their conscience and reason, then evil times will come both for the clergy and the Christian religion for many a year henceforth."

He quotes, and endorses, this sentence of Dean Milman:

"To the eternity (endlessness) of hell torments there is and ever must be a tacit repugnance."

"My object has been more than gained if I have succeeded in forcing upon the attention of the Church that the popular teaching still prevalent is *not* in accordance with true theological teaching; that it goes far beyond revealed truth; that it is mixed up with many dangerous accretions; that it constitutes a deadly hindrance to the spread of Christianity among the heathen, and to its acceptance in Christian countries by many men of high intellect and pure morals whom we should love to win over to the truth in Christ."

It seems to him that the Gospel should be more merciful than it appears to be! Probably if Canon Farrar had been coequal with God things might appear to him differently, but as he is not his equal, and lived nearly nineteen hundred years after the plan of salvation was given to fallen man, what seems to him best, does not amount to much. The heart and conscience of man indignantly revolts against the idea of an endless punishment of the wicked! This is a mistake. It is not the conscience that revolts, it is the rebellious heart that revolts. The man who thinks he knows more than God is the one who indignantly revolts. Sup-

pose that the New Testament, unequivocally, without any possibility of doubt, taught the endlessness of future punishment, would it not be precisely the same as far as the justness and mercifulness are concerned? If such were the fact, would it not seem to him that the Gospel should be more merciful? Bear in mind that the "seeming to him" is one argument why it is so; his state of mind is independent of the fact, and would be the same no matter what was the fact.

"And if the clergy can not give them an answer which accords with their conscience and reason, then evil times will come both to the clergy and the Christian religion." Is it possible, do you suppose, that Canon Farrar and Canon Kingsly realized what such language implies? It seems to us that they could not have carefully considered what they wrote. Conscience—what is it? It would seem that they understood it to mean an innate mental or moral element possessed by every man and woman, that was to them an infallible teacher to tell them what is right and what is wrong, not only in their own lives, but in the actions and legislation of the Almighty. Probably with them, *Reason* is the intellectual "sense" that has the ability to pass judgment upon any given proposition by a course of a *posteriori* reasoning, and that *Conscience* is the faculty, laying away back in the mental and moral *egoism*, upon which this deduction is based and by which it is controlled. We have been taught that Conscience is the moral mentor to approve or reprove when reason decides whether we have obeyed or disobeyed a command that we have been taught was a rule for us to obey. If our teaching is correct, then it follows, that if the Conscience and Reason of these men and women, demand a universal final salvation, then they have been educated under the same influences and by the same teacher that formed the conscience of Eve when she eat the forbidden fruit. Her Conscience had been educated in such a way by the Serpent that it "seemed to her" that there should be more liberality in the law, and that if the interpretation, as given by the Serpent, of the command was not admitted, that "evil times would come to God's Kingdom." Evil times did come by the refusal of a more liberal law, but unfortunately for us it came upon Eve and not upon God's Kingdom; so the evil times may now come, but it will not come to the Christian religion or to those who

preach the Gospel in its purity. It will be an evil day to the clergy when they become willing to yield to the "liberality" of this class of men and women.

"To the eternity (endlessness) of hell torments there is and ever must be a tacit repugnance." Undoubtedly such is, and ever will be, the case with those who are not willing to have God's will above their wills, but to those who are ready to say with Christ, "Thy will, Oh God! not mine, be done," there will be no feeling of repugnance to any law he may promulgate. No doubt that if these men and women were subjected to the same test as was Abraham, when he was commanded to kill his son, they would "demand" a more liberal and merciful law. Why do not their sympathies reach back and repudiate God on account of the law he enacted which resulted in the death of Uzzah? There is no dispute about the provisions of that law, or its enforcement. Uzzah was a very good man, but *liberal* in his views about what God ought to do. He knew that God had said, that if any man touched the Ark he should die; but this law did not "accord with his conscience and his reason," and he violated it. The evil time came upon him, not upon God's Kingdom. These people are more interested in those laws of God, the penalty for the violation of which is in the future, and which may include them, than they are about laws that have ceased by limitation.

"My object has been more than gained if I have succeeded in forcing upon the attention of the Church that the popular teaching still prevalent is *not* in accordance with true theological teaching; that it goes far beyond revealed truth; that it is mixed up with many dangerous accretions; that it constitutes a deadly hindrance to the spread of Christianity among the heathen, and to its acceptance in Christian countries by many men of high intellect and pure morals whom we should love to win over to the truth in Christ."

In this extract, "popular teaching" refers to the question of endless punishment. We think he is mistaken when he says it is a deadly hindrance to the spread of Christianity among the heathen. If we are not mistaken, every heathen nation of which we have any knowledge, that have any theory reaching beyond the grave, have a place of enjoyment and a place of torment, and existence in neither is limited in duration, so that this doctrine is familiar to their minds, and should not be a deadly hindrance

to their reception of Christianity. Many men of high intellect and pure morals are kept from embracing Christianity on account of this doctrine, he says, and he would love to win them over to Christ. I think that he is again mistaken. It seems to us that if these men are really men of high intellect that they ought to know whether endless punishment is God's law or a human accretion; if a human accretion, then it should be no hindrance to their embracing Christianity, for it would be an indication of any thing but high intellect for them to say, "We will reject Christianity because men have taught a doctrine as a part of Christianity which we know is not;" and it would be equally fatal to their claim of "pure morality," for them to say that "the doctrine is a part of Christianity, but as we believe it unjust, we will reject Christianity." These men of high intellect and pure morals, have either to reject Christianity on account of a human accretion, or on account of an admitted law of God that they decide is unjust. They can take either horn of the dilemma they prefer.

2. The second line of argument, pursued by Canon Farrar, to prove that the punishment of the wicked after death is not endless, is the attempt to show that the Greek word used in the New Testament and translated "endless," "everlasting," does not actually and legitimately have that meaning. He says: "Still more unfortunate and misleading is the variant rendering of *aionios*, now by *eternal*, now by *everlasting*." "The word *by itself*—whether adjective or substantive—*never* means endless." "There are two very simple adverbs in the New Testament, either of which would have been regarded as decisive. One is *aei*—*always*. It occurs eight times in the New Testament, but not once of future punishment. The other is *pantote*, which also occurs eight times, but not once of future punishment." "Scripture must be interpreted in accordance with the original meaning of the terms which it employs. The tyranny of words exists as much in the language of theology as in every other branch of human study."

It is now necessary in this review for us to determine, if possible, the idea inherent in this Greek word *aionios*, and incidentally to consider the words *aei* and *pantote*; but we make the statement at this point, to be more fully considered further on, that if the passages of Scripture containing *aion* and *aionios* had been left

out of the Bible, there are other passages which unequivocally teach the endlessness of future punishment.

Why he says that *pantote* occurs *eight* times in the New Testament, when it occurs *forty* times, we can not understand. This word contains the idea of *totality of a fixed period or of a definite amount*; and in each one of the forty places where used in the New Testament, the *totality* applies to a *limited* period or quantity, with two apparent exceptions. "Ye have the poor *always* with you; but me ye have not always with you." Matt. 26:11. Here the *totality* of time is limited to a man's life-time. "Son thou art *ever* with me." Luke 15:31. Here also it is limited to the life time of the father or son, and so with the thirty-eight passages where used. The two apparent exceptions are 1 Thes. 4:17, and Heb. 7:25. The first reads: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Here the idea of *totality* remains, the future life in contrast with the present life, both spoken of as a whole, an entity; but examined further we find that these words were addressed to Christians, with the opposite class distinctly contrasted. He addresses himself to them as "brethren." He exhorts them "not to sleep as do others," and "ye sorrow not, even as the rest, who have no hope."

The other passage reads as follows: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The reference is to Christ, and not to either the righteous or the wicked. His priesthood as a whole, as an entity, is contrasted with the human priesthood, which as an entity, lasted only during the lifetime of the priest. A man's priesthood embraced his whole life,—Christ's priesthood embraced his whole life,—the one limited, the other,—unlimited,—the *pantote* being used to signify the whole of either.

The other simple adverb, which he thinks God would have used in speaking of future punishment if he had intended to have made it definitely endless, is *aei*. This word, as he correctly says, is found *eight* times in the New Testament; and we assert that in every place it is used to denote a rule of action as a general and

continuing custom, with no quality of cessation belonging to it. We make the citations so that our readers may the more easily decide upon our assertion. Mark 15:8; Acts 7:51; 2 Cor. 4:11; 6:10; Titus 1:12; Heb. 3:10; 1 Pet. 3:15; 2 Pet. 1:12.

The question, he contends, turns on *aionios*, and we will now give attention to it. Some writers, who occupy the same position with him, say: "*Aion* is not a compound word; on the contrary, it is a simple word, being formed from *aei* alone. The *on* is purely terminal, and it was affixed merely to convert an adverb into a noun, and for the sake of inflection, or to mark the distinction of cases. It adds no other force or sense to *aei*." This is correct as far as it goes, but authorities that claim to know, go further and assert that *aei* itself is a made-up word, made up of the prefix *ae* and the root *i*, which is the representative of the idea of *ever-going*. *Aei* keeps this idea of *ever-going* until some word or circumstance is placed in its way to stop it.

Canon Farrar says that if God had intended to have said that punishment was endless he would have used the adverb *aei*, but this is what he has done as he was using sentences which required adjectives or nouns instead of adverbs. He used the adjective and noun form of *aei*, thus using the *very word*, Canon Farrar says he would have used had he intended to have said "endless." As far as Canon Farrar is concerned with the argument based upon this word, (*aionios*), this review might stop, for he has admitted the whole question; but on account of others who occupy the same position and who think he made a mistake in this admission, we will proceed.

If a Greek word that is used in the New Testament to describe the duration of God's existence and the length of the future life of the righteous, means "endless, eternal, everlasting," it means precisely the same thing when used to describe the future life of the wicked. This statement may be denied, but it can not be disproved. "Scripture must be interpreted in accordance with the original meaning of the terms which it employs. The tyranny of words exists as much in the language of theology as in every other branch of human study," or in other words, the same rules of philology, and the same principles of common sense, are to govern us in studying God's revealed and inspired Word as in studying any human book, for it is God's revelation to humanity. We thank

Canon Farrar for his rule and base the one at the beginning of this paragraph upon it, and will abide by it, and now apply it. We use the English letters in writing the Greek words, so that all may read them, and we can do this as there is no criticism connected with their orthography or inflection.

"Now unto the King eternal—*toon aionoon*—incorruptible, invisible, the only God, honor and glory for ever and ever—*eis tous aionas toon aionoon*." 1 Tim. 1:17.

"If any man eat of this bread, he shall live forever—*cis ton aionas*." John 6:51.

"And they shall be tormented for ever and ever—*cis tous aionas toon aionoon*." Rev. 20:10.

If *aionos* in the first, or in the first and second, quotations, means "endless, eternal," it means the same in the third quotation. If it does not mean that in the third, but simply "indefinite duration, with a probability of ceasing," then it means the same thing in the first and second, and the life or existence of God, and the happiness of the righteous, are only revealed as of doubtful duration. Such philological jugglery as would make the same word have different meanings in these three citations, will not satisfy honest investigators, and those who are not, we care not to try to convince or teach.

But notwithstanding the argument from this word (*aionos*) is so conclusive, yet, as we remarked sometime ago, we are not shut up or limited by it; we have, if possible, a still stronger argument.

"Know ye not that the unrighteous shall not inherit (*ou klaronomasousin*) the kingdom of God." 1 Cor. 6:9. There can be nothing indefinite about the Greek word *ou* or *ouch*. It is a positive, unequivocal negation. If the unrighteous *shall not* inherit the kingdom of God, of course the question is settled, whether *aionos* means "endless or indefinite." There is, and can be, no misunderstanding the negative *ou*, it means *not*; it does not mean "may not," but it means *NOT*. Neither can there be a misunderstanding about *klaronomasousin*. It means "to inherit," "to possess," with no inherent idea in it of a cessation of possession. *Possession* is the idea and the idea of dispossession must come *ab extra*, it is not *ab intra*. If God has said unequivocally in *only one* place

in the whole Bible, from its alpha to its omega, that the *unrighteous shall not inherit* eternal life, it is just as certain as God himself; He does not have to repeat himself, and the sooner these men and women of "culture" learn this lesson, the better it will be for them.

In our argument we have used only one or two quotations on each point, although in each instance the number could have been increased, but it was not deemed necessary—one inspired assertion is as binding as if repeated a thousand times.

Having thus, according to our space, finished a direct and independent argument, we will briefly review his interpretations and explanations of some Scriptures, although, to us, they seem puerile; we however do it that our readers may see more fully upon what ground this doctrine rests. He quotes with approval, and makes it his own, Theophylact, as follows:

"Jesus did not say, 'Fear Him who, after He hath killed, casteth into Gehena,' but '*hath power* to cast into Gehena.' For the sinners who die are not always cast into Gehena; but it remains in the power of God also to pardon. He doth not, therefore, always, after he hath killed, cast into Gehena, but hath power to cast."

This is silly. God never parades his power, as a swaggerer exhibits his weapons, to intimidate but not to use. If God hath the power to cast a sinner into Gehena, he will most certainly do it if the man dies a sinner. It is surprising to us that a Canon of the church of England, in the latter part of the 19th century, should quote as authority an archbishop of the Romish church of the 11th century.

He quotes and endorses:

"Dr. Haupt, speaking of the verse, 'Ye know that no murderer hath eternal life abiding in him,' says, 'Here it is primarily obvious that *aconian* life has in it no thought of time, but is altogether an ethical or characteristic; for if we would take it in the sense of 'endless life' (Heb. 5:6) it is clear that there would be a contradiction of terms.'"

If in this verse the kind of life spoken of has no idea of time connected with it, then we fail to see that it has any peculiarity. If *zoan aiconion* have no reference to time, to what can they refer? What kind of life is it? It is some kind of life. If it is "ethical or characteristic," it must be characteristic of something. If it is not characteristic of time, of what can it be characteristic?

He says that if we take it in the sense of endless life in 1 John 3:15, and in the same sense in Heb. 5:6, there is a clear contradiction. Remembering that there is a "tyranny of words" in Biblical interpretation, we are compelled to give the same word the same meaning wherever used, unless there be something in the context positively and absolutely forbidding it. We will put the two passages together.

"Thou art a priest for ever (*eis ton aioona*) after the order of Melchizedek."

"And ye know that no murderer hath eternal life (*zoan aioonion*) abiding in him."

Suppose that "endless" properly represents "aioonion" in the last quotation, why does it produce a conflict to say that in the first "aioona" represents the same idea? What was the "order of Melchizedek?" "Having neither beginning of days nor end of life." The "endless" reaching both ways. We are willing to admit that this is figuratively spoken, but yet a comparison is made, and the figurative meaning is what is made to parallel Christ. We know that Christ's priesthood was endless, eternal, everlasting, and that the resemblance between the two was quality; then it is no contradiction to say that the life denied the murderer was eternal, endless, everlasting life. Examine another passage and let us see if we cannot arrive at some conclusion on this subject. We will take Mark 10:29-30.

"Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time (*nun en too kairoo toutoo*), houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life (*en too aiooni too erchomenoo zoan aioonion*)."

Here we have the same words applied to the faithful after death, describing their existence, that we have in 1 John 3:15, describing the future existence that the murderer should *not* have; and if it means eternal, endless, everlasting, when used in describing the inheritance of the righteous, it must, by "the tyranny of language," mean the same thing in describing the life that was not to be enjoyed. Another point to which we wish to call attention. "Now in this time—*nun en too kairoo toutoo*," is put in opposition to "in the world to come—*en too aiooni*." "*Kairoo*" re-

fers to "limited" time, time definite, with well defined boundaries; the time placed in opposition is a time unlimited, time with no boundaries, and "aiooni" is the word used for this purpose. This argument, we hold, is unanswerable. However, Canon Farrar says that "aioonios" is an adjective that shines by reflected light; that it is an adjective that takes its meaning from the noun with which it is connected. In this declaration he is either disingenuous or badly deficient in Syntax. Adjectives are, in a certain sense, modified by their nouns, as, for example, "a deep river"—"a deep man,"—the one referring to quantity, the other to quality,—in the one, "river" will always give to "deep" a certain meaning, and in the other, "man" gives to it a different certain idea. He does not mean, we think, that this is the case with *aioonios*, and we believe he knew that it was absurd, in any other sense, that nouns define adjectives. Were a naturalist to say that a lion was a brave animal, and that a dove was a brave bird, Canon Farrar should say (if he did not deny the statement), that "brave" was an adjective that shines by reflected light and borrows its meaning from the noun with which it is connected, and that as *we know* that the lion *is* brave, therefore "brave" in connection with "lion" means courage, but as *we know* the dove is gentle and timid, therefore "brave," shining by reflected light "is altogether ethical and characteristic" and does not mean "courage" in this connection.

While writing this article, Mr. Joseph Cook has delivered his 152d "Boston Monday Lecture," and in it has indulged in some vagaries that we should notice. Very logically, and strongly fortified by Scriptures, he shows that death fixes character; and then, without any warrant from revelation, he speculates that death is not complete until the soul leaves the body, which may be some time after the body is physically dead, and that in this imaginative period, with the moral senses quickened, the man may have such new conceptions of sin and conduct, that he will remodel his character so that its final character or quality will fit it for final happiness. He bases this idea upon the experience of those who in trances before death, of those who have been rescued from unconsciousness produced by hanging or drowning, and by his own experience in tumbling over an embankment. These experiences are that the past comes in rapid and minute panorama before their mental vision, sorrow for sin is felt, and resolves of amendment

are made, and glimpses of the future life are given. This is not a new idea with Mr. Cook. Dr. Nelson, fifty years ago in his book on *Infidelity*, takes the same position. These experiences do not prove Mr. Cook's theory that the soul does not leave the body immediately at death. These persons, who relate these experiences, were not dead; the most that can be said of them is that they were dying, or thought they would die. When Mr. Cook was tumbling down the railroad embankment, he was not a dead man, and although we do not doubt that he then thought of all his shortcomings and resolved to do better, it does not prove that after the body is dead the soul still lingers in it so that character may be changed. The theory is opposed to revelation. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32-33. Can a man who is dead, even if his soul has not left his body, which we can not suppose, confess Christ before men? Will the reader please turn to Rom. 10:9-10; Luke 12:8-9; Mark 8:38; 2 Tim. 2:12.

We have thus carefully stated the positions of those who either deny the endlessness of future punishment, or say that it may be ended, or that the question is left in obscurity; we have given the arguments in favor of these positions as fairly as we could, using Canon Farrar as the representative of this class of thinkers; and then we have endeavored to show the fallacies of those arguments, and at the same time, incidentally, to present what we conceive to be the true teaching of the Bible on the subject. We hope we have dealt fairly with those who differ from us, and that our review has been profitable to those who have been in doubt, and satisfactory to those who believe with us. We have quoted passages from this book, and nearly all of them are efforts to force a strained meaning from Scripture, why not take the plain teaching of the Bible on this subject, and on every other, and sink our *opinions* out of sight in the unfathomable depths of our reverence of God?

THE EDITOR.

## TRANSLATION AND EXEGESIS.

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A correct translation of any document, paper or book, ancient or modern, into another language, requires that the translator shall express clearly in the new language the thought that was in the mind of the original writer when he penned the passage. It is not enough, that the language he uses may under some circumstances mean so and so, for all words have divers meanings, but the real question to be settled in the case is, what did the writer intend to communicate by these words in this place? This ascertained, and clearly expressed in the language of the translation, is a *correct* translation.

To ascertain this thought is often difficult; especially in old documents where the circumstances of the writer are lost, and where there is little except the language itself to throw light upon the subject. Another serious difficulty the translator encounters in his work, is the fact, that languages are so differently constructed that it is often impossible, without quite a circumlocution to express the idea in the new language after it has been seized in the original one. To overcome such difficulties, and make a *correct* translation of a book like the Bible, written ages past in Hebrew and Greek, into any living language, is a grand but onerous work. A work, not of one mind nor of one age, but a work to which the scholarship of generations has been lending its aid. Especially is this true of our English version, whether we look at the lately corrected version, or the old Common Version. Each was the outcome and result of critical scholars, bringing their light to bear upon God's word for ages, as so many foci centering on a given point.

But as all men are fallible and liable to err, we cannot expect that their work will be absolutely perfect. I therefore respectfully submit, that almost all of our modern translators and critics have missed the thought that the apostle Peter meant to express, in the following passage, in two respects. He says, 2 Pet. 1:15—

"Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

There are two things in this passage to which I would call the attention of the Bible student. First, "The more sure word of prophecy;" and second, "That no prophecy of the Scripture is of any private interpretation."

It is scarcely necessary that I should say, that this passage has in it some difficulties that have troubled our translators, annotators and critics, and hence a variety of terms have been used by them to express their conceptions of its meaning. It will by all, I presume, be conceded as suggested above, that a clear, accurate and correct translation, requires that the thought in the mind of the original writer shall be clearly expressed in the language into which the translation is made. With this thought before us, let us examine the former of these expressions, "The more sure word of prophecy."

1. I have lying before me *seven* versions, into the English language, of the New Testament, besides the Common Version. They translate this passage thus:

1. The lately corrected English version has it: "And we have the word of prophecy made more sure."

2. John Wesley translates it: "And we have the word of prophecy more confirmed."

3. Dr. Macknight's version is: "And so we have the prophetic word more firm."

4. H. T. Anderson has it: "And we have the prophetic word better established."

5. A. Campbell, in *Living Oracles*: "So we have the prophetic word more firm."

6. The American Bible Union version is: "And we have more sure the prophetic word."

7. The Roman Catholic version, first published in 1582, at Rheims, and translated from the Latin Vulgate, as found in the Douay Bible has: "And we have the word of prophecy more firm."

Taking the Common Version in connection with the above versions, the observant reader will notice that one of two thoughts is always presented in these translations, namely: 1. Either that the prophetic word is more sure than something else; or, 2. That the prophetic word is rendered more firm—sure—by something else. By this uniformity of rendering the common reader will at once discover that the original language of the text clearly expresses a comparison, and that the comparison requires either that the prophetic word be rendered more firm, sure or certain than something else that is in the apostle's mind at the time of penning this, and brought out in what he has been saying, or that the prophetic word itself is made more firm, sure or certain, by something that he has just introduced.

The common views of our Bible critics, so far as I have observed them, direct us to one or the other of the following conclusions. First. That what the apostle had just stated concerning the transfiguration of Christ upon the mount, in the presence of Peter, James and John, embracing the voice that came from heaven owning Jesus as the Son of God, rendered the prophetic word in the Old Testament concerning the Christ more firm, certain or sure than it had otherwise been; or second. That after these apostles had made their statement concerning what they had seen and heard when with the Savior upon the holy mount, as referred to by Peter in the passage, he declares the prophetic word, more sure, firm or trustworthy than the word of the apostles; hence "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

In confirmation of the above statements, I here give the views of some of the commentators whose works are before me.

John Wesley in his notes says: "The words of Moses, Isaiah, and all the prophets, are one and the same word, every way consistent with itself. St. Peter does not cite any particular passage,

but speaks of the entire testimony. More confirmed—By that display of his glorious majesty. To which word ye do well that ye take heed, &c.”

Dr. Macknight has this statement: “What the prophetic word was which was made more firm by the transfiguration, is explained in chapter iii. 2. \* \* \* Wherefore, the common translation of this passage, which represents the word of prophecy as more sure than the miracle of the transfiguration, is utterly wrong.”

Adam Clarke writes of this passage thus: “Taken, according to the common translation, it seems to say that prophecy is a surer evidence of divine revelation than miracles; and so it has been understood. \* \* \* The voice, therefore, from heaven, and the miraculous transfiguration of this version, have confirmed the prophetic doctrine concerning him.”

These teach that the prophetic word was confirmed, or made more firm and sure by the transfiguration of Christ and the voice that came from heaven than it was before. But again—Dr. Burkitt, the oldest commentator in my library gives another view. On this passage, he says: “Observe here, That the Scriptures, or written word of God, are a more sure word to us than any voice from heaven, or revelation whatsoever; not that there was any uncertainty in the Lord’s voice uttered from heaven at Christ’s transfiguration, but because that transient voice was only heard by three, and might be mistaken or forgotten.”

Dr. Thomas Scott in his commentary, 1812, writes thus: “The recollection of the transfiguration of Christ gave great confidence to the apostle, and his testimony concerning it might be a great confirmation of the faith of other Christians; yet they had also ‘a more sure word of prophecy.’ The appearance and voice on the mount were transient, and only three persons witnessed the interesting scene, one of whom had long before been martyred.”

With these agree Wm. Jenks, D. D., in his *Comprehensive Commentary* and others there quoted.

It is evident these old commentators understood Peter to say, after making his statement about the transfiguration of Christ, that the prophetic word was more firm or certain than was what he had just said—than was his word and the word of James and

John. Hence, their manner of explaining why the prophetic word, which was written, was more firm than a vision seen by only three persons.

Now to bring this whole subject clearly before the mind of the reader, as it is presented to my understanding in these translations and commentaries, we will re-state the two positions taken by them.

First:—One class says, That by the transfiguration of Christ on the mount and the voice heard by Peter, James and John, the prophetic word was made more firm; that is, certain, than it was before.

Second: The other class teaches us, That the prophetic word as written in the Old Testament is more firm or certain than the testimony of Peter, James and John, when they declare that they saw Christ transfigured on the holy mount, standing with Moses and Elijah, and heard a voice from heaven owning him as God's Son.

These are the two views of the passage as presented us in the translations and notes on the subject. One suggests that the prophetic word needs confirmation. The other, that the word of the apostles needs confirmation, or is unequal in authority to prophecy.

Now, I submit that each of these views is incorrect, and strikes at the very foundation of our holy religion. Our religion is a religion of faith. But faith rests upon testimony; and the testimony is the statement of knowing ones; so that faith primarily rests upon knowledge—the knowledge of the apostles and prophets. But how could these have a knowledge of God's will, and communicate it to us, if they were not inspired, as Paul affirms: "But God hath revealed them (the things of God) unto us by his Spirit; for the Spirit searcheth all things, yea, the deep, things of God." 1 Cor. 1:10. If the apostles and prophets were inspired, as we firmly believe, and as these translators and interpreters also believe, then what they said is true and needs no further confirmation. Inspiration does not err. Nor do inspired persons need others to confirm their word. To grant this, is to strike at all our notions of inspiration, and weaken the force of all revealed truth. The prophets did not need the apostles to confirm their word, but to fulfill it. Nor was their word more firm or certain than the word of the apostles, but the word of each and all is equally firm

and certain, being the word of the Living God, communicated by the Holy Spirit sent down from above.

If then neither of these be the thought that was in the apostle's mind when he wrote this, as I have suggested above, What was the thought? is a question that very naturally arises in the mind of the student, and demands a very clear and satisfactory answer.

That there is a comparison in the passage is quite clear from every one of the translations quoted above, and if we fall back on the original Greek,—*καὶ ἔχομεν βεβαιότερον τον προφητικον λογον. ὃ κηλῶς ποιεῖτε προσέχοντες*—we have the same idea of comparison. Very literally rendered, it reads thus: "And we have the more sure prophetic word, to which ye do well to take heed."

Of all the versions that I have seen, the common version is to my understanding, the best and is very satisfactory. It reads as follows: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, &c." Now the question we seek to settle is, "more sure than what?"

The apostle had just been encouraging Christians to add to their faith certain graces, and to give diligence to make their calling and election sure, for it is by this means, he declares, that an entrance into the everlasting kingdom is to be secured. He had also clearly intimated that his life-work was well nigh done, but that he was endeavoring, by what he was writing, to furnish them, and all Christians, the divine instruction in such a form, that they "should, after his decease, have these things always in remembrance." And as an incentive to this perseverance in the Christian life and the confirmation of them in the faith, he avers most positively that he and his brother apostles had not followed cunningly devised fables. "When we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, &c." More sure than what? Why, than cunningly devised fables of which he had just

spoken. This is to my mind certainly the intended thought of the apostle, and not a contrast between the testimony of apostles and prophets, nor for the confirmation of the prophetic word. He virtually says: "What we have communicated is true and certain, and not a cunningly devised fable; and in addition to what we have testified, I would further remark, that we all have the prophetic word also, which is more sure than any cunningly devised fable, to which ye will do well to attend, as well as to our words concerning our Lord and Savior Jesus Christ."

Thus the apostle would strengthen the faith of Christians, and stay them by the word of God, whether that word was spoken by prophets or by apostles. Hence he says: "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior." 2 Pet. 3:1.

This divine authority of the prophetic word is more fully stated by the apostle in the immediate context, and harmonizes with the view above presented; that the prophetic word needs no confirmation from the apostles.

II. He says, v. 20—"Knowing this first, that no prophecy of the scripture is of any private interpretation: For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Thus the inspired apostle declares that this prophetic word, which he had just said was more sure than any cunningly devised fable, is not the word of man but of God, and therefore "ye do well to take heed to it as to a light that shines in a dark place." Let us examine the following language: "No prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man," &c. The word *ἐπιλόσις*, here rendered interpretation, occurs nowhere else in the New Testament, *ἐπιλόω*, from which it is derived only occurs twice, in Mark 4:34, rendered *expounded*, and in Acts 19-39, *shall be determined*. No other of this family of words occurring in the New Testament the translator does not have a large sacred use of it from which to determine the apostle's intended sense in this connection. The appeal therefore must be made chiefly to its immediate context. It is well

known however, from the classical usage, that it has the sense of *impetus, impulse*.

Dr. Macknight translates thus: "Knowing this first, that no prophecy of scripture is of private invention," and gives this paraphrase: "To receive comfort and direction from the prophetic word, ye must know this first, that no prophecy of scripture is of the prophet's own invention." This is in fine harmony with the next verse, for it is immediately asserted, that prophecy came not in old time by the will of man. The greatest trouble, however, with this rendering is, that it is doubtful whether this word has anywhere else, in all Greek literature, this sense. Still, *invention* is so closely allied in sense with the word *impulse*, in a connection like this, that we can scarcely separate the thought, and is certainly admissible. Whether we like the word he uses or not, it is, I think, quite certain that he has caught the thought of the apostle. For it is certainly not a question of interpreting the prophetic word that the apostle is presenting, but it is a question of authority and origin. If it is of human origin it is not of authority, but is a cunningly devised fable; but if it is inspired it is of divine authority and we will do well to take heed to it as to a lamp that shines in a dark place, until the day dawns.

Dr. Adam Clarke on this subject agrees substantially with the above, he says: "Knowing this first—considering this as a first principle: That no prophecy of the Scripture, whether that referred to above, or any other, is of any private interpretation—proceeds from the prophets own knowledge or invention; or was the offspring of calculation or conjecture. The word *ἐπιθυμία* signifies also impetus, impulse, and probably this is the best sense here—not by the mere private impulse of his own mind."

To put the thought then in plain simple English as these men seem to understand it, and as I think the context requires, we would say: "No prophecy of the Scriptures is of human origin, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." This seems to me to be the true thought of the apostle here, for the question of interpretation, as before remarked, is not the subject which he is discussing, or urging for the confirmation, instruction and edification of Christians. He evidently wished to leave the inspired truth, whether spoken by prophets or apostles,

in such a permanent form, that all the coming ages should have a true and solid basis upon which to rest their faith, when there should "arise false teachers among the people, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." To solemnly impress all with the fact that the apostles' word is true and not a cunningly devised fable, and that the prophetic teaching also is true and not merely the word of man, but the word of God, who moved them to speak by the Holy Spirit, is the manifest design.

This view verifies the authority of apostles and prophets; is in harmony with the generally received notions on inspiration; and gives unity and harmony to the apostle's teaching in the connection.

But what relation is there between "private interpretation," and "God moving men to speak by the Holy Spirit?" Or, what connection is there between, "No prophecy of the scripture is of any private interpretation," and "For the prophecy came not in old time by the will of man?" Private or public "interpretation" of a prophecy is a very different thought from the giving of a prophecy. "Interpretation," whether by an individual or a church, or any other community, is a very different thing from the originating and communicating Sacred Scripture.

But there is one objection which has been urged against this "private impulse" or "invention" translation, that we should notice before closing this paper. It is this: "That if Peter said, 'No prophecy of scripture is of any private impulse, for the prophecy came not in old time by the will of man, &c.,' he expresses substantially the same thought in each clause, and is therefore guilty of tautology in thought, a thing that is not likely."

The Comprehensive Commentary, Baptist edition, has here the following: "No prophecy of Scripture is of any private interpretation. This clause has been variously explained. Some render it, 'of any private impulse,' as if it related rather to the giving, than the interpreting of prophecy; but the word cannot properly be so rendered, as it implies the loosing of a knot; and it would also render the next verse a mere repetition of the same thought; and that in the form of a reason assigned for what went before, which is very unnatural."

There are two points in this objection worthy of note. The

*first* is, "The word cannot properly be so rendered." To meet this point the following quotations are sufficient:

Adam Clarke says: "The word ἐπιλύσις signifies also, impetus, impulse; and probably this is the best here—not by the mere private impulse of his own mind."

Dr. Macknight is much more full in his explanation of the meaning of the word here used by the apostle, he says: "However not to rest the translation of ἐπιλύσις solely on the ground of necessity, I observe, that it comes from the word ἐπιλύω, which signifies to untie a knot, to unloose a bundle, so as to disclose what it contains. Now, as a prophecy is a thing hidden from the prophet himself, till it is discovered to him by the Spirit, the discovery of it to him may very properly be expressed by the word ἐπιλύσις, untying; consequently the clause, 'no prophecy of scripture is of private untying,' means that the prophet did not make it known of himself; it is not of his own invention or finding out." This is very satisfactory.

Dr. Benson, *in loc.* has this remark: "That this text says nothing about any man's interpreting or explaining the Scriptures, but declares how the prophets who wrote the scriptures came by the knowledge of the things they wrote."

The second thing to be noted in this objection is this: "That it would also render the next verse a mere repetition of the same thought; and that in the form of a reason assigned for what went before, which is very unnatural."

Our objector seems as much bewildered here, as in the use of the word translated "interpretation" in the Common Version. The former of the clauses is a statement of a fact—"No prophecy of scripture is of human origin." The second clause assigns the reason for this fact—"For prophecy in old time came not by the will of man." This is all very natural and clear—a fact and the reason of the fact. Then to explain the origin of prophecy, and to impress all with its authority and the importance of taking heed to it as a lamp shining in a dark place until the day dawn, he adds: "But holy men of God spake as they were moved by the Holy Spirit."

Thus the apostle, both naturally and logically, presents the authority of the prophetic word, in connection with the testimony of the apostles, as being infinitely above the fables, though they

be cunningly devised, by declaring it not of prophetic impulse, but of divine origin. "For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."

I said above, that the reasoning of the apostle in this connection, as above explained, is both natural and logical. Natural, because it is so completely in harmony with the whole context, and the general scope of Scripture. There seems to be nothing strange nor stiff in his manner, but his inspired thoughts flow out freely and naturally as the water from the fountain. Logically, as if he had been studying Aristotle, or some other master of the art. Look at this logical form.

1. "No prophecy of Scripture is of any private impulse;" *i. e.* of human origin. "Prophecy came not in old time by the will of man." Therefore, "No prophecy of Scriptures given in old time is of private impulse." But again:

2. "No prophecy of Scripture is of private impulse." "Prophecy of Scripture came by holy men of God speaking as they were moved by the Holy Spirit." Therefore, "All prophecy of Scripture is inspired of God; and is therefore authoritative, and should be heeded as a lamp shining in a dark place until the day dawn, and the day-star arise in the Christian's heart—even unto the day of redemption."

A. E. MYERS.

## THE SECOND ADVENT OF CHRIST.

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No thoughtful student of the New Testament can fail to be impressed with the fact that Christ and his inspired apostles give repeated and unequivocal assurances that Christ will appear a second time. The Old Testament abounds in predictions of the first coming of Christ, all of which were strictly fulfilled. The New Testament abounds in predictions of the second coming of Christ; and no doubt they will be as strictly fulfilled, as were the predictions in the Old Testament, in reference to his first coming. It is doubtful whether there is in the Old Testament any distinct allusion to the second advent; although there are many predictions therein in reference to the Gospel Age, covering the whole period from the first to the second advent; and others that can only be realized at or after the second advent. But, since they do not distinctly refer to that event, or if they refer to it at all, do so very vaguely, we are practically shut up to the New Testament for all the precise and reliable information we have on the subject.

There are several classes of Theologians—such as the Swedenborgians and the Universalists—who contend that the second coming of Christ will not be actual and personal, but only spiritual; that is, that the promises of his second coming, are not to be understood literally, but figurately; and only indicate some peculiar manifestation of his power, as at the destruction of Jerusalem, or of his goodness, love and mercy, as when he bestows peculiar spiritual blessings upon his faithful servants. There may, indeed, be passages referring to the coming of Christ, which will fairly admit of the one or the other of these interpretations. Indeed, there certainly are passages which speak of his coming, when the context and all the attendant circumstances clearly negative the idea that it is a personal and bodily coming that is intended, such as John 14:18. "I will not leave you comfortless; I will *come* to you;" and verse 23, "Jesus answered and said unto him, If any man love me, he will keep my words; and my Father will love

him, and we will *come* unto him and make our abode with him"; and possibly other passages.

The advocates of the real and personal coming of the Lord again, lay great stress upon the fact that the Greek words *parousia* and *epiphania* are used in speaking of the advent of Christ. They insist that these words necessarily imply that the coming is real, personal, and not spiritual. There does not seem to be much force in this argument. True, these words, if used *literally*, would imply an actual and personal coming; but so would the words translated "I will come" and "we will come," in the passages above quoted; and there is nothing in the words *parousia* and *epiphania* to prevent them from being used figuratively, as well as the other words; and it is not entirely certain that they are not so used in some instances in the New Testament. And there is certainly no occasion for using any argument on this point that is in the least degree doubtful. There are numbers of text so explicit as to exclude every reasonable doubt, such as the following: "I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto myself, that where I am there ye may be also." John 14:2,3. "And while they looked steadfastly towards heaven, as he went up, behold two men stood by them in white apparel, which also said, ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven." Acts 1:10,11. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God." 1 Thess. 4:16. "Behold he cometh; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him." Rev. 1:7. This is but a sample of the teaching of the New Testament on this point; and it is difficult to conceive how language could be framed and put together so as to affirm more explicitly, than these passages do, the idea of the actual personal coming of Christ again. When Jesus told his desponding disciples that he was going to prepare a place for them, and that he would "come again to receive them unto himself," it is impossible that they could have understood him to mean anything else than a real, actual and personal coming. And when the angels which stood by the disciples, when he ascended up into heaven, said

"This same Jesus which is taken up from you, shall *so come in like manner* as ye have seen him go into heaven," the language is too explicit to admit of a reasonable doubt. As certainly as those angels told the truth, Jesus will come again as really and as personally as he went up. So when Paul says, "*The Lord himself shall descend from heaven,*" any other than the plainest and most literal import of the words is wholly inadmissible. And when John, not only announces, "Behold he cometh!" but adds, "and every eye shall see him," there would seem to be no room left, even for a respectable cavil. We may safely conclude, therefore, that both Christ and his apostles clearly teach that Christ will really and personally come again.

There is, however, another question, of no little importance, not so easily disposed of, viz: *To what particular place will Jesus come?* Spiritually he can be present in all places at the same time; may dwell "by faith" in the hearts of all his people, on earth and in heaven; but personally, or bodily, he can only be in one place at the same time; just as he was only in one place at a time when he was here on earth. It is, therefore, important to learn, if we can, to what particular place he will come. The following passages give the only specific information we have on this subject: "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of earth mourn, and they shall see the Son of Man coming *in the clouds of heaven* with power and great glory." Matt. 24:30. "And then shall they see the Son of Man coming *in the clouds* with great power and glory." Mark 13:26. "And Jesus said, I am [i.e. I am the Son of the Blessed] and ye shall see the Son of Man sitting on the right hand of power, and coming *in the clouds of heaven.*" Mark 14:62. "Behold he cometh with clouds, and every eye shall see him." Rev. 1:7. "Then we which are alive and remain, shall be caught up together with them [i.e. together with the risen saints] *in the clouds* to meet the Lord in the air, and so shall we ever be with the Lord." I Thes. 4:17.

It is a fact of great importance, in some of its bearings, that nothing is said in all the New Testament, of Christ ever being *on the earth again*, or even of his coming *to the earth*. He comes "in the clouds of heaven." He is to be seen by every eye "coming in the clouds of heaven." The saints will be "caught up to-

gether to meet the Lord in the air;" and there is no intimation that they will again descend to the earth, or that Christ will personally ever be any nearer to the earth than the point in the air where the saints are to meet him. It would certainly be rash for any one to affirm positively that Christ will never be actually and personally *on the earth again*; but it is perfectly safe to say that there is not the slightest hint of such a thing in all the New Testament. It may be suggested that the very fact that Jesus, while here on earth, promised to come again, carries with it the implication that he will *come to the earth*. This inference would certainly be, if not a necessarily conclusive one, at least a very natural one, but for the limitation which he and his inspired apostles have annexed to the promise, defining precisely to what place he will come. But with this explicit limitation of his coming to "the clouds of heaven," it would be doing injustice to his language, to understand it as an undoubted promise to come to the earth.

Again it may be suggested that the words of the angels, who, at the time of his ascension, promised his return, imply his *return to earth*; but neither will this language bear to be extended so far. They do not speak of the place to which he will come, but only of the *manner* of his coming. Besides, the apostles had just seen Jesus go up and "a cloud receive him out of their sight;" and therefore this language of the angels would most naturally be interpreted in harmony with the words of Christ, that he would come to and "in the clouds of heaven," without any intimation as to whether he would or would not descend to the earth. It will probably be urged further that Zechariah does explicitly say: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Zech. 14:4. But it is not at all certain that this prophecy relates to the second coming of Christ. Some of the consequences of understanding this chapter literally, and in reference to the second coming of Christ, are more than a little absurd. See the 16th and 18th verses: "And it shall come to pass that every one that is left of all the nations which come up against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." "And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tab-

ernacles." Even some of the Adventists and Millennialists concede that this chapter does not refer to the second advent. Mr. Josiah Litch, of Philadelphia, devotes some eight pages of his work entitled "Messiah's Throne and Millennial Glory," (see pages 276-285) to an effort to show that from the beginning of the 6th chapter to the close of the book of Zechariah, the promises and predictions relate to the first coming of Christ; that they were mostly conditional, and failed of fulfillment by reason of the rejection of Christ by the Jews. One thing is certain; if taken literally, and applied to the second coming of Christ, these chapters describe a condition of things, and detail a course of events, entirely different from those predicted by Christ and his apostles to occur at his second coming; and surely it is safer to be guided by the clear and explicit utterances of Christ and his apostles, than by any doubtful and uncertain interpretation of the obscure predictions of Zechariah.

We now proceed to consider the events which, according to New Testament prophecy, are to occur in immediate connection with the second advent of Christ:

#### I. THE RESURRECTION OF THE DEAD.

*Proposition.*—*At the second coming of Christ all the dead, good and bad, will be simultaneously raised.*

There are many questions relating to the resurrection of the dead, demanding a more careful study than they are wont to receive; but only the one point indicated in the foregoing proposition will be considered at this time. The apostle Paul, in his address to Felix says: "And have hope toward God, which they themselves also allow that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. It is worthy of notice, that the apostle does not speak of two resurrections, one of the just at one time, and another of the unjust at another time; but does speak of "a resurrection" that is to embrace "both the just and unjust." And this is in harmony with the allusions to the resurrection generally in the New Testament. Jesus says. "As touching the resurrection of the dead have ye not read that which was spoken unto you of God." Matt. 22:31. "Now that the dead are raised, even Moses showed at the bush." Luke 20:37. Jesus said to Martha "Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at

the last day." Lazarus may be regarded as a saint, and, if Martha understood the matter aright, he would be "raised in *the* resurrection," implying that there will be but *one*, but it is to be "at the last day," leaving no room for another resurrection afterwards. The declaration of the apostle John, Rev. 1:7, that when Jesus comes "every eye shall see him," necessarily implies the resurrection of all the dead at that time, else how can every eye see him then? That he does not mean "every eye" of those who will be living at that time is evident from the fact that he specifically mentions, "and they also which pierced him," who have been dead for many centuries.

Many of the allusions to the day of judgment, the final reward of the righteous, and the final punishment of the wicked, also necessarily imply the simultaneous resurrection of all the dead at the coming of Christ. As these will be subjects of subsequent propositions, there will be but a brief allusion to them here. Jesus says in Matt. 16:27, that when the Son of Man shall come "*then* he shall reward every man according to his deeds." This of course could not occur "*then*," unless all are raised *then*. Again, in Matt. 25:31-46, he assures us that "when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate one from another, as a shepherd divideth his sheep from his goats." "And these (the wicked) shall go away into everlasting punishment, but the righteous into life eternal." Surely if all this is to occur "*then*,"—"when the Son of Man shall come"—all the dead must be then raised. Rom. 2:6-16, teaches us that the reward of the righteous and the punishment of the wicked will occur "in the day when God shall judge the secrets of men." And in 2 Thess. 1:9,10, he explicitly affirms that those that obey not the gospel of our Lord Jesus Christ "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe." To do all this at that time will necessarily require the resurrection of both the righteous and the wicked at that precise time. This conclusion seems indubitably conclusive.

But we are not left to inference, no matter how conclusive it may be. The fact is explicitly stated by Christ himself: "Marvel

not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5:28,29. There is no way of evading the force of this emphatic statement. "All that are in their graves" is language comprehensive enough to embrace "all the dead," even if Jesus had not specified "they that have done evil;" but these two classes certainly embrace all that have ever lived, so that there is not a particle of doubt but that "all the dead" are embraced in this language. And these are all to "come forth," that is from their graves. There is but one coming forth. They all come forth in *one hour* and at the hearing of *one voice*. I lay no stress on the fact that the word "hour" is used rather than some other denomination of time; though there is nothing improbable in supposing that it will be literally in *one hour*; for Paul speaks of the resurrection occurring "in a moment, in the twinkling of an eye;" but it is clear that at *one time*, *one voice* is to be heard, and "all that are in their graves" will then "come forth." The fact that those "that have done good" come forth "unto the resurrection of life," and "they that have done evil" unto "the resurrection of damnation," does not affect the question as to the simultaneousness of the resurrection. Both these classes are "in their graves." Both will hear that *one voice*, at one and the *same time*, and will "come forth," though one class comes forth to the resurrection of life and the other to the resurrection of damnation. If there is any one thing more clearly taught in the New Testament than another, it is that all the dead, saints and sinners, will be raised at one and the same time. That Jesus is the Christ the Son of God, is not more distinctly taught, than that all the dead will be raised at one time, namely at the time of the second advent of Christ.

## II. THE LIVING SAINTS.

*Proposition.*—*At the second coming of Christ, the saints, then alive on the earth, will be instantly changed.*

The apostle Paul, in two passages, has conclusively decided this point. "Behold I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1

Cor. 15:51,52. "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (anticipate) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15-17.

Some careless readers have taken the clause "and the dead in Christ shall rise first," to mean that "the dead in Christ," will rise before the wicked dead do. But Paul is not speaking of the wicked dead at all in this passage. He does not here say anything about this resurrection. He does not say, in this place, whether they will be raised at the same time with the dead in Christ, or at some subsequent time, or not at all; in fact he says nothing in regard to their resurrection. The word *first* is in reference to the living saints; the dead in Christ will be raised *first*, in reference to the change of the living saints.

A misunderstanding has also occurred in reference to what the apostle here says about "the last trump," and "the trump of God." I can understand it to be the same as the "seventh trumpet," of the Apocalypse. This is confounding things that are entirely different. The "seven trumpets" which John saw and heard, he saw and heard only *in vision*. They never were and never will be *realities*. No doubt they were "signs," significant emblems, or symbols of some *realities* in the then future history of the world; but they were not symbols of trumpets. On the other hand, the "last trump," and "the trump of God," represent the voice which will actually be heard, by both the living and the dead, when the Lord Jesus shall come.

But, touching the change of the living saints, there is no controversy between those who believe in the actual personal coming of Christ.

### III. THE DAY OF JUDGMENT.

*Proposition—At the second coming of Christ, The Day of Judgment will take place.*

This phrase occurs very frequently in the New Testament. Jesus says: "It shall be more tolerable for Tyre and Sodom in the day of judgment than for Chorazin and Bethsaida"—more tolera-

ble for the land of Sodom in the day of judgment "than for Capernium. Matt. 11:20-24. See also Luke 10:12-14. Also Mark 6:11. "But I say unto you, That every idle word that men shall speak they shall give account thereof in the day of judgment." Matt. 12:36. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. "Herein is our love made perfect, that we may have boldness in the day of judgment." 1 John 4:17. And Jude 6th v. says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Peter also says of these sinful angels that they were delivered "into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

In the apostle Paul's celebrated speech in the Areopagus, at Athens, he said, "And the times of this ignorance God winked at, but now commandeth all men every where to repent because he hath appointed *a day* in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:30,31. In regard to this text it has been contended that the word "*day*" does not mean an ordinary day of twenty-four hours, but some long period of time. It is true that the word "*day*" is sometimes used to indicate some indefinite period of time, longer than an ordinary day, as, for instance John 8:56, "Your father Abraham rejoiced to see *my day*; he saw it and was glad:" There the word *day* evidently covers the whole period of the public ministry of Christ. The rule, however is that all words are to be understood in their literal and ordinary sense, in all cases, unless there is in the passage itself, or in the subject to which it relates, some imperative necessity for departing from the ordinary meaning. No such necessity appears to exist in this case. Clearly the judgment can take place and be completed in one ordinary day. It is further contended that the word "*day*" in this passage means the precise period of "one thousand years." This claim is set up to make the passage fit into and harmonize with a certain theory. The only text of Scripture quoted to sup-

port this notion is 2 Peter 3:8. "But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Clearly this passage is perverted when used for such a purpose. Because God can do in a single day what we might suppose would require a thousand years to accomplish; and because his long-suffering and forbearance may induce him to delay for a thousand years, a retribution that seemed impending in a single day, is no reason why we should confound the meaning of these words and phrases. A day, means a day still; and a thousand years means a thousand years still. Possibly "the day of judgment, may cover a period of time, greater than one diurnal revolution of the earth; but certain it is, that no good, valid and Scriptural reason has yet been given why the word "day," in all these passages, should not be understood in its most literal and ordinary sense.

The next question arising upon this passage, relates to the word *judge*. It is contended that the word *krinein*, here translated *to judge* means "to divide, to part, to distinguish, to choose out." That the word had some such meaning as this with the early Greek writers, is undoubtedly true; but no traces of such use of the word can be found in the New Testament. There it corresponds precisely to the English word *judge*. If a *separation* occurs, it is the *result* of what is expressed by the word *krinein* and is indicated by the use of other words, as in Matt. 25:32. Again, it is contended that the word *krincin* means to *rule*, "to administer a government, the administration of justice;" and it is conceived to be a great mistake to deny the "*ruling or administrative meaning of the word.*" Several distinct arguments have been adduced in support of this idea.

1. That it corresponds to the Hebrew word *shaphat* which is defined, "to judge, to discern, determine, order, direct, regulate, govern." Even admitting that the last four words in this definition are proper meanings of *shaphat*, and that *krino* is used in the Septuagint as the translation of that Hebrew word; it does not follow that in the New Testament *krino* is ever used in the sense of "to order, direct, regulate, govern." Many words in the Septuagint, are used in a somewhat different sense in the New Testament.

2. One advocate of the idea says of *krino* "Since in the East

the king is *judge*, hence to *regulate*, *rule*." But this is a *non-sequitur*. True, in the East, and generally in ancient times, the king was *judge*; but that does not prove that *krino* means any thing but "judge."

3. Again, it is said "All the judges of Israel were rulers or governors; and their judicial and administrative functions were never separated." All this fails to prove that *krino* means to *rule* or *govern*. That the judges of Israel were rulers as well as judges; that these two functions were never separated in their official character, may be true; but *krino* referred to their judicial function, and other words were used in speaking of their administrative function.

4. John 5:22-27, and Acts 24:10, are referred to as conclusive evidence that *krino* means to *rule*, as well as to *judge*. The word *kriuo* is not used in John 5:22-27, except in the first clause of the 22nd verse. "For the Father *judgeth* no man; but hath committed all judgment unto the son." How does this prove that *krino* means to *rule*, or anything else than to judge. In the 27th verse it is said, "And hath given him authority to execute judgment also, because he is the Son of man." To "execute judgment," may mean to carry into effect the sentence pronounced in judging; but the fact that he possesses this authority *also*, or in addition to the power to judge, comes very far short of proving that *krino* means to *rule* or *govern*. Acts 24:10 reads: "Then Paul after that the governor had beckoned to him to speak, answered, Forasmuch as I know that thou has been of many years a *judge* unto this nation." &c. In this passage Felix is called both "governor" and "judge." No doubt he was both. In his day these two functions were united in the same person; but while *kriteen* is used to express the one function, another word is used to express the other.

The result of this inquiry is that there is not a particle of valid evidence anywhere that in the New Testament *krino* ever means to *rule* or *govern*. It just as distinctly and uniformly means "judge," as the English word itself does. Nothing but the exigencies of some unscriptural theory, has ever led any one to make the attempt to affix to *krino* the meaning of *rule* or *govern*.

There is, then, to be "*a day of judgment*." God has "appointed *a day* in the which he will *judge* the world in righteous-

ness by that man whom he hath ordained," namely our Lord Jesus Christ. When will that judgment take place?

The apostle Paul conclusively decides this point in one simple text: "I charge thee before God, and the Lord Jesus Christ, who shall *judge the quick and the dead, at his appearing and kingdom.*" 2 Tim. 4:1. The following passages, heretofore briefly referred to, are explicit testimonies on this subject. "For the Son of Man shall come in the glory of his Father, with his angels; and *then* shall he reward *every man* according to his works." Matt. 16:27. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left. \* \* \* And these (the wicked) shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:31-45. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good; to the Jew first and also to the Gentile, for there is no respect of persons with God. For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves, which shew the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:5-16. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire ta-

king vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:7-10. Both of these texts necessarily imply two things: 1. The simultaneous resurrection of all the dead at the coming of Christ; and 2. That the general and final judgment will take place at that time. To my mind, there is no possible escape from these conclusions. No language could affirm them more explicitly.

#### IV. THE PERDITION OF UNGODLY MEN.

*Proposition.—At the second coming of Christ, the wicked will go away into everlasting punishment.*

By the word "wicked" in this proposition, those who remain finally impenitent are meant. There are several pertinent questions propounded in the New Testament. The apostle Peter says: "For the time is come that judgment must begin at the house of God; and if it first begin at us, *what shall the end* be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:17,18. The apostle Paul asks: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, *how shall we escape* if we neglect so great salvation?" Heb. 2:2,3. Again, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Heb. 12:25. Still again, "He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?" Heb. 10:28,29. "Of how much sorer *punishment?*" Hence Peter says: "The Lord knoweth how to deliver the godly out of temptations, and reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. In the next chapter, verse 7, he speaks of "the day of judgment and perdition of ungodly men." This "day of judgment," it has already been shown will be when the Lord comes. Hence the "scoffers" in this chapter

are represented as saying: "Where is the promise of his coming?" Paul says: "If any man love not the Lord Jesus Christ, let him be anathema, maranatha;" (1 Cor. 16:22), that is, let him be accursed, when our Lord comes. The implication is that the anathema will be when the Lord comes. But the time when Christ will "take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," is distinctly fixed by the apostle to be, "when he shall come to be glorified in his saints." And the time when the wicked will "go away into everlasting punishment," is distinctly fixed by Christ, "*When the Son of Man shall come in his glory!*" And the time when the Son of Man "shall reward every man according to his work," is distinctly stated to be at the time when "the Son of Man shall come in the glory of his Father." In the light of these explicit statements, it is exceedingly marvelous that any professing, to have the slightest respect for the words of Christ and his inspired apostles, should insist that the wicked will not be raised and judged, and sent away into everlasting punishment, for at least a thousand years after the coming of Christ. If this is so, Christ and the apostles led us into a most egregious error; for there is no mistaking the explicit terms in which they fix the date of the punishment of the wicked to be "when the Lord Jesus shall come." In short, the idea of an interval of a thousand years between the coming of Christ, and the resurrection, judgment and punishment of the wicked, is a figment of the imagination of theoretical dreamers, unsupported by any valid scriptural testimony, and in direct conflict with some of the most explicit and unambiguous utterances of Christ and his apostles. Such a theory cannot be true, no matter how plausible it may be made to look by its advocates.

#### V. THE SAINTS IN HEAVEN.

*Proposition.*—*At the second coming of Christ the saints will enter upon their final reward in heaven.*

Texts, already quoted, abundantly establish the fact, that they will receive their final reward at that time, and at the same time the wicked go away into everlasting punishment. "Then," that is, at his coming, "he will reward every man according to his deeds;" and it is "when the Son of Man shall come in his glory,"

that the wicked will go away into everlasting punishment, "but the righteous into life eternal." At the same time that indignation and wrath, tribulation and anguish are rendered to "every soul of man that doeth evil," "glory, honor and peace" are to be rendered "to every man that worketh good." That this reward will be realized *in heaven* is just as explicitly taught. Jesus had told the unbelieving Jews that he was going away, and added, "where I am, thither ye cannot come." This he afterwards explained as follows: "Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said, therefore, unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." This is his explanation of his saying, "Whither I go ye cannot come." Just before his death he said to his disciples: "Little children, yet a little while I am with you. Ye shall seek me; and, as I said to the Jews, whither I go ye cannot come, so now I say to you." "Simon Peter said unto him, Lord whither goest thou? Jesus answered him, whither I go thou canst not follow me *now*; but thou shalt follow me *afterwards*." See John 7:34,36; 8:21-24; 13:33,36. In the next chapter he resumes the subject as follows: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you; I will come again and receive you unto myself, that where I am, there ye may be also." John 14:1-3. In connection with this read John 12:26: "If any man serve me, let him follow me; and where I am there shall also my servant be." And John 17:24. "Father I will that they also whom thou hast given me be with me where I am."

That Jesus has gone to heaven is asserted so often in the New Testament, that it is presumed no one will deny it; and just as certainly as Jesus has gone to heaven, just so certainly his servants will go there also, that they may be with him where he is. And the time when they will go there is definitely fixed. He "will come again, and receive them unto himself, that where he is there they may be also. Paul assures us that Jesus has entered into "heaven itself," there to appear in the presence of God for us. Of our hope he says: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within

the veil, whither the forerunner is for us entered, even Jesus." Heb. 6: 19, 20. Jesus has not only gone to heaven, gone to prepare a place for us, gone as our forerunner; but with the explicit assurance that he will "come again," to receive us to the place which he has prepared. Can there be any doubt of this? Is it not as emphatically affirmed as any other thing taught in the New Testament? How, then, can men entertain the fancy that their eternal felicity is to be experienced here on this sin-cursed earth? It is a marvel that some good people should be so averse to going to heaven. But my hope reaches to that within the veil into heaven itself—whither my forerunner is gone, even Jesus, and I rejoice in the prospect of following him "afterwards," when he comes again. God is in heaven, and in his presence is fullness of joy, at his right hand are pleasures forever more. The angels are in heaven; Jesus is in heaven; and there without a doubt his servants will be.

#### VI. THE EARTH BURNED UP.

*Proposition—At the second coming of Christ the earth will be burned up.*

Jesus, the Christ, says: "Heaven," that is the physical heavens, "and earth shall pass away." Yet many men who claim to respect his word, do not believe that this will be so; but expect the earth to be renewed, renovated, re-fitted up, and be the everlasting abode of the saints. Christ and the apostles are as silent as the grave in regard to renewing, renovating, and re-fitting up this earth, and I am content to subscribe, without any qualification, to the decision of Christ. "Heaven and earth shall pass away." But when? The 3d chapter of 2 Peter certainly refers to the coming of Christ. In the 4th verse, scoffers, are represented as saying, "Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation." Taken in its context there are three things said to be "reserved" to a specified time. 1. The angels that sinned: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Chap. 2: 4. 2. The unjust. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Verse 9. 3. The

heavens and the earth. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Chap. 3:7. Hence in the tenth verse he says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." This ought to settle this conclusively and finally. The language is clear, explicit and unequivocal: "the earth also and the works that are therein shall be burned up." But there is no end to human ingenuity, and to the flights of fancy; and men, with this text staring them in the face, will still go on talking of the earth being purified by a baptism of fire, being renewed, renovated, and re-fitted up for the final abode of the saints. This is all fancy, without any sanction in the word of God. It is worse, it is an explicit contradiction of the word. To "burn up," is to utterly destroy. When a house is burned up, that house ceases to exist. The material, in the shape of ashes, may remain; but the house exists no longer. So when the earth is "burned up," it will cease to exist; the elementary material of which it is composed may continue to exist; but the earth itself will be no more.

But may not the material be refashioned and made into another globe. Of course this is possible; but the Bible no where intimates that any such event will take place. But the apostle says: "Nevertheless we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness;" verse 13. True; but the apostle does not say or intimate that the "new earth," will be made out of the old one. Whatever may be the true meaning of this promise, it certainly has no reference to *this earth*, on which we now live. It is no intimation that *this earth* will be regenerated, renovated, renewed, and refitted up. This idea exists only in the fervid imaginations of theorists.

It is safe, therefore, to conclude that "the heavens and earth shall pass away," that, at the coming of Christ, "the earth and the works that are therein *shall be burned up*." This is all we know about it; it is the last information we have. It is enough! Why should we lament its fates." In the presence of God, in heaven, "there is fullness of joy; at his right hand are pleasures forever more!"

## VII. THE END.

*Proposition—At the second coming of Christ his reign will end, and the Kingdom be delivered to the Father that God may be all in all.*

More than a thousand years before the first advent of the Messiah, David wrote and sang: "The Lord said unto my Lord, *sit thou at my right hand until I make thine enemies thy footstool. Thy Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies.*" Psalm 110:1, 2. Hence Mark says, at the conclusion of his Gospel, "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Mark 16:19. Then his reign began; he was invested with all authority in heaven and in earth; became Lord of all; angels and principalities and powers were made subject, and all the angels of God required to worship him. He commenced his rule "in the midst of his enemies." In the very place where he was betrayed, unjustly condemned, and crucified, and only fifty days afterwards, the apostle Peter said: "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts 2:36. Hence his reign began in the midst of his enemies, and it has continued in their midst ever since, but it will not always be so. He will sit at the right hand of the Father; and his reign will go on in the midst of his enemies, until his enemies are made his footstool.

Of the beginning of this reign Paul writes, when he speaks of the mighty power of God, "Which he wrought in Christ when he raised him from the dead, and sat him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church." Eph. 1:20-22,

Now look at the final result. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's *at his coming*. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power; *for he must reign till*

*he hath put all enemies under his feet.* The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15: 22-28. This language is too explicit to require much comment. Attention may, however be directed to a few points:

1. The period of Christ's sitting at the right hand of the Father, is the precise period of his reign.

2. He will sit at the right hand of the Father, and reign, until his enemies are put under his feet.

3. The termination of this period is "at his coming."

4. "At his coming; then cometh the *end*." The end of what? Clearly the end of his reign, and of his sitting at the right hand of the Father.

5. "At his coming" he "shall have delivered up the kingdom to God even the Father;" then shall the Son also himself be subject unto him that put all things under him." From being the reigning monarch of the kingdom he voluntarily becomes a "subject."

6. Why? For what purpose? "That God may be all in all." Clearly, the meaning is that from that time forward, through all eternity "God may be all in all"—the only reigning monarch of the universe.

Is it not most miraculous that men who profess to revere the word of the Lord, should, despite this explicit teaching of the apostle, earnestly insist that Christ will *commence* his reign, at the precise time when the apostle says "Then cometh the end!" and that at that very time he shall have delivered up the kingdom to God, even the Father, "that God may be all in all," and he himself become a subject of the Father's reign."

In conclusion, let me inquire, are not each of the points taken in the article amply sustained by explicit, and undoubted statements of the inspired word? Do not the New Testament scriptures clearly teach that Christ will really and personally come again? Come in the clouds of heaven, and the saints meet him there? Do they not unmistakably teach that when he comes all

the dead will be simultaneously raised, and the living saints changed? Do they not also teach that then the day of judgment will take place, and every man be rewarded according to his works; the wicked to go away into everlasting punishment, and the righteous into eternal life in heaven? Is it not equally clear that then "the earth and the works that are therein will be burned up," and that Christ will at that very time give up the kingdom to God, even the Fathers.

"Then cometh the end!"

E. E. ORVIS.

## BOOK NOTICES.

THE NEW TESTAMENT WITH APOSTOLIC REFERENCES, BY CORTES JACKSON, Denver, Colorado. Price \$1.50, postpaid. Address the author. From the Author.

This is a neat, cloth bound volume, printed on good paper in plain type. At the end of each book there is a tabulated statement of its contents. At the end of the volume there is a table of the Miracles of the Savior; a table of Scripture Measures; a table of Weights and Money; and a table of Time. The main feature of the book, however, is the *marginal references*. The Author contends that "Scripture should interpret Scripture." It is the true rule, but it is a rule that is abused by every one, except the one who is applying it. *Analytical Concordances* are based upon the same rule, but are as misleading in the hands of those just learning the way to heaven, as a creed, for they are nothing but creeds. This author takes the *Acts of the Apostles* as the standpoint, looks back to the *Gospels* for the authority, and forward to the *Epistles* for fuller explanation. Of course we agree with him in most of his teachings, because he teaches what we believe the Bible teaches; and we are glad to see the book published, as we regard it as a convenient and correct exposition of the Scriptures. The Scriptures being divided into chapters and verses, often a sentence being cut in two, and only a part in a verse, enables men, by Scripture references, to teach by Scripture, almost any doctrine ever conceived by man. These reference Bibles are merely condensed commentaries and of course they teach the views of the Author. We recommend the book as valuable, but we wish its character understood; it is a "Commentary of the New Testament, by Cortes Jackson."

THE RELIGIONS OF THE ANCIENT WORLD, including Egypt, Assyria and Babylonia, Persia, India, Phœnicia, Struria, Greece, and Rome. By GEORGE RAWLINSON, M. A., Author of "The Origin of Nations," etc. Published by Charles Scribner's Sons, New York. pp. 250. Illustrated. Price \$1.00.

This is a timely publication, treating, in a condensed form, a

subject that is prominent in the minds of thinking men. No one, who wishes to keep abreast of the times, can afford to be uninformed on this subject.

SHORT STUDIES ON GREAT SUBJECTS. BY JAMES ANTHONY FROUDE, M. A. Fourth Series. pp 370. Published by Charles Scribner's Sons, New York. Price \$1.50.

The name of the Author is sufficient guaranty that it is a readable and valuable book. We give its Table of Contents. Life and Times of Thomas Becket; The Oxford Counter-Reformation; Origen and Celsus; A Cagliostro of the Second Century; Cheneys and the House of Russell; A Siding at a Railway Station.

FINAL CAUSES. BY PAUL JANET. Translated from the second French edition, by William Affleck, B. D. With Preface by Robert Flint, D.D., LL.D. Second edition. Published by Charles Scribner's Sons, New York. Price \$2.50.

This is a standard work on the subject discussed. If the reader is not convinced as to the author's correctness, he will admire his logic and his learning.

DORNER ON THE FUTURE STATE. Being a translation of the Section of his System of Christian Doctrine, comprising THE DOCTRINE OF THE LAST THINGS. With an Introduction and Notes, by Newman Smyth. Published by Charles Scribner's Sons, N. Y.

We propose now to make no review of this work, it being our purpose to review it in our July No. We hope those who are interested in such discussions will procure and read this book, which can be obtained from the Publishers for *one dollar*.

ON THE DESERT: WITH A BRIEF REVIEW OF RECENT EVENTS IN EGYPT. By Henry M. Field, D.D. Published by Charles Scribner's Sons, New York. pp. 330. Gilt Top. Map of Peninsula of Sinai. Price \$2.00.

It is divided into twenty-four chapters, as follows: Egypt in the Spring of 1822; England in Egypt; The first day on the Desert; March, Elim and the Camp by the Red Sea; Our Bedaween Companions; A Sabbath in the Wilderness; The Ascent of Mount

Serbal; Coming to the foot of Sinai; On the top of Mount Sinai; The Commonwealth founded on Religion; Theocracy and Democracy; The Criminal Law—Was it written in Blood; Life in a Convent; Leaving Sinai. Passing through the mountains; The great and terrible Wilderness; Nukhl—On the route of Pilgrims to Mecca; The old Sheikh; Illness on the Desert; Perils among robbers; Returning to civilization; The Moslems of Gaza—A brave Missionary; Through the hill country to Bethlehem; Around the place where Christ was born; The Dead Sea and the Jordan, Jerico; Going up to Jerusalem.

With such a Table of Contents, the book can not fail to be interesting when written by so pleasant a writer.

THE MISSOURI CHRISTIAN LECTURES, Delivered at Sedalia, Mo., July 1882. Published for *The Missouri Christian Lectureship*, by the Christian Publishing Co., St. Louis, Mo. pp 140. Price one dollar.

A number of preachers, of the Christian Church, living in Missouri, agreed to establish an annual course of Lectures for mutual and general improvement. The second session was held at Sedalia, Mo., last July, and this volume is the result. The book contains three lectures by D. R. Dungan; one sermon by Alex. Proctor; and one sermon by O. A. Carr. The first lecture, subject, "Does the World need Christianity?" The second, subject, "The Claims of Christianity." The third, subject, "The Claims of Freethinking Presented and Examined." The sermon by Alex. Proctor, subject, "The Great Truth and the Great Lie;" and the sermon by O. A. Carr, subject, "Jesus the Light of the World."

All these productions show close study, careful utterance, and ability. Although the price of the book, as a book, is too high, yet its contents are valuable, and the book should be in the hands of every person who feels an interest in such subjects. It will be time well spent in reading it.

FRANK LESLIE'S SUNDAY MAGAZINE, Edited by De Witt Talmage, D. D., and published monthly, by Messrs. Frank Leslie, 53 Park Place, New York. Price \$3.00 a year. This magazine fills a place of its own, and fills it well.

THE BIBLIOTHECA SACRA, Edited by Edwards A. Park, and published by W. F. Draper, Andover, Mass. Price \$4.00 a year. The January number contains the following articles: I Proposed Reconstruction of the Pentateuch, by Edwin C. Bissell; II. The Conception *EKKΛΗΣΙΑ* in the New Testament, by Prof. E. Benj. Andrews; III. Positivism as a Working System, by F. H. Johnson; IV. The Argument from Christian Experience for the Inspiration of the Bible, by Frank H. Foster, Dr. Phil.; V. On some Textual Questions in the Gospel of John, by Henry Hayman, D. D.; VI. The School Life of Walafrid Strabo, translated by Prof. James Davie Butler, Ph. D.; VII. Some Notes on Recent Catacomb Research and its Literature, by Prof. Scott, of the Chicago Theological Seminary; VIII. Recent German Theological Literature, and University Intelligence; IX. Notices of Recent Publications.

THE BAPTIST QUARTERLY REVIEW, Edited by J. R. Baumes, D. D., Cincinnati, Ohio. Price \$2.50 a year. The January No. has the following Table of Contents: I. The True Story of John Smyth, the Se-Baptist, by Prof. J. C. Long; II. The Subjection of Christ, by Philip S. Moxom; III. Thomas Aquinas, by the late Richard M. Nott; IV. Dr. Sears as a Theological Professor, by Prof. O. S. Stearns, D. D.; V. Jesus Christ and "The Newer School of Criticism," by Prof. Howard Osgood, D. D.; Books—Review and Notices.

THE METHODIST QUARTERLY REVIEW, Edited by D. D. Whedon, LL. D., and published by Phillips & Hunt, 805, Broadway, N. Y. Price \$2.60 a year.

The January No. contains: A steel engraved portrait of some man, the only clue to whose identity is his autograph printed under his portrait, which is undecipherable to us; and Duns Scotus, by Prof. Latimer of Boston University; Methodist Doctrinal Standards, by Richard Wheatley; Shakespeare: His Writings and His Editors, by Henry J. Fox, D. D.; Persian Poetry, by B. H. Badley, A. M.; Rev. Egerton Ryerson, LL. D., by E. Barrass; The Religion of Babylonia and Assyria, by J. N. Fradenburgh, Ph. D.; Present State of Protestant Theology, by H. Liebhart, D. D.; Synopsis of the Quarterlies, &c.

THE CUMBERLAND PRESBYTERIAN QUARTERLY REVIEW, Edited by the Theological Faculty of Cumberland University, Lebanon, Tenn. Price \$2.00 a year.

The January number offers its readers the following: I. Rev. Thomas C. Anderson, D. D. No. 2, by S. G. Burney, D. D.; II. Studies in Christian Evidence, No. 2, by S. H. Buchanan, D. D.; III. Christian Liberty, by J. Reed Morris; IV. The Suicide, by C. P. Duvall; V. Salvation Under the Law, by Hon. R. C. Ewing; VI. Indifference to Law, by John Miller McKee; VII. Complexion in the Human Family, by Prof. W. D. McLaughlin; VIII. Science and Revelation, by Prof. W. O. H. Perry; The Great Laboratory of Society—The Family, by Hon. N. Green; X. Literary Notices; XI. Among Our Exchanges.

This magazine comes to us much improved mechanically. The paper is better; the printing is better. We are glad that it is so. The "Announcement" states that its prospects are brighter, and that many of the leading men of its brotherhood have promised it their active co-operation. This is as it should be. It is filled, as usual with readable and practical articles. The *third* Article particularly arrested our attention and claims a review.

"Christian Liberty" is an important subject and its careful study is profitable. The author seems to have given it this study and has said some most excellent things, but once or twice he has nodded. Liberty is a curious, paradoxical thing. The most perfect liberty is the most complete restraint. Unlimited liberty is "to do every thing I please," but in putting this liberty into practice, I jeopardize all my safety and happiness. Other persons exercising the same power come in conflict with me. In conflict there is danger, unhappiness. If my liberty is restrained and the liberties of others are restrained to the extent of avoiding conflicts, then we have the most perfect liberty. As in civil liberty so in Christian liberty. It is scarcely correct to speak of Christian liberty, *spiritual liberty* would be the more correct expression. We read of the "glorious liberty of the children of God," and "ye have been called unto liberty," but this is the liberty or freedom from the power and dominion of sin and from the Mosaic law. It is the "glorious liberty of the children of God," but not Christian liberty in the sense of Christians, as Christians, being free, for Christians have no liber-

ties, they are bound by the law of Christ. What is done by permission is not liberty. Liberty and law are opposites. Christian living is regulated by law. Christ established a kingdom. No kingdom can exist without laws. Christ prescribed a law for sinners seeking admission into his kingdom, and he prescribed laws for their government when they had become citizens of his kingdom. Man is animal, intellectual and spiritual. Law governs him in all these natures. In the animal nature, law says you shall be temperate; in the intellectual, law says you shall be governed by experience; and in the spiritual, law says you shall love righteousness. In all these natures he is under law, yet he has liberty, but in the exercise of liberty comes conflict and unhappiness. If I transgress the law to be temperate, disease comes, and I die; if I refuse to govern my life by deductions drawn from experience, I am continually groping in darkness, stumbling and falling; and if I refuse to love righteousness, I can have no pleasure in holiness, and hence, have no companionship with the redeemed and glorified spirits in heaven; yet I can violate all these laws. I have the liberty to violate all law, yet I am under law, not Mosaic, but animal, intellectual, and spiritual laws. Spiritual liberty is the freedom to obey or disobey the laws promulgated by Christ. If we elect to yield our lives to him, then we cease to be freemen, we give up our liberty, having used it, and become subject to him. We have no right to question his authority, to criticise his wisdom or to modify his laws.

Christian liberty, as commonly used, has reference to individual right of determining what is the law of Christ in any particular matter, and is sometimes called the right of "private interpretation." In one sense no man has a right to determine what is the law of Christ, but in another sense, and the true sense, he has. The errors of transcription and translation have produced some confusion, and each one for himself, using all the light that he can get, must seek his way through this confusion. Another source of confusion, out of which each one must extricate himself, is the prejudice of his surroundings. Just how far a man may, under all these circumstances, fall into error in determining what is the law and in shaping his life by his mistake, and yet God lift him up and receive him as an obedient child and subject, we can not decide, we are not called upon to decide, and we are thankful that we are not.

It is one of the strongest internal evidences of the divine origin of the Christian Scriptures that, through all the dangers of transcription and translations, so little confusion has been created around and about the fundamental laws of his kingdom. His laws are plain and simple, yet comprehensive. The difficulty has not been in reference to knowing what he commanded, but in reference to the philosophy of his commands and as to how far we might modify those commands. Human opinions have been the disturbing element, and creeds are the formulating of these opinions. A man will philosophise about the nature and attributes of God; about the *rationale* of the Atonement; about what should be the standard of God's judgments; and about man's accountability, and then formulate his conclusions, and go out into the world and invite men to accept them. By this class, men are not urged to "put on Christ" by obeying his commands, but are urged to accept a creed. The *credo* of Christianity is misunderstood. Men believe in a person as he is manifested in his teachings. "Believe in Me," in my teachings, that I am the Christ, the Son of God, and therefore having divine authority to found a kingdom and promulgate laws. This is the *credo* of Christianity. We do not believe commands, we obey them; but human creeds, Articles of Faith, and Confessions of Faith, include belief in Christ, belief in certain opinions about baptism, about remission of sins, the future life, and church polity. A man may fully believe in the creed of Christianity and obey the laws of Christ's kingdom and fail to obtain membership in certain ecclesiastical organizations, because he can not subscribe to certain opinions concerning the relation existing between the Father and the Son, certain opinions concerning the Atonement, future life, remission of sins, and church polity. Christ required only faith in him and obedience to his commands. This position simplifies the question of the Union of God's people very much.

The following extract from the essay we are considering is a gem, and should be carefully pondered and acted upon by every Christian.

"An eminent Christian man of our day has expressed the desire that he might be able to read the entire Scriptures once without any conscious remembrance of formerly held theories. What a revolution in beliefs would take place if the Christian world were emancipated from the dominating power of inherited opinions!

They run down through the ages, forming an elaborately constructed theological network from which it is difficult for any one to extricate himself. Thus men enter upon the interpretation of the Word of God by first setting up a 'theory,' to which point all teachings having a semblance thereto are made to converge."

This desire of this Christian man is not confined to him, but it can be found in thousands of human hearts, and it is bearing fruit in the unsatisfactory sentimentalism that is proclaiming that a simple belief in Christ is the key that will solve the difficulty. We have styled this a sentimentalism because it has no substance in it. As we have already said, we believe in a man as we accept his teachings; this key does not require this. This magazine is in sympathy with that religious movement that is asking all men to do what this Christian man desires to do. We are asking all men everywhere to take the New Testament, and it alone, as the rule of their faith and practice. But this Christian man says he can not do it. We say he can. He already says that he believes that Jesus is the Christ, the Son of God; now if he will take his New Testament and with the determination to obey every command as he finds it, commence reading it, and will do as it commands, and leave undone everything not therein contained, and absolutely abstain from all theorizing, he will find peace and freedom from all theological troubles. Can not any man do this, if he will? We do not ask any man to receive "our" opinions, we only ask him *to do* what is commanded in the New Testament. If we, as a religious people, hold any opinions or do anything not in the New Testament we are pledged to renounce them, if we did not, we would be false to our plea and be nothing more than a religious "sect." Is not this the true position and the only basis of Christian Union?

But it may be objected that we can not agree as to what is commanded. This difficulty, we hold, is more imaginary than real. Let us examine it. What "name" shall the people of God have? By our rule, we go to the New Testament. Is "Cumberland Presbyterian" there as a name for God's people? You answer, No. Then discard it. What name is there? There are several names there—then take them, each one, as under the varying circumstances they are there used. What must a sinner, who has not believed that Jesus is divine, do, to obtain remission, pardon of past sins and to become a member of Christ's Kingdom

or Church? Does the New Testament say that he, the unbelieving sinner must pray to God to forgive him and that he will forgive him? Does it say that he must come to "the mourner's bench" or "anxious seat" to be prayed for, and that God will pardon his sins in answer to the prayers of some one else? No. Then by our rule, do not do these things any more. Quit them at once. The New Testament gives an answer to this question, if it did not, it would be entirely useless to the world. What does it answer? "He that believeth and is baptized shall be saved." "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." Teach sinners in accordance with these Scriptures, and do not teach for commandments the doctrines of men. But it is again objected that we do not understand the command "to be baptized" alike, some believing that it means to sprinkle, some to pour, and some to immerse. We think this statement is a mistake. To our rule, the New Testament. Will any man say that "baptize" does not mean "immerse"? We believe not. Will any man say that it does not mean "to sprinkle" or "to pour"? Thousands, and the scholarship of the nineteenth century. There is no doubt about "immerse," there is a great doubt about sprinkle and pour; all can be satisfied with "immerse," then is it not schismatical to teach or practice anything else? In this connection we make a quotation that we are sorry to find in the article.

"It is important, therefore, that in the investigation of Scripture strict attention be given to those passages which are preceptive as to the *manner* of observing such precepts. Touching this fact, times, places, and local customs constitute an important factor in the work of Christian hermeneutics. That the command to *be baptized* is binding upon believers in Christ under all circumstances, at all times, and in all ages, will not be questioned within orthodox boundaries. But as to the *mode* by which such a precept is to be put into practice, respect must be shown toward the fact of Christian prudence. Notwithstanding a great array of biblical and classical erudition is brought forward as proof that immersion is the *only mode* by which a person may be baptismally initiated into the Church of Jesus Christ, yet it remains a fact be-

yond successful contradiction that the principle of Christian interpretation, which comprehends not only the spirit of a command but also the most prudent methods of practical observance, forbids the use of a theological screw which would bring men down to usages that are oftentimes not only impracticable and absurd but even damaging to physical health."

"Strict attention be given to those passages which are preceptive as to the *manner* of observing such precepts." The command *to be baptized* is then cited as an example. Is there any scripture in the New Testament "preceptive" as to the *manner* of observing that command. We deny that there is. There is a difference between a "precept" and a "command." "To be baptized" is a command. A positive and definite action is commanded. When the Divine Spirit through Ananias commanded Paul to be baptized (*Βάπτισαι*), it intended Paul to do a definite act. There can be no varying *manner* to a definite, specific act. If *Βάπτισαι* means, *be immersed*, you can not *βάπτισαι* when you are sprinkled or poured. "That the command *to be baptized* is binding upon believers in Christ under all circumstances, at all times, and in all ages, will not be questioned within orthodox boundaries." "Yet it remains a fact \* \* \* that the principles of Christian interpretation \* \* forbids \* \* usages that are oftentimes not only impracticable and absurd but even damaging to physical health."

These two statements seem to be contradictory. They are contradictory, or else Christian interpretation is misrepresented. Where do we find that principle of Christian interpretation, enunciated by authority, that permits and authorizes men, fallible men, to pass upon the impracticability and absurdity of God's commands? We have failed to find authority for any such rule of interpretation. How any reverent man can stigmatize any command of God as absurd, we can not understand. We are willing to admit that a man born of Christian parents who had been shipwrecked upon an island that was entirely inaccessible, with a water supply barely sufficient to maintain life, and whose shores had, subsequent to his parents' arrival and prior to his birth, been so arranged by volcanic power as to prevent access to the ocean, would be unable to obey this command; but does the *Cumberland Presbyterian Quarterly* have any such readers, or *Cumberland Presbyterian Preachers* any such hearers? Then why use valua-

ble time in discussing any such question, or why shape and modify church practice by such cases? Why not write and preach God's commands as they are, to men all around us, who can obey them?

We turn the leaves of this essay, and quote with satisfaction the following:

"It must not be supposed that human creeds, which are but fallible formulas of divine teachings, possess the inherent quality so arrogantly avowed of the laws of the ancient Medes and Persians. Within orthodox circles all creeds are to be valued for what they contain of the unadulterated Word, and not for their prestige of age and the profound scholarship of their framers."

This is very sound teaching, and in the light of it, we can not understand why the writer will subscribe to a creed, "a fallible formula of divine teachings," or fraternize with a religious organization so held together. If creeds are to be valued for what they contain of the unadulterated Word, all else in them is useless; and the unadulterated Word, the only part that is valuable, can be found elsewhere. Creeds are schismatic and tend to keep up divisions among those who profess to be Christians, and as the unadulterated Word, the only part that is valuable, does not do this, it must follow that the useless part causes all the mischief, then why not, in the name of reason and for the love that we have for Christ, abolish them, and only have the unadulterated Word?

THE AMERICAN CHURCH REVIEW, Edited by Rev. Henry Mason Baum, and published by the *American Church Review Association*, 173 East 71st Street, New York. Price \$2.00 a year.

This Review has been changed from a *Quarterly* to a *Monthly* and reduced in size.

We invite attention to the *first* article in the *January* number, *The Decline of Religion: Its Source, Causes and Remedy*, by G. T. Bedell, D. D. He says: "The decline of religion in the present age is an obvious fact. It is not declining everywhere alike, nor in the same degree, nor under all parochial circumstances equally. But the fact of such decline is a subject of common remark and lamentation." We do not know whether we agree with this statement or not. Episcopalian writers so frequently speak of the Episcopalian organization as the church and the *thirty-*

*nine articles* as the Christian Faith, that we are sometimes in doubt as to their meaning. If he means that faith in the "thirty-nine articles" is declining, then we agree with him, and such appears to be his meaning, as he speaks of "parochial" circumstances, seeing that no such term or idea is found in the Scriptures. If the statement, that "the decline of religion in the present age is an obvious fact," is applied to the Christian religion, we do not think it correct. A summary of conversions made up from reports taken from four weekly papers devoted to the teaching of the Gospel in its purity and simplicity, shows *forty thousand* conversions in America during the year 1882, and these papers have twenty-five co-laborers, and probably in all of them not more than two-thirds of the cases would be reported. This does not seem to indicate a very great decline of religion in the present age. But this may not exactly meet his statement, for further on he says: "Some Christians have become less religious, not irreligious; they worship, and call themselves by the same name which distinguished their profession first at Antioch. These members of the Church still adhere to their fellowship, and possibly with greater demonstration as they seem to feel that the ground of such adhesion is slipping from beneath their feet, or rather that they have slipped from the distinct platform of faith and practice which the Church by a blessed Providence graciously gave them in Creed and Articles and Catechism, and the example of saints through all the ages. We are speaking of a relaxation of the bond, not a sundering of it; a decline of religion, not an extinction of it."

With the same distinction, as was made in regard to the first statement, we agree and disagree with this. If the Episcopal organization is referred to, which is evidently the case as he refers to "Creed and Articles and Catechism," we agree with him; but with the idea of reference to members of the Church of Christ prominent, we do not believe it. We believe that there is as much zeal, spirituality and devotion now as ever, though localities and circumstances may modify the manifestation thereof. Men are slipping from the distinct platform, which a blessed Providence *did not* give them, in Creed and Articles and Catechism, but they are not, as a whole, slipping from the unadulterated teaching of Christ. Men, who have become satisfied that these Creeds and Articles and Catechisms can not satisfy the cravings and demands

of their spiritual and intellectual appetites, and who are so surrounded with the net work of early training in these Creeds and Articles and Catechisms that they can not read the New Testament in its simplicity, are either growing indifferent to their ecclesiastical observances, or else seeking relief in semi-infidelic scientism or indulging in meaningless platitudes about emotional religion. It did become the fashion, and now, as it has about been discarded by the best minds, the less logical have adopted it, to read and find *new truths* in the English and German scientists and speculative moralists, but this will not last long. Some may for awhile, in obedience to fashion, which almost always forces her votaries to do absurd things, drink of the stream of Truth that flows from the omniscient Father, where these men have muddled it, but they will soon prefer the clear water. This will go on while time lasts; ever and anon some restless spirit, instigated by the devil as we believe, will partly muddy the water and men will drink it, but the stream flows on with majesty and serenity. Some who drink the water, so disturbed, sicken, and some die.

"They worship, and call themselves by the same name which distinguished their profession first at Antioch." We were not aware of this; we thought they called themselves "Episcopalians."

"But the significant characteristic of religious decline at the present age is *loss of faith*." This we suppose is true, but apprehend that it is a loss of faith in theological dogmas, not a loss of faith in revealed religion. The sixteenth century is repeating itself in the nineteenth. We view with satisfaction this uneasiness and restlessness among men; we think it will lead to good. The age is too intellectual to be long deceived by false conclusions in science or in biblical criticism. We believe that this agitation will destroy Creeds and Articles and Catechisms and exalt the Inspired Word. For this consummation we earnestly pray.

"Yet it is said, that in some of our larger cities, in such private gatherings, clergymen have re-considered the very foundation truths of the Creeds, as if they were proper subjects of debate; indeed have assembled for the very purpose of ventilating doubts."

While this seems to fill the mind of this essayist with amazement, we can see nothing wrong or alarming in it. These Creeds were formulated by men, they have been changed, and what is more reasonable than that they should be continually discussed and

changed? They are of human origin, therefore fallible, They are not divine, for if they were they would be in the language of Inspiration, which they are not. But there is one more quotation we wish to make, and we make it so that we may commend it to the careful and prayerful consideration of those to whom it is applicable.

"And there are men enough to-day who will accept the theories of Darwin rather than the records of Moses, although that great philosopher, wiser than his scholars, will not allow that there is room for serious skepticism; the dictum of Hegel or Herbert Spencer, rather than the loving testimony of John; the arguments of Comte or Stuart Mill, rather than the logic of Paul; and the shadow of a shade of a dark doubt from any skeptical philosopher, rather than the simple truth of the Gospel luminous with the light of life as it fell from the lips of Jesus Christ. There are men who can believe anything and anybody, except the writers of the Bible and what they wrote."

Our essayist, with perfect *naïvete*, tells of the wife of one of the Archbishops of Canterbury, who being present at a conversation in which skeptical doubts were expressed, in some agitation withdrew to a private room,—for what—to pray? no; "*she went away to say her Creed.*" We wonder if she said over the Article on the Trinity!

THE PRESBYTERIAN REVIEW, Edited by Charles A. Briggs and Francis L. Patton, in conjunction with *five* associate editors, and published by Anson D. F. Randolph & Co., 900 Broadway, New York. Price \$3.00 a year.

Has the following *Table of Contents* for January: I. The Teaching of Our Lord Regarding the Sabbath, and its bearing on Christian Work, by George Patterson, D. D.; II. The Separation of Church and State in Virginia, by J. Harris Patton, A. M.; III. The Revised Book of Discipline, by Elijah R. Craven, D. D.; IV. A Critical Study of the History of the Higher Criticism, with Special Reference to the Pentateuch, by Prof. Charles A. Briggs, D. D.; V. Darwinism and the Dakota Group, by William J. Harsha, M. A.; VI. John Henry Newman and the Oxford Revival, by Prof. Archibald Alexander, Ph. D.; VII. Notes and Notices; VIII. Reviews of Recent Theological Literature.

THE REFORMED QUARTERLY REVIEW, Edited by Thos. G. Apple, D. D. and John M. Titzel, D. D., and published by the *Reformed Church Publication Board*, 907 Arch St. Price \$3.00 a year.

We have read with interest several of the articles of the January No., and consider some of them of sufficient practical importance to demand a review, but can now notice only one. The *sixth* article, *Christian Unity*, will engage our attention. The writer, at the very outset, states that a unity should characterize God's people, and that this unity is urged by Christ and explained in John 17:20-23. He explains thus, "Now the Father and the Son are one in essence, and are alike partakers of the Divine nature and life. If, therefore, believers are to be one as the Father and the Son are one, they must be partakers of a common life." And, "As all men by natural generation have proceeded from the first Adam, and, as his children, are partakers of his nature, so all true believers by regeneration are the children of God through Christ Jesus," and as men in the flesh, having the same first father, differ in mental and physical particulars, so men regenerated spiritually will have spiritual peculiarities differing from each other. This illustration will not do. We cannot compare material with intellectual and spiritual things. They are too dissimilar. A man can not control any of the circumstances that cause his physical peculiarities. Climate may have changed the color of his skin; the edict of God may have given him his peculiar language; and occupation may have modified his anatomical structure; but spiritually, he makes his own development. A man forms or determines his own spiritual character; he either accepts Christ or he rejects him. There is only one exposition of Christianity; a man either accepts it, modifies it, or rejects it; if he accepts it he is, spiritually, as every other man who accepts it; if he rejects it, he is like every other man who rejects it; if he modifies it, he differs from every man who does not accept his modifications. The Father and the Son were, and are, one in the high sense of oneness of purpose, not merely in the narrow sense of one as to nature. So the oneness prayed for by Christ was the oneness of purpose, and the oneness of purpose, that should characterize all who claim to be Christians, is that of perfect obedience to him. How do we "put on Christ," how do we become his followers, disciples? Manifestly by obeying his commands, and by listening to his teachings

and by governing our lives by them. What made a man an Epicurean? Learning what was taught by Epicurus and governing his actions by his maxims. Does any one suppose that if any man had modified those maxims and doctrines that he would have been regarded as an Epicurean? If Christ taught so obscurely and gave the laws of his kingdom so ambiguously, that men could not understand them alike, then he was not divine. If the ambassadors, sent out by him to teach his laws and precepts to the world, taught and practiced differently, then they were not inspired. He argues, that as in the Apostolic age there were dissimilarities among Christians as regarded "Church polity and theology" and doctrine, and as these dissimilarities were not incompatible with that oneness, so even now differing church polity, theology and doctrine, while they will keep up organic separation, should not be regarded as *antagonistic* to, or incompatible with, this unity. We deny the statement and consequently the conclusion. We are perfectly willing to admit that if the apostles differed on any point, as inspired men, and kept the unity, so can we. If I follow Paul, and he differs from James, you have a perfect right to follow him—your authority is as good as mine, and I have no right to disfellowship you. But we deny that they differed in church polity, theology or doctrine. To prove his position he specifies the controversy between the Jewish and Gentile Christians. Now every Bible student knows that there was no controversy between them about what Christ taught or the apostles; the controversy was about something *not* taught by Christ, and which was referred to the apostles for settlement. "We are saved by faith" and "faith without works is dead," are not contradictory, but supplementary.

He says that while difference in theological views is not incompatible with Christian unity, yet difference in regard to fundamental facts and doctrines is a very different matter. This is correct in so far as we understand alike what is meant by "theological views." We are perfectly willing to admit that a man may differ from me on all untaught questions and be as orthodox, but on all *taught* questions we must be agreed or there is not that oneness between us as between the Father and the Son. While all should be agreed to disagree on these untaught questions, yet they have been fruitful sources of divisions and the very foundation of creeds. In holding this liberal view in regard to untaught

questions, it must be understood that we do not consent that they shall be taught, they must remain private property.

"On account of the conflicts and divisions which different systems of theology have occasioned, some have been led to maintain that it would be well to discard all theological explanations and systems, and to hold fast only to the simple statements of the gospel."

That is precisely the position of my brethren, but he says it is impossible, because man is a thinking being and will inquire into causes. Having admitted that fundamental facts and doctrine must be taken as they stand in the scripture, we can not see the necessity for systems of theology about causes and relations. Can he, or any one in sympathy with his views, point out a single speculation in reference to cause or relation upon which a theological system has been built, that has ever saved a sinner or made any man better, or in anywise added to the upbuilding of the kingdom of Christ, or to the *unity* of his followers?

He further says that Jesus prescribed no form of government for his Church so far as he can learn from the Gospels, but left it to his disciples, under the guidance of the Holy Spirit, to determine and modify as times and circumstances demanded. Can he, or any one, show from the inspired writings that the government of the Church was ever modified according to circumstances? If the apostles acted under the guidance of the Holy Spirit, they could not change, for it would not be them, but the Holy Spirit, and it makes no mistakes, necessitating change.

"Why is the Church of Christ on earth so divided? The reason, it is very evident, is not to be found in the nature of Christianity. Christianity in itself does not tend to divide its adherents, but to unite them together in the bonds of peace and love. To the unhallowed selfishness of those who belong to her communion, but are not truly of her, and to the ignorance and weakness of those who have in them the germs of a true and living faith, but are not yet perfected in righteousness and holiness of life, must be attributed whatever of evil appears among those who profess to be the disciples of Christ."

Then if the nature of Christianity is to unite, and there is no theorizing admissible as to fundamentals, all the divisions must have their origin in human speculations contrary to the nature of Christianity, and concerning questions not fundamental. In this view, how can any Christian man, for one moment, remain in, and

thereby assist in keeping alive any religious organization, whose separate existence is due solely to these unwarranted speculations? How can he refuse to co-operate with those who only speak when the Bible speaks, and are silent when the Bible is silent? Is not this the only true basis for the Unity of God's people? His idea of Unity is a confederation—each body separate and distinct, but laboring, each in its own way, to accomplish the same purpose. This is not the *oneness* of the Father and the Son. They had the same purpose in view, and they had the same plan by which to accomplish it. This is the Unity Christ prayed for and which the apostles taught. I am for Paul, I am for Apolos, and I am for Cephas, but we are all working for Christ. Is Christ divided?

THE NORTH AMERICAN REVIEW, Edited by Allen Thorndike Rice, No. 30 Lafayette Place, New York. Monthly. Price fifty cents a number, and \$5.00 a year.

The January, February and March numbers have been received and contain the usual amount of interesting and timely matter. We have not space to give the Tables of Contents.

As specially in our line of thought, the essays on *The Revision of Creeds* attract our attention. They are timely articles, but not as logical and candid as they should be. As expressed in another article, human theories and early training have woven such a net work around the intellectual faculties that it is almost impossible for men, so circumstanced, to have clear conceptions of divine things. The trend of thought at this time is to break away from human authority in spiritual teaching and to go to the fountain, to the Great Teacher. We feel that we are capable of determining for ourselves what was revealed for the guidance of men; that what was given by inspiration to meet the necessities of humanity, was given in such shape and substance that each one, no matter how untrained he may be in critical exegesis, can understand what the Infinite Father would have him do to become an obedient child and an heir of eternal happiness. When men come to this conclusion they will not be satisfied with a Revision of Creeds, but will demand their retirement.

Dr. Smyth's essay takes the direction, naturally, of a defence of a man who has outgrown his church creed, yet desires to remain in her communion, and is willing, when necessary, to sub-

scribe to the creed with mental reservations. We can not see why any one would wish to retain his connection with an organization whose articles of faith were contrary to his convictions, or how he could subscribe to such articles with mental reservations, and remain an honest man. Mental reservations are Romish casuistries not to be tolerated by Christians. I quote his language:

"An elaborate theological or denominational creed is not, as sometimes seems to be supposed, a contract to be signed and kept to the letter; it is a platform for organization and united action." "But if their loyalty forbids them voluntarily to forsake their own birthright for other folds, their honor, also, will not permit them to be read out of their own churches; they will stay upon their own ancestral ground and finish upon it whatever work for the renewal of the received theology may be given them to do. In this determination they will be strengthened by the reflection that they follow the highest example: for Jesus of Nazareth did not find himself constrained in honor to depart from the synagogue while he was training his disciples to build up his church, and he conformed to the customs of the Temple whose law he knew was to be fulfilled in his Gospel."

How can an organization, that is founded upon certain written *credenda*, be preserved, and united action be obtained, if these items of faith and practice are not kept by every party to the contract? It seems to us that such a position is absurd. If however certain fundamental ideas are to be kept and others are so non-essential that the greatest harmony could be obtained by abolishing the non-essential items, and retaining only the essentials; and as the essentials are those only that are plainly taught in the Bible, it would be best to discard the human production and have only the divine. Dr. Smyth is too learned a Bible student to find support for his remaining in the Presbyterian church, after repudiating some items of her creed, by paralleling himself with Jesus in his Jewish practices and Temple worship. We are surprised at his doing it. The Mosaic law was in force, the Church of Christ was not in existence until he said upon the cross, "It is finished." The Bible was in existence long before his creed, and the Church of Christ was in an organized condition long before the Presbyterian, and in abandoning this organization he could have united with that. Christ was born into the Jewish organization; there was nothing in it that was false; he came to establish a grander kingdom, "to bring life and immortality to light." After his resurrection we do not find him in the Temple. Dr. Smyth thinks that

the creeds will have to be revised to meet the necessities of the times, and suggests two ways: to adopt the so-called "Apostles' Creed," or for each church, through its learned men, "to work its own inherited creeds out from scholastic confessionalism into Catholicity." We would suggest as an amendment for "Apostles' Creed," the "Apostolic Creed,"—the New Testament.

Dr. Abbott states the case very plainly. He says:

"The great facts of the religious life are as absolutely certain, as entirely unquestionable, as the facts of material science. \* \* But in both domains the facts are not matters of dispute. In the religious life, as in every phase of life, belief in the facts remains substantially unchanged from generation to generation. There is no material change of opinion respecting them. \* \* Our church creeds are, for the most part, statements not of religious facts, but of religious theories; and our theological controversies are almost entirely about, not the facts, but the theories."

He then argues that these "theories" need to be restated, and proposes three ways in which the spirit of the age may be met. By attempting to construct a new science of religion, which he thinks impossible and impolitic; by restating the facts of religious life, with brief, comprehensive, and generic explanation, of their causes, which procedure, he thinks, would be beneficial in breaking men away from their intellectual bondage; and by abandoning all attempts to make dogmatic and authoritative statements of the explanation of religious experience, and content ourselves with simply affirming the great facts of the religious life: sin, redemption, God, immortality, and judgment. This last is very good, and it can be done by taking the New Testament as the rule of our faith and practice.

Mr. Beecher defines his position thus:

"This open or latent discontent with creeds does not spring from the decline of religious sensibility, but partly from the existence of other and better instruments for instruction, and partly from a conviction that creeds, as they now exist, are not helps, but positive obstructions in the way of the sacred Scriptures, demanding subtle ingenuity, a waste of time, and often the sacrifice of honesty itself, in explaining and defending them. To one not reared in the charmed circle of metaphysical theology of the mediæval type, it may well seem strange that a revelation from God to teach men their duty should be obliged to help itself by an explanatory creed, and that such creed again should require another creed for its explanation, as if each creed were a lens in a telescope, increasing its power to bring near the remote universe."

Having so truthfully stated the cause of this dissatisfaction with creeds, and having so clearly intimated the remedy, viz: permitting the sacred Scriptures to be their own interpreter, we are surprised at his answer. Without quoting his words, for he has not formulated his thoughts, he explains that the Church has two phases, the spiritual and the mechanical, the inward and the outer; that the mechanical has overshadowed the spiritual; and that it is now demanded that the spiritual shall dominate the mechanical. "The only orthodoxy on earth is the beauty of holiness. Above all creeds is the creed of right living." A man can not be a Christian by observing only the ordinances, but it is equally true that a man can not be a Christian if he ignores the ordinances. A foreigner can not be a true citizen of the United States by merely taking out his naturalization papers, if his heart, his sympathies and affections remain with the monarchy in which he had been living; neither can the same man become a citizen of the United States by giving his heart, his sympathies and affections to a republican form of government, without complying with the ceremonies of naturalization. So in regard to the kingdom of Christ: a sinner can not change his citizenship from the kingdom of Satan to the kingdom of Christ by observing merely the ordinances, if his heart remains unchanged; and precisely so can he not "put on Christ" by merely changing his affections—both must go together. "What Christ has joined together let no man put asunder." Christ, through his apostles at the very opening of their ministry, in answering the questions of sinners, men who were not citizens of his kingdom but who wished to be, joined in close union, inseparably, the spiritual and mechanical, in the answer, "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins." If Mr. Beecher would be consistent he would teach sinners to come into Christ by obeying the terms of pardon, and *then* to go on to perfection.

Dr. Potter says that it is a fact,—

"That creeds differ greatly from the opinions of a majority, or at least of many, of the people who hold them. A new generation wins a clearer vision; a more profound scholarship reaches down to a truer exegesis; and then the teacher himself finds that he is a doubter. \* \* \* Any communion will gain enormously in power when it so re-adjusts its standards of faith that they shall eliminate things which 'may be proved by most certain warrant of

Holy Scriptures' and those others which are simply the echoes of theological controversies having no single point of contact with the profoundest convictions of the spiritual nature, nor any helpful or quickening relation to our common life."

His remedy is to adopt the Apostles' Creed, as being the simplest and most satisfactory solution of the difficulty.

Dr. Crosby says:

"I know of no creeds differing from the beliefs of those that hold them, excepting in very small and unimportant points. \* \* If you take the formularies of all the evangelical denominations, the only great differences that exist among them is the difference between Arminianism and Calvinism, which is, after all, very largely a metaphysical difference, and, as the results show in Arminian and Calvinistic churches, has very little to do with the piety and the growth of the church."

He has not read the "signs of the times" as have others. If Arminianism and Calvinism are unimportant factors in piety and growth, then, being elements of divisions, they should be discarded, or held as private property, as untaught questions.

Dr. Thomas agrees somewhat with Dr. Crosby. He says:

"The notion of any recently developed, serious, and widely prevalent discrepancy between creed and opinion in Evangelical Christendom is, in my judgment, greatly exaggerated."

His remedy is sensible and pointedly stated, thus:

"For myself I have never thought uninspired re-statements of inspired statements so essential or serviceable as many others do, to whose superior judgment I bow. So long as the 'green pastures' are green they are better than baled hay, and quite as safe for flock and herd. Specific statements of belief being human, must, like all things human, wax old and perish; but the beliefs themselves will abide, and the 'things most surely believed' will remain true."

Dr. Peck says:

"Creeds are human, fallible, and uninspired statements concerning the doctrines and truths of an inspired book. They can be, at best, only tentative and approximative declarations of the contents of the divine revelation. It is but natural that the human statements of the great truths of the Bible should be changed in their formulas, for these statements in any age are inevitably colored and clouded by the political, social, moral, and ecclesiastical conditions of the period. And hence the statements of any one age cannot presumably embody the maturer thought of a subsequent age."

He claims that while there is an essential difference between

the creeds and the opinions of those who live under them, yet it is not the case in the Methodist Episcopal Church, and he does not venture to prescribe a remedy.

Dr. Krotel says there is very little dissatisfaction among the Lutherans, and that with them there is no necessity for a revision.

Dr. Chambers says the same for the Reformed (Dutch) Church; and adds that the great body of the laity do not know anything about apologetics. "I think it would be well if there could be a revision of the creeds of the Reformation,—not in order to modify their doctrine in any degree, but simply so to change the phraseology that it will not mislead any one."

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE, published monthly at No. 141 Franklin Street, Boston. Price \$3.00 a year.

THE UNIVERSALIST QUARTERLY, Edited by Thomas B. Thayer, D. D. Published by the *Universalist Publishing House*, No. 16, Bromfield Street, Boston. Price \$2.00 a year.

*Table of Contents for January:* I. Scripture Exposition, by O. D. Miller, D. D.; II. Drifts of Religious Thought, by H. I. Cushman; III. The Necessity of a Change in the Language of Our Creed, by E. C. Sweetzer, D. D.; IV. The Attractive and Triumphant Cross, by A. J. Patterson, D. D.; V. A New System of Philosophy, by S. S. Hebbard; VI. The Catacombs of Rome: Their Teachings of Doctrine, Ritual, etc. Part Third, by A. B. Grosh; VII. True and False Ideas of Holiness, by A. G. Rogers; General Review; and Contemporary Literature.

THE INDEPENDENT. Post Office Box 2787, New York City. Price \$3.00 a year.

We call attention to this leading Religious paper because it is publishing Mr. Joseph Cook's *Monday Lectures*, and the quotations we made from one of these lectures were taken from the *Independent*. Any one who wishes to keep posted as to the beating of the orthodox religious heart of America, and advanced biblical criticism in Europe, can, in no other way so cheaply and pleasantly, as by reading this paper.

1883.

THE CHRISTIAN  
QUARTERLY REVIEW.

*“Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.”*

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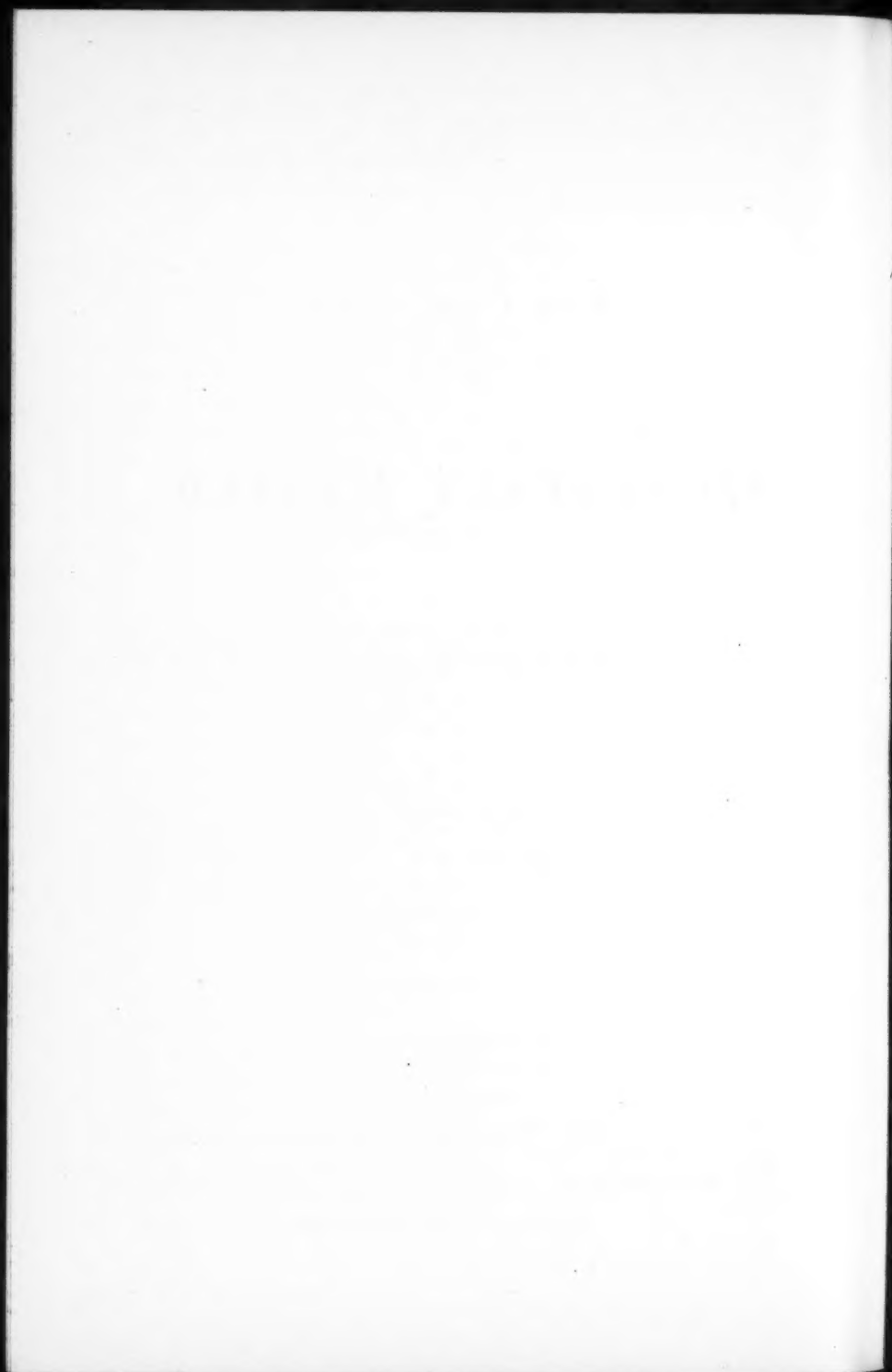
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## STUDYING THE SCRIPTURES.

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The Bible is the most important book to be studied by any member of the race. Its morals are the purest; its aims are the highest; its counsels are the wisest; its promises are the most inspiring, and its effects are the most satisfactory. Ignorance of its teaching, is mental, moral, and spiritual poverty. Multitudes are destroyed for lack of the knowledge that is to be gained by the careful perusal of this sacred volume. In many Christian homes it lies on the mantle-piece, or on the center-stand, only to be seen of men, a kind of sacred furniture, but not read. And, in many homes where it is read, it is not understood. There are a number of things which contribute to this unhappy condition of affairs. And, hoping to assist, somewhat, in removing the hindrances, and also to aid in the study of the Scriptures, I am ready to contribute what I can.

1. *One reason why the Bible is not read is that its claims to inspiration are either doubted, or entirely discredited.*

I have no time here to give to infidelity. Unbelievers in the Scriptures are almost universally ignorant of their teaching. I know of no writer or speaker in their ranks who has given any proper evidence of an acquaintance with them. To have jotted a few verses or statements, here and there, on which they hang their adverse criticisms, seems to be the extent of their Scriptural research. An honorable curiosity to know the contents of an ancient book, would result in more candid and careful study than

any orator among them can justly boast of having given to *the Bible*. Their disbelief of the book has kept them from learning its teachings, and their ignorance of its contents, has assisted their infidelity in turn. They have determined against the Bible without knowing what it teaches, and will not now study it that they may know its meaning. Hence, for determined infidelity there is but little hope.

But it is possible to benefit another, and a very large class of well-disposed persons, by relieving them of a *quasi* skepticism that now spreads like a pall over a large part of the religious world.

2. The German atheism that flooded the country during the last war, and has continued to pour in upon us ever since, has weakened many a pulpit in the land. The criticisms of atheistic scientists have also had a marked effect on many men of our day, who would have credit for research and independence of thought without having earned it. This has made it popular for many preachers to give signs of unusual mental growth, by announcing that a great many things in the Bible were not given by inspiration, and that men are left to judge of the presence or absence of inspiration by its teaching; by the use of reason. As well as this may sound to many believers, it has in it the seeds of mischief. Leave the world to decide upon the inspired and uninspired portions of the Scriptures, and every man will regard all teaching that antagonizes his caprices and desires as being uninspired. No theory or wish of his will be likely to suffer much from the Bible. For as soon as it may be made clear that his views and certain Scriptures do not agree, those texts will be dismissed as the uninspired utterances of men who were no more competent to deal with the subject than himself. Virtually, this position leaves every man to gather up the leaves of the Holy Book, and make a Bible of his own. All that can be tortured into submission to his speculations and preferences, will have permission to remain in the canon, and all that can not be thus made to harmonize with him, will be publicly dismissed from their place among the inspired records, or what is more common, left unstudied and unread. It is thought to be an evidence of loyalty to science, to say: "*I will believe nothing which is opposed to reason.*" But when we inquire, *What is meant by reason*, it ordinarily turns out that no more was indicated by the use of that term than the logic and conclusions of

the writer or speaker. In truth, no man is fit to be a scientist or a theologian, who is unable or unwilling to launch out a little from the narrow limits of his own past experience, and the conclusions deduced therefrom. Such a man is not so well described by the word *thinker*, as by the word *bigot*.

But a certain influence has gone out from these semi-skeptical teachings that is exerting a wonderful power on the world to-day. A kind of spiritual malaria seems settling down upon the people of our land that benumbs all moral sensibilities and paralyzes every spiritual energy, and holds the world in doubt or unbelief. Multitudes who regard themselves as standards of orthodoxy, have but very low conceptions respecting the inspiration of the Bible. There is a kind of Beecherism that pervades their minds, that makes them consult the apostles and prophets, to see how far those respectable old gentlemen, agree with them, rather than to learn of them the way of life. When they read from Isaiah, or David, or John, or Paul, they do not feel that they are reading the very words of God, but rather that they are holding converse with some very eminent servants of God, whose religious views are worthy of respectful consideration. They concede that they wrote according to the best light that was in them, and that they rose, now and then, to a very elevated spiritual plane; but it does not occur to them that the teaching of these ancients was the fullness of the mind and will of God, respecting the topics on which they treated. Their own inspiration, and that of other gifted mortals, is as much of God, as theirs was. And, especially as their experiences are much more modern, and therefore the lessons taught thereby, much more suited to the people of this age, they are quite as ready to counsel their contemporaries as the men of the Bible. To them, the divine volume is a splendid collection of texts from which to preach sermons, and by which to prove their doctrines; but, if it would not shock public sensibility too much, they would as soon find proof of the correctness of their own positions by an appeal to the prominent theologians of the present time. This disposition on their part is called liberality, and approved by many who regard the Bible as being entirely to strict to be of any benefit to the present age.

3. *Again, the Bible has been practically withheld from the many by having been declared to be the especial property of the*

*few.* The position of the Catholic church is that the Bible will mislead the unlearned, and that it must be interpreted to the laity by the church; hence, instead of the Bible being the guide of the people, the councils of the church, the *ex-cathedra* utterances of His Holiness—the Pope, or the opinions of arch-bishops, bishops or priests, have come in to take its place. Of course the people educated under such influences are not likely to know much about the word of God; for it is practically taken out of their hands. If they should read it, they would only look upon its pages through the spectacles prepared by the church in her general councils. This hindrance to the knowledge of the Scriptures will not be removed except by the removal of that enormous superstition that elevates a class of men above all others in their spiritual rights, and the giving back of the word of God to the millions, for whom it was originally intended. How to break this spell, and relieve this body of people from the power of the priesthood that holds them back from any spiritual growth, is a question that needs more wisdom for its solution than I am able to bring to bear upon it.

4. *If this prevention found a lodgment only in Catholicism it would be a smaller matter. But to be right honest, we are bound to confess that the same disposition is manifested in the ranks of Protestantism. The canonized authorities, creeds and criticisms are received as standards both to laymen and the clergy.* So that whatever were the blunders of the fathers in their theories and interpretations of the Bible, they are bound upon the churches to-day, with almost the same potency that the decisions of the council of Trent have upon the mind of the Catholic. Doctrinally it may be denied by Protestants that the common people are not at liberty to read and understand the Bible for themselves, but practically they do not differ from Catholics so widely after all.

5. *The illumination or mystic theory withstands the progress of the word of God.* The view is that no one can understand the Bible except by the power of the Holy Spirit, whose office it is to impress the meaning of the Scriptures into the mind and heart of the reader. Hence, the average reader, under the spell of such a doctrine, does not expect to find knowledge by careful research, but by the power of the Spirit of God. This prevents that kind of effort which is essential to the examination and

understanding of any book. This theory is a dowery of Catholicism left to all who are under the control of her mystic teachings and influence. This spiritual perception was once limited to official grace, but now, though the Protestants have relieved the clergy from the weight of so great a responsibility, still the meaning of divine truth has to be broken to them by the same incomprehensible power that should make it known to Catholic priests.

The Friends or Quakers, hold to this doctrine as tenaciously and practically as any other body at the present time. It makes the Bible really of no value to any one—for if such inspiration is needed, and must be had in order to understand the Scriptures, then we can see no good reasons for their use at all. For surely the inspiration of the Holy Spirit is competent not only to cover human defect but to give us the mind and will of God, whether we had the word of God or not. Hence it is not to the Bible that we look for light concerning the way of life, but to the Holy Spirit, whose work it is to enrich our minds with an understanding of the will of God.

This doctrine, as we would expect, lets the people find in the Bible the doctrines of their respective churches, and their own peculiar whims. And the Holy Spirit, perhaps, never fails to confirm a previous opinion! If a man invokes the aid of this Heavenly Teacher to decide if his pet theory be true, he will always return satisfied that he was right in every particular. No matter how he came by his opinions, whether he has them from his parents, class-leader, preacher, the catechism or creed of the church, or from his own preferences, he has only to espouse this mystic theory and go to the Lord and have his views confirmed.

This doctrine takes liberties with the Bible that men are not permitted to take with any other book. The passages that stand opposed to the views of the interpreter, are to be understood spiritually—that is—they may mean anything or nothing that the theory be not harmed. If any man should attempt to treat any human production in this way, he would be regarded as a one-sided, narrow minded, unfair man. If any lawyer should come into court and attempt to explain away passages of law, that he might succeed in gaining his case, he would receive severe, but proper rebuke. If he should continue to do this he would be dis-

barred. And why men shall treat the word of God in this way, is a puzzling question. Of course, if God has taught men to use his word in this way, then it is right to do so. But we must have the teaching first. If God has not taught men to use his word so, then such treatment is very wrong.

Before we open the Bible to read on this question let us stop and reason a little respecting the matter.

We can imagine but two ways in which God could have revealed himself to his creatures: first, he must reveal himself to every individual, in all time; or, second, he must reveal himself to a few, who should teach the many. From two facts we know that he adopted the latter course: *first*, every individual does not receive revelations. We never did. *Second*, God has revealed himself to the many by the few selected for that purpose. Their words, or the words of God through them, have been reduced to writing. Whatever, therefore, may be the disadvantages of a "book religion," as men have sometimes been pleased to call it, such is God's method of revealing his will to his creatures. Now to admit that the Bible is a revelation—a making known what would otherwise have remained unknown—is to admit that it may be understood by the same rules that are employed in ascertaining the meaning of other books. For if we are dependent upon other sources of intelligence, without which we can not know the will of God, then the Bible is not a revelation at all. To say that the Bible does not make known to the careful reader that which he needs to know on the subject of religion, is to say that God *could not* or *would not* give to man such a book as he needed. Having chosen this as his method of communicating his will to the race, we are assured that he willed to give man an intelligent book, one from which we may learn all that is needed to know concerning the things which we are to believe and do, in order that we may be saved. Knowing that it was God's desire to give us such a book as we need, if he has not done it, evidently, it was because he *could not*. Perhaps there are none that will be willing to take this position. Hence there is nothing left but to conclude that God could give us the book that we want, and that it was his will to give us such a book, and, therefore, he did give us such a book.

It is needless to say that if man is to have his religious ideas given him in a book, then that book must be one which he is compe-

tent to understand. Hence the idea that the Bible is a bundle of enigmas; a kind of Samson's riddle, awaiting the plowing of theologians to unearth its meaning; or that it is constituted of dark sayings, which can never be understood till the Holy Spirit shall make known their meaning, is to deny that it is the book which man wants, or that it is of any practical benefit to him. Nay, more: it is not only of no use to man, but positively injurious to him, because it is calculated to mislead him. If God says one thing in his book while he means another, then we are as much dependent on new revelators as if no Bible had ever been given. Our condition is even worse, for we might think that God has meant what he said, and, in that way, be led into grievous blunders.

If we are thus dependent upon those who are his favorites among his people to-day, who are his authorized agents to tell us what he meant in the *divine* volume, then we want to know who these agents are? We want some way of distinguishing them. We can not determine this simply by the claims of the persons themselves, for there are so many who claim to be among the favored number, who teach contradictory doctrines, that we know they can not all be the agents of Jehovah. No two truths are ever contradictory, hence, we know that these contradictory teachers, are not all inspired of the Holy Spirit to teach; if they were, they would all understand and teach alike.

In all Bible times, the men who served as revelators to their fellow-men, had the power to work miracles, and thus prove that they were sent of God. Is it too much that we demand the same test now? I know not what may be demanded by others, but I will utterly refuse to believe that any man has been chosen as an agent of the Lord, to break to the world the hidden meaning of the Bible, unless God shall choose to bear him witness "both with signs and wonders, and divers miracles and gifts of the Holy Spirit, according to his own will." They will not submit to such a test, they can work no miracles, and hence, I do not believe that they are inspired of the Holy Spirit, either to reveal to us new truths, or make known to us the meaning of the Bible, which we would not know without them.

From every consideration we must refuse to place any confidence in this mysticism; and we believe that God, in no sense, mocked our weakness in giving us the Scriptures, but by them, put

within the reach, not simply of the favored few, but of every one who may wish to know the way of life, all the religious intelligence needed by mortals. If he did that, then, the Bible is to be read and understood by the same rules by which we get the contents of any other volume. To this view, we are driven by the use of our common sense. But we will now open the Bible and see if God has said anything on the subject, so that we may not be left simply to reason respecting it, or to reach our conclusions by inference only.

When we open the Scriptures, we find that divine purpose marks every page. Among the many things to be accomplished by the word of God, I will name a few, giving the Scriptures in which these purposes are announced.

1. *God has made known to man by his word the exceeding sinfulness of sin.*

Rom. 3:20. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

Rom. 7:7. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

Heb. 4:12. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Thus it is clear that one of the grand purposes, running clear through the whole volume, was to make man know what sin is; to know that himself is a sinner; that sin is ruinous. But if the words in which a revelation is couched are not to be understood in their ordinary meaning, then there would be in the whole of it, no revelation at all, and none could tell whether sin is a curse or a blessing.

2. *God has given the Bible to furnish men with the light of life.*

Ps. 119:105. "Thy word is a lamp unto my feet, and a light unto my path."

Prov. 6:23. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."

This was the purpose of all divine communications whether they were ever reduced to writing or not. Jesus was the fulness of divine light to the world. The light which he came to give to

the world was furnished by his teaching. And in that way he has thrown light on every age, showing us where are the dangers, and how to avoid them. If his teaching has now to be made known to us by the Holy Spirit, there was the same need of such help when the words were first spoken! As men understood him then to mean what he said, so may we now understand him by the same methods we employ by which to discern the teaching of any one else. Indeed if the word that has been spoken and written for us, is not thus to be understood, then it is not true, that the "entrance of thy words giveth light"; it is not true that the word of God "is a light unto my path"; it is not true that the light of the glorious gospel, in the face of Jesus Christ, had been committed to the apostles who were to give these truths to others. Or, turning it around, knowing that these things are true, we know that the word of God, in itself, will furnish light to every one disposed to walk therein.

3. *The word of God was given that men might believe, unto eternal life..*

Luke 1:1-4. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them to us, which from the beginning were eye witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

John 20:30,31. "And many other signs truly did Jesus in the presence of his disciples which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Rom. 10:17. "So then faith cometh by hearing, and hearing by the word of God."

Now, unless the word of God may be understood to mean just what it says, who could know what to believe? The fact that it is the basis of faith, is the fact that it is an intelligent communication, not simply to the converted and the spiritually enlightened, but to those who are without faith, and hence, in an unconverted state.

4. *The word of God revealed, what would otherwise have been a mystery, respecting the gospel being offered to the Gentiles.*

Eph. 3:3, 4, 5, 9. "How that by revelation he made known to

me the mystery; (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel." (vs. 9): "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Thus a mystery, the most profound, that had been kept hid since the world began was revealed to the disciples. And all they had to do in order to understand all about it, was to read the letter that Paul wrote them on the subject. This inspired communication needed no illuminating, nor did the readers, in order to get the desired intelligence.

5. *The revealed word is the power of God to convert men from the way of sin and death.*

Ps. 19:7. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

Rom. 1:16,17. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the just shall live from faith." *Revised Version.*

Matt. 13:15. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Luke 8:11. "Now the parable is this: The seed is the word of God."

Now, on the hypothesis of the mysticism that is advocated, these texts being true, the mystic theory is untrue.

It is not some abstract force that converts the soul; that is the power of God unto salvation; that is the seed of the kingdom; but the law of the kingdom; but the law of the Lord—the Gospel of Christ wherein is revealed God's system of justification—or righteousness—by faith; the word of God spoken in the ears of the multitudes of hearers. Men remain in their sins because they are not converted; and they are not converted, because they do not understand with the heart; and they do not understand with the heart, because they close their eyes and ears to the truths, which would set them free. It is fair to say that if this mystic theory be

true, David, and Jesus, and Paul, were not aware of it. They supposed that the potency to turn man away from error, was in the word of God, which if it should be heard and received by the candid and honest in heart, it would have the desired effect.

Satan, with all his cunning knows no better than to regard the word of God as the seed of the Savior's kingdom, and hence he sends his emissaries to pick it up and take it away before it shall take root and grow.

6. *The word of God, is His power, to regenerate the soul, or beget it to a new life; thus reconciling the heart of man to the divine will, and producing the character which he approves.*

Rom. 1:5, "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name."

Rom. 16:26. "But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

Thus it is clear that so far as Paul understood the question, God's power to bring the heart of man into subjection to the divine will, was in the gospel.

Let us see where Paul got that idea that the Scriptures of the prophets, being presented to the nations, was for the obedience which leads to life:

Acts 26:16-18. "But, rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Christ thus appointed certain means to certain ends. The ends, were, the sanctification and salvation of the Gentiles. The means were, the testimony and preaching of Paul. Or, to sum it all up, Jesus proposed to sanctify and save these Gentiles by the word of God, spoken by Paul.

1 Cor. 4:15. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel."

Thus it is clear that Paul agreed with us in this proposition; and that he had no idea that the regeneration of the soul was dependent upon some subtle influence of the Spirit, separate from

the word of God. The word was the Spirit's medium of reaching, regenerating and controlling the human heart. But if that word had not been adapted to their comprehension, no such results could have followed.

We have now heard from Jesus and Paul on the subject, and will only ask the reader to hear two more witnesses, James and Peter.

James 1:18. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."

1 Pet. 1:23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Surely the Lord has not committed the profound folly of making the regeneration, sanctification and salvation of the world to depend upon the word of God, when that word can not instruct the world, except when it is interpreted by an immediate impact of the Holy Spirit!

7. *The word of God has been given that the saints might have proper assurance of being accepted by the Father.*

1 John 5:13. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

By whatever other means they were to be assured on this point, this letter of John had been written for that purpose. He declares in the introduction of the letter that he had seen and heard and handled of the word of life, and now gives these disciples the benefit of his personal intelligence, that they might have the same knowledge he possessed on the subject.

Now, I suppose that if any of the Scriptures are in need of being revealed to us by the gift of the Spirit, then, equally so with this epistle. In that case, it would be no source of intelligence whatever; for if the words do not mean what they stand for, then they must mean something else. And that something else could be more easily revealed by the Spirit without having the word to correct.

8. *The Scriptures were given to thoroughly furnish all Christians to every good work.*

2 Tim. 3:14-17. "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred

writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—N. Ver. Am. Ed.

This is an inspired statement of the purpose of the divine record. And, as we have seen in the other purposes of this holy book, it is perfectly incompatible with the mystic theory of interpretation.

The man of God would find no furniture in the Scriptures, if their meaning is not to be known as other books are understood. The Spirit might, indeed, reveal to him the truths that he needs, with, or without the word, but if the word itself is not to be understood except by Supernatural aid, then it is of no value whatever, as a teacher to the man of God, since that supernatural aid would furnish the needed knowledge as well without the word as with it.

9. *The word of God is Gods' power to sanctify the heart of the believer.*

The divine system has arranged for human weakness and human want in every particular. And the whole scheme is to be found in that book, called the Bible. We have no other way of understanding it, or knowing about it, but by the intelligence we may derive from a careful perusal of that volume.

John 17:17-19. "Sanctify them through the truth: thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes, I sanctify myself, that they also might be sanctified through the truth."

John 15:3. "Now ye are clean through the word which I have spoken unto you."

Acts 20:32. Paul said to the Ephesian elders: "And now brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified."

In order that men may grow in grace they must grow in the knowledge of the truth. And in order that they may grow in the knowledge of the truth, they must let the word of God dwell in them.

Col. 3:16. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and

hymns and spiritual songs, singing with grace in your heart to the Lord."

James 1:21. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."

These directions to the saints could only have been given on the supposition that the word of God could be understood by the humblest layman in the church; and that all who wish, may read it and know its meaning. Hence, if it is to be understood in any mystic manner, or by any incomprehensible influence, the apostles and the Savior himself did not know it, or, they purposely withheld from the disciples, needed intelligence.

10. *The word of God, is the source of great joy and comfort to the Christian, and God gave it for the purpose of encouraging and comforting his people.*

Rom. 15:4. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

1 Cor. 2:9,10. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Through the apostles, the Spirit has made a full and complete revelation of those things which are reserved for the faithful. And it has been taken for granted, by them, that we may thus understand what "the Spirit saith to the churches."

1 Pet. 1:21-25. "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

Thus it is clear, that men are begotten again, made new creatures, and filled with hope and happiness through the word of the Lord.

11 *The fulness of light has been revealed, and through this complete revelation God has given us every promise that could serve to stimulate us to love and to good works.*

2 Pet. 1:3,4. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

The hope by which we are purified and saved, is predicated upon these divine promises. If we should take them, one by one, till we have considered the whole number, we will find that they are as definite as men can make, and as plain as language can state them. Indeed, the promises of men are frequently couched in uncertain speech—they may be yea or nay, but in Christ Jesus they are yea and amen. God has avoided all incertitude and made known his great and precious promises in a way in which the humblest shall not be mistaken.

Every purpose of the Scriptures is a witness to the fact that God has intended his word to be understood by all who may choose to know its meaning. And in no place has the mystic theory of interpretation any support.

#### OPPOSITION BY THE HUMAN WILL.

It seems proper here to anticipate an objection. For I have not assigned the place to reason which many do.

Luther said that "reason is like a drunken man on horse-back: straighten him up on one side and he will fall over on the other." I would never discourage the use of reason, for though we walk by faith and not by sense, or sight; yet we must determine as to what is the word of God, and what the meaning of that word is, by the use of our common sense.

But when we have decided, by all the facts bearing on the subject, that the Bible is a communication from heaven, then we should "receive it, not as the word of man, but as it is in truth, the word of God." If we regard it as the word of God, then it becomes to us the end of all controversy; beyond its statements there is no appeal.

There is an unlawful and unreasonable use of reason to which I am opposed. It undertakes to call in question the plain statements of the word of God. When the teaching of the Bible does

not agree with the previously received views, it is at once decided to be unreasonable, and therefore not to be accredited as the word of God. It was unreasonable to Luther to regard the epistle of James as inspired, because he thought it sanctioned the idea of being saved by works. And, in this way, the Bible is objected to, little by little, until the whole of it has been refused, by those who claim to be believers. This I regard to be an illegitimate use of reason. Let us rather use our reason in deciding if the Bible is the word of God, and then having so decided, let us go to it, not for the purpose of making it conform to our theology, or disprove the views of others, but to learn what God has taught.

The story is told of a man in the pinery who went into the woods, and was not found again for three days, when he was nearly frozen and famished. When he had been taken to a house, and warmed and fed, they questioned him as to how he came to miss his way so badly as not to be able to get back to his cabin. He said he had not seen the sun for the whole time. Yes, but said one of the company, you have a pocket compass with you, and knowing the direction you had traveled, why did you not consult it and reverse your travels and get home. He said he had looked at his compass several times during his wanderings in the forest, but the foolish thing had persisted in pointing southeast for north, and that he did not dare to trust himself to its control.

So it is with multitudes of men in the world to-day. They have God's compass and chart before them, but they do not direct to suit them, and they will not follow them. They have exalted their own opinions above the teaching of the divine word, and hence, the word must either be so changed as to coincide with their views, or they decide that it is unreasonable, and, therefore, not a part of inspiration.

So far I have pointed out some of the things that hinder a knowledge of the word of God. There are many more that will yet need attention before we come to the rules for studying the Holy volume. But this chapter is long enough.

D. R. DUNGAN.

## THE EQUATION OF LIFE AND KEYS OF THE KINGDOM.

Mathematical demonstrations and Algebraic equations, in the discussion of Scriptural theses, may possibly, by some good honest souls, be regarded as out of their appropriate sphere and somewhat innovationary, if not revolutionary. At the risk of introducing a new departure, I will venture to throw the question of entering the kingdom of Christ, into the form of an Algebraic equation, and find the value of the unknown quantity. Follow me closely in the investigation, and you will find the equation fairly formed and wrought out, and the values of the symbols ascertained, and the keys of the kingdom discovered.

The passage of Scripture for analysis in this lesson is, 2 Pet. 1:5-11. The Apostle says: "And beside this, giving all diligence, add to your faith." This is addressed "to them that have obtained like precious faith with us," and is therefore a lesson to Christians. Then, beyond all controversy the word of God requires of these Christians that they make some additions to the stock they already have on hand. They can not add to nothing. But they have obtained "the like precious faith," and to this they are to make the additions, so he says "add to your faith." As those addressed were Christians, beyond all peradventure, the faith they had must include the belief in Christ and the obedience of the faith, or formal acceptance of Christ.

Now, to commence the equation, let the symbol, ( $\alpha$ ,) represent the faith they already had. Then as Peter says, add to it, place the sign plus, (+) after it, which says, add to this. Our formula then stands:  $\alpha^+$ . Now we are ready for the additions. And let it be borne in mind that in proportion as the items added are large or small, the sum or answer sought will be correspondingly large or small. If, in a bill of goods, you have purchased seven articles, and only ten cents worth of each, your bill will amount to seventy cents. But if you purchased a dollar's worth of each, your bill will amount to seventy dollars. So in the question before us, if these items added are large, the answer will be large in

proportion. This confers upon the subject great practical significance.

ADDITIONS. 1. "Add to your faith virtue." How much of this item you will add, is a matter for you to determine. It is a personal matter for each individual to decide by actual practice. The ancient Romans called courage, virtue. And here I suppose the term, Christian courage, would approximate its representative value.

2. "And to virtue knowledge." Roaming amidst the ever-varying scenes and constantly unfolding beauties, and awe-inspiring grandeur, soul-stirring sublimity, the Christian philosopher delights to treasure up knowledge from the works of God, and the word of God. If there is one being upon the face of the earth, whose privilege it is, pre-eminently to acquire knowledge, it is the Christian. He has the advantage of the light of both volumes, and from these resources he can draw the material with which to replenish his store house of knowledge; and thus add knowledge. Enchantments and new beauties ever springing up in the pathway of the devoted student of nature and the Bible, may however, so lure him on as to super-induce an intemperate pursuit of these studies, to the neglect of his personal, family, social, civil, and Christian duties. So just where it is needed, the apostle introduces the next addition.

3. "And to knowledge temperance." Intemperance in drinking does not exhaust the meaning of the term. We are admonished, by an apostle, to be temperate in all things, and we have just seen that even a Christian can be intemperate in study. And in making this addition his temperance will frequently divert his attention from his enthusiastic pursuit, to attend to some of the practical duties of life. Possibly these domestic duties thrust upon him in the midst of intense and exciting studies, may cause him to become restive or impatient at these interruptions. The demand for the occasion, is supplied by the next addition.

4. "And to temperance patience." Possibly this central item is the most difficult of all the additions to be accomplished. Even Christians sometimes lose their patience and say: "I get out of patience." But if they get out of that article, is it not evidence that they had not "added" enough to their stock to last them through "the heated term?" Excitement, getting the upper hand of for-

bearance, and "Patience on a monument," feeling herself agrieved and deserted, steps down and out, leaving as housekeeper, that unruly member, the tongue, to arrange the bill of fare to suit its own fantastic freaks, though not always to the delectation of the guests. This child of culture, Patience, needs much care and should be cherished.

5. "And to patience godliness." Analyzing this word, we have the base of the word, God; then adding, *ly*, we have, godly, which means like God, or resembling God; then add, *ness*, and we have, godliness, which means the state of being like God. Following the instructions of the word of God, and imitating the example of him who "went about doing good," will unquestionably be in the direction of securing that character designated by the term "godliness."

6. "And to godliness brotherly kindness." Societies and brotherhoods of almost every kind, develop this character in various degrees. And the members of these societies will show special kindness to those of their own brotherhood. But then brotherly kindness has its limitation, and that limit is the particular brotherhood. Our society, our church, our family, our community, our party, our people, &c., mark the boundaries of that characteristic.

7. "And to brotherly kindness, charity." Overleaping the circumscribed limits of brotherly kindness, charity, [Love] goes on missions of mercy to suffering humanity, the wide world over, bringing happiness to the homes of sorrow, and diffusing blessings throughout the universal brotherhood of man. By apostolic instruction, these seven items are to be added to the one we have in our formula. These seven additions, I will collect into one term, the second term of our equation, and let the symbol, ( $\delta$ ), represent the things to be added. Then as  $\delta$ , represents *what* is to be added, we will let, ( $n$ ), represent *how much* is to be added, or, how many times the quantity  $\delta$ , is to be taken. Then  $n\delta$ , will be our second term, in which  $\delta$ , is a constant quantity, and  $n$ , a literal coefficient, showing how many times  $\delta$ , is taken. Adding this to our first term, the formula stands,  $a + n\delta$ . This will constitute the first member of the equation, in which  $a$ , stands for the faith, and,  $n\delta$ , for the Christian character and good works. The practical value of these, is the unknown quantity, or answer sought, which may

now be represented by the symbol  $x$ . Our equation then stands,  $a + nb = x$ .

Now hear the apostle's solution and answer, as given in our lesson. "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Notice the word, "abound." These things are not only to be in us, but *abound*. And we shall find the correlative of "abound," in the answer when we come to it. If these abound, the answer will be abundant also. "But he that lacketh these things is blind and cannot see afar off and has forgotten that he was purged from his old sins." Here, nearsightedness, and short memory are predicated of those in whom these Christian activities are lacking. A successful speculator must see afar off and know where he can make a present investment that will pay hereafter. To be lacking in "a faithful continuance in well doing," is given as evidence of a short memory, in forgetting that they were cleansed from their alien sins, in accepting the gospel.

"Wherefore the rather brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall." Beyond all cavil, the converse of this must be: If ye do not practice these things ye may fall. Apostolic logic could never have constructed that sentence, if it was impossible for Christians to fall from grace. But diligence is required to make their calling and election sure. And in the first epistle they are addressed as *elect*. Incongruity, in admonishing the elect to make their election sure, might be apparent in the minds of some, but it all vanishes when we remember that they had been elected into the present kingdom, and their election into the everlasting kingdom requires personal diligence. Election into some societies, only brings the members into a subordinate lodge, and an election from that lodge is essential to an entrance into a degree lodge, or the grand lodge. The tabernacle, typical of the kingdom of heaven, had its outer court, its holy place and most holy place, and the way into the most holy place was through the holy place. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Now the equation is solved and the answer found, and the value of the unknown quantity can be substituted. *An entrance*

into the everlasting kingdom, is the answer. And it is "so," that is, by doing these things that it will be ministered to us. You will also notice the word, "abundantly," in the answer, as the correlative of "abound," in the things to be done. Now substituting the representative values of the symbols in our equation, as  $a$ , represents the faith;  $nb$ , the Christian activities, or more briefly, good works; and  $x$ , the entrance into the everlasting kingdom; the equation,  $a + nb = x$ , is, by apostolic authority made to read: *Faith + good works = the entrance.*

Remember, these additions furnish a lifetime sum, for each individual Christian, the answer to which, is practically realized on entering the hereafter. Remember also that the quality of the answer is contingent upon the second term of the equation. While  $a$ , and  $b$ , represent constant quantities,  $n$ , is contingent upon the activities of a life time, and the value of  $x$ , is increased or diminished with the varying value of  $n$ , in the second term, suggestive of which we find "abound" in the elements of the second term and "abundantly," as its correlative in the answer. In other words, our entrance will be "abundant" or meagre, in proportion to our Christian activities.

Having now solved the equation, I will apply a few tests to settle the presumptive question: "Are the equation, and its conclusions, scripturally and logically legitimate?" As Peter authorized the additions and gave the result, I stand behind him as authority for formulating the equation, and proceed to question its relations.

*First.* In our equation,  $a + nb = x$ , may I erase the second term,  $nb$ ? It would then read:  $a + ( ) = x$ , or,  $a$ , alone equals  $x$ . Then substituting the values of the symbols, we have: Faith alone will give us an entrance. But as  $a + nb$  are equal to  $x$ , it is certain that  $a$ , alone can not be equal to the same thing. Therefore faith alone can not give us entrance into the everlasting kingdom.

*Second.* May I erase the first term,  $a$ , and let the equation stand  $( ) + nb = x$ , or simply,  $nb = x$ . In that form it says that good works alone will save us, and the moralist comes up claiming salvation upon morality without faith in Christ. But as  $a + nb = x$ , it is clear to a child that  $nb$ , alone can not equal the same. Then morality, or good works, without faith in Christ can not lead us into that kingdom.

*Third.* May I reverse the order of the first and second terms? It would then stand:  $nb + a = x$ . In purely algebraic quantities, that transposition, though in contravention of conventional usage, would not vitiate the equation. But in the hands of an apostle, it is lifted out of that conventional usage. Though, at first blush, it may appear paradoxical, yet it is true that in the kingdom, as here used, the quantities,  $a + nb$ , and,  $nb + a$ , are not convertible or equivalent terms. Do you ask, Why? I answer. 1. Because the apostle said add these to the faith, and not faith to these. 2. Because these works placed after faith, are in the kingdom of Christ, and stand to the credit of the Christian worker. But if they come before the faith, they are not of faith, but are in the kingdom of darkness, and not to the credit of a Christian worker, and therefore would not be counted in the Equation of Life. 3. Because the Savior said: "Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you." Mat. 6:33. These are sufficient reasons why the terms in our equation may not be reversed.

Then let the equation stand with the items in the same order the apostle arranged them eighteen hundred years ago. The prestige of apostolic sanction, that gave them potency then, has not been dissipated by the lapse of ages, and they should be as efficient now as they were when they came warm and glowing, from the lips and pen of one who spoke and wrote under the influence of Divine inspiration. Opportunely, at this juncture, the keys of the kingdom, adjust themselves very nicely to open into the everlasting kingdom, as unquestionably that is where the work in this apostolic lesson opens. And whether called a key or not we can safely confide in its accuracy and safety in opening those heavenly doors before us, as we approach the glorious mansions.

The keys were given to Peter, and it will scarcely be questioned that on the day of Pentecost at Jerusalem, he used the one that opens into the present kingdom, admitting the Jews, and teaching them how to work their way in and be safe. And at the house of Cornelius it is equally evident that he used the same key to admit the Gentiles, to whom God had also granted repentance unto life. This first key, admitting into the present kingdom, as used by Peter for Jew and Gentile, is entirely covered by the first term of our equation, represented by the symbol  $a$ , by which those

addressed in our lesson had been admitted. Equally certain is it that the work embraced in the second term, represented by the symbol, *nb*, covers the ground of the second key, and beyond all peradventure, opens from the present kingdom, into the kingdom of glory, or as Peter terms it, "the everlasting kingdom of our Lord and Savior Jesus Christ."

Then with infallible keys, and infallible instruction on their adjustments and manipulations, let us be divinely guided and safely and certainly, "Instructed into the kingdom."

G. R. HAND.

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#### THE TWO PRINCIPLES OF THE ATONEMENT.

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Mysteries are not confined to the domain of the Unseen, nor to the Sphere of the Supernatural. They are all about us. Nature is full of them. The life we enjoy, the organism we inhabit, and its method and means of perpetuation, are mysteries which have not yielded all their secrets to the scrutiny of men. There are mysteries on every hand which the human mind will never fathom. Yet this fact does not forbid our belief in their reality. Though they elude our grasp, they do not drive us into skepticism, nor change our relation toward them. We do not refuse to eat because the mysteries of sanguification and assimilation lie beyond the limits of our understanding. Since, therefore, there are so many facts in nature which we do not understand, yet readily receive, and so many things beyond our comprehension which we nevertheless believe, we should not stagger in our faith at the facts and truths made known to us by Revelation, because they seem, or really are, above and beyond the reach of our reason. The truths of the Unseen and Supernatural are not less real than those of the visible and natural, and they should be as readily received, when properly assured to us, as those which we know, and believe we understand; and the more especially if they claim our attention as matters of supreme interest and importance. Should we discard all that we do not understand, what would remain would not be

worth the naming. As a fact, we do believe many things which we do not understand; and if we refuse to believe things made known to us only by Revelation, because they transcend our philosophy, we thereby surrender our claim to reason, and forfeit the dignity of manhood.

Facts are stubborn realities. Truths are no less so; and those which have for us more than an ordinary interest; or a serious bearing on our destiny, should receive from us their deserved consideration. We live, and have become involved in an evil of the direst character and consequences; and there are facts and truths, connected with this evil, and our ruin by it, which are strange and wonderful in the extreme. They stagger our reason and confound our philosophy. They force upon us the conviction that there are many things far above our understanding. The Incarnation is one of these, if not the chief. But it is really no more mysterious than the origin of our spirit, and its connection with its animal organism. The *genesis* of Jesus is no more mysterious than his *atonement*. Reason may doubt, and hesitate to believe the fact, but this will not undo the fact. Though reason may boast and claim that it is a "leader of the blind and an instructor of the foolish," it is, nevertheless, far in the rear of faith. Faith is the first-born of the mind, and hence, entitled to all the prerogatives of the first-born. "Faith comes by hearing," and while we are yet on our mothers' knees; reason, not until the mind is matured and capable of reflection; hence, faith does wonders for the soul long before reason has awakened to a consciousness of its powers. It is, therefore, reason's wisdom to follow faith, and see with its eyes, feel with its heart, and work with its hands; because there are fields to be traversed where there is no natural light; persons to be trusted who are invisible; and ends to be attained that lie beyond the tangible and visible. Only the Divine Being walks in the light of reason alone.

To the untutored mind the air is full of mystery. To it, the ordinary phenomena of nature are strange and bewildering, and do not lose their mysterious character until the mind has acquired the boldness to investigate, and attained the success of discovering their nature and causes. Till then, there are spectres in every shadow, sprites in every wind, and mystery in the simplest and commonest phenomena. There are still men living to whom the

terrible and destructive tornado is as great a mystery as the existence of sin. Both are esteemed great evils which can find no rational explanation under the government of a wise and beneficent Creator; and though the scientist should explain satisfactorily to their understanding the causes of the storm and the phenomena connected with it; though he should even succeed in convincing them that such atmospheric disturbances are not only unavoidable, but even conservative, still they will go behind causes, both proximate and remote, and ask: "Why was nature so constituted as to allow such evils, or make them possible?" With a very imperfect knowledge of the attributes of the Creator, and a very limited acquaintance with the laws and forces of nature, they stand amazed in the presence of the storm, and look on the prostrated forest, the devastated fields, the ruined homes, and fearful loss of life, with a feeling of awe and distrust, and dare to question the wisdom and goodness of the Great Designer and Worker. Yet they know that fire will burn,—that an element so necessary to our comfort and well-being, will work disaster to our homes and lay our dwellings in ashes; and that water, so absolutely essential to life, will destroy life, and, in the flood, will lay in ruin our fields, and sweep away our property. But these facts suggest no explanation to their minds as respects other matters. They fail to see that the air, so delicate and sensitive, cannot but tremble at the flash of the lightning; that it must quake under the tread of the dreadful thunder; or fly with alarm when the sun pours his fiery heat into its trembling bosom. Did it not respond to the gentlest touch—were it callous to the most powerful influences, as fixed and immovable as the adamant rock, there would not be, and could not be any living creature on the earth. If it shall not fly with the speed of the wind, nor sweep with the destructive power of the storm, it will not administer to life in respiration, nor sooth with cooling zephyrs, the fevered brow of disease.

In the domain of matter, or the sphere of physical agents, there is, and can be, no prevention, conviction, or undoing of evils. Hence, there is, and can be, no atonement. What is done must be endured, what happens is unavoidable. The reason lies in the utter passivity of matter, and the involuntary action of its forces. Hence, physical evils are but natural and unavoidable disasters, not moral ruin. Sad and fearful consequences of the operation of

passive forces, but not wrong doing. Wrong and sin are possible only in the world of mind and will; among beings of responsible intelligence and self-determined action. Here only an atonement is possible and pertinent.

But what is an atonement? The simplest conception which we may form of an atonement is that it is a *satisfaction* made for an offence given by one party to another; and this, I believe, is the view held by most writers on the subject. This we may call its nature. What more it may be, or thought to be, may be more properly regarded as an effect, and not as the atonement itself. We should, therefore, distinguish the atonement proper from its effects or results. It is sometimes called a reconciliation or a propitiation; but these are rather the results of its action. It effects these; hence, when the Scriptures speak of the atonement as a reconciliation or propitiation, the effect is contemplated and not the cause. In the same way the Scriptures use the words atone and reconcile. An atonement, therefore, is regarded as satisfactory, or becomes a satisfaction when it brings about reconciliation between offended parties; when it is all that the offended party can ask, or the nature of the offence demand.

An atonement may be viewed as presenting two phases or aspects, or as divisible into two kinds, arising from its object or purpose. The first is that which the law prescribes as a satisfaction to itself and which we may designate as a *legal* atonement. Law recognizes no other. The second is, that which mercy provides, and has for its prime and special object the salvation of the sinner from all the consequences of his transgression, while satisfying at the same time all the demands of the law on the sinner; this we designate a *remedial* atonement. Under the operation of the first, the sinner always suffers in his own person the punishment prescribed by the law. He atones for his sin in his own person. The law requires that "The soul that sins shall die,"—that "Every man shall die for his own sins." It punishes only the guilty party—it can punish no other.

A remedial atonement differs from a legal atonement, in the fact that by its operation the *actual* sinner escapes all the consequences of his transgression—the remedial atonement suffering in his stead. The remedial atonement is actually an innocent person, one wholly without sin, against whom, consequently, the law has no charge or claim. By his taking the place of the actual sinner,

the latter is saved from the consequences of his sin; so that, in fact, the really innocent party suffers what the guilty ought to have suffered. The remedial atonement *becomes* the legal atonement. This procedure satisfies all that the law requires, and all that mercy desires. Strange and paradoxical as this procedure may appear, it is nevertheless true, an admitted fact, because so affirmed by God.

This procedure discovers the real and essential nature of a remedial atonement, and demonstrates that it is necessarily *vicarious*. It is made *in the place of the legal atonement*, and *in behalf of the sinner*. It suffers all that the sinner does when he is the atonement. Hence, the remedial atonement is a substitute for the sinner, and suffers in his stead. The sinner is saved by the interposition of his substitute, and by this alone. His salvation is possible in no other way. Some other than himself must suffer in his place, if the *sinner* is to be saved. No fact or principle can be clearer than this. In this procedure we have the fact of substitution.

Substitution is of two kinds, with a difference well marked and defined. 1. Simple or pure, where one thing is taken for another, as in exchange, purchase, or payment of a debt. 2. The second is complex and related, and embraces all that is in the first with the addition of *advantage* accruing to the principal from the interposition of his substitute.

Of the first kind we have numerous examples in the Jewish and Christian Scriptures, and also in the classics. These fully and clearly illustrate simple substitution. This procedure is expressed by the Greek preposition *anti*, whose radical meaning, as given by Prof. Harrison, is: "over against," "opposite," "face to face." From these comes its vicarious meaning—"In the room of," "Instead of," and a little farther removed, "For." A few examples will be sufficient.

In Exodus we have the law which demands "life for life," "eye for eye," "tooth for tooth," and "ox for ox." The word *for* is *anti* in the Greek. When the people of Israel were delivered from Egypt, they were ransomed or purchased by God with the first-born of Egypt. Thenceforth the first-born of man and beast among the children of Israel, were the Lord's by purchase. Subsequently the Lord took the Levites instead of the first-born of

Israel. He said by Moses: "Behold, I have taken the Levites from among the children of Israel *instead* of the first-born among the children of Israel." To express this exchange or purchase the preposition *anti* is used, and translated "instead of." In Deut. 2: 12, it is said of the Horims that "the children of Esau dwelt in their stead," *anti outon*. In 2 Saml. 19:13, the historian says that "David appointed Amasa *in the room of* Joab;" and in 1 Kings 2: 35, that Solomon put, "Zadok, the priest in the room of Abiathar," — *anti* Joab, and *anti* Abiathar. These are examples of pure or simple substitution, where one is taken *for* or *instead* of another.

There are many examples in the classics. A few must suffice. In the Odyssey we read: "And thy father would have been occupied about burial here for thee *instead* of marriage," and: "This is a hospitable gift for thee *in turn* for the foot which thou once gavest to the god-like Ulysses." In these we have *anti*.

These are examples of simple substitution. The idea of a remedial atonement is in none of these; and were the preposition *anti* never used in connection with a remedial atonement, the examples above given would have no force or pertinence, as respects the subject under consideration. But it is so used, and that, too, by the Lord himself, and in reference to his own atonement. Of himself he says: "For the Son of man came not to be ministered to, but to minister, and to give his life a ransom *for* many," *anti polloon*.

Two other prepositions are used in the sacred Scriptures to express the purpose of an atonement and its relation to the sinner. These are *peri* and *hyper*. The radical and essential idea of a remedial atonement is that of *advantage* flowing from it to the sinner. This distinguishes a remedial atonement from the legal. This idea is involved in the meaning of the word, atonement; but its purpose or object is more clearly and definitely expressed by the prepositions used to define that purpose, and especially by *hyper*. The vicarious sense of *peri* is not so apparent or forcible as that of *hyper*, though it is frequently employed by Moses when speaking of an atonement. If, then, an atonement has in it radically and necessarily the idea of *advantage*, we must conclude that Moses used it as meaning, "in behalf of," as synonymous, indeed, with *hyper*. Numerous instances of its use in connection with an atonement are to be found in Leviticus, such as this: "And the

priest shall make an atonement *for* him,"—*peri auton*. In the New Testament it is frequently used in connection with the remission of sins, and has then its true vicarious sense. But as this is not its radical or usual meaning, it will not be out of place to show that such a use of the preposition is not confined, or peculiar to the sacred volume.

Prof. Harrison, in his work on Greek prepositions, cites the following passage from the Cyropedia where *peri* has a vicarious sense: "Now the struggle is *for* life, and *for* country, and *for* home, and *for* wives, moreover, and children, and *for* all the blessings you have." Very similar language we find in the Illiad, as for example: "They fight *for* the ships," "*for* their children," and "*for* their country." In such instances as these its meaning is, evidently, the same as that of *huper*; and Vigerus cites a passage from the Illiad in proof of his statement that *peri* is sometimes used in the sense of *huper*—on account of. He says of *peri*: "With the genative it properly signifies *de* and not rarely *pro* or *propter*," "as *peri patridos machesthæ*." In the Odyssey we have this example: "Hear me *in behalf of* this stranger,"—*peri zeiwn*. Its classic use, it is thus seen, justifies its Scriptural use in connection with the atonement, as properly and correctly expressing its vicarious character.

It will be naturally inferred from some remarks above that *huper* is considered the more definite and forcible word of the two, when employed in its vicarious sense, this is the case, since its radical meaning when so employed is, "in behalf of." Wherever advantage occurs from an act or thing, and *huper* is used to express it, the preposition has the meaning "In behalf of." So the Lord uses the word where he says: "I lay down my life *for* the sheep;" and again: "This cup is the New Testament in my blood which is shed *for* you,"—*ὑπὲρ τῶν προβάτων*, and, *ὑπὲρ ὑμῶν*.

*Huper* has this meaning in numerous passages in the Jewish Scriptures. The prophet, Micah, says: "Wilt the Lord be pleased with thousands of rivers, or with ten thousand rivers of oil? Shall I give my first-born *for* [*huper*] my transgression, the fruit of my body *for* [*huper*] the sin of my soul?" As if he had asked: "Will these atone *for* my sins?" Here it has its true vicarious sense, and expresses the same thought as it does in the language used by the Lord. We have, possibly, a better example in the

following passage from Isaiah, since the preposition is there used in connection with the word ransom, which is an essential idea in a remedial atonement. Literally from the Septuagint it reads: "I have made thy ransom Egypt, Ethiopia, and Seba *for thee*."

In the classics *huper* has the same fullness of meaning. In the sense of *for* and, *in behalf of*, we find it used in such instances as these; "To fight *for* one's country." "Death *in behalf of* Greece," and, "To be *for the advantage of* any one"—"*huper* tinos einai." We have seen that *peri* is used in similar expressions, thus proving that the two prepositions have, in such instances, the same meaning—*in behalf of*.

*Huper* is more frequently used in the New Testament in connection with the atonement than either *anti* or *peri*; but in other connections it is sometimes used in the sense of *anti*—of simple substitution, as in the following passage: "Whom [one sinner] I would have retained with me that, *in thy stead*, he might have ministered to me." So in Xenophon: "Would you be willing to die *for* or *in the room of* this lad." A similar use we have in the following passage: "Scarcely for a righteous man will one die, yet peradventure *for* a good man some would even dare to die." In such cases *huper* approaches the meaning of *anti*. On the other hand *anti* is sometimes employed in the sense of *huper*, as in the following from the *Œdipus* of Sophocles: "Beseeching, we all pray you, father, *in behalf of* our children and life,"—*anti paidon kai psychis*.—Vigerus, p. 855.

In the New Testament *anti* and *huper* are employed as equivalent in meaning, and in connection with the atonement. In the following passage, both Math. and Mark use *anti*: "For the Son of man came to give his life a ransom *for* many," which Paul, in using almost identical language—certainly identical as to thought, employs *huper*. 1 Tim. 2:6.

*Peri* and *huper* are also used as equivalents in meaning. When our Lord said: "This is my blood of the New Testament which is shed *for* many," both Math. and Mark employ *peri*, while Luke uses *huper*. In Paul's letter to the Hebrews, where he speaks so much in reference to the atonement and remission of sins, we find that he employs these prepositions as having, in his estimation, the same meaning; for in chaps. 5:1,3; 7:27; 9:5; and 10:2, he has *huper hamartion*, while in chaps. 5:3 and 10:6,8,18 and 28, he has

*peri hamartion*. Since then *peri* is used as the equivalent of *hyper*, in such connections, we must regard it as fully capable of expressing the idea of advantage, and, consequently, as susceptible of being translated, *in behalf of*. Therefore, when Moses uses *peri* in connection with an atonement, to express what an atonement does for the party for whom it is made, he intends to say that the atonement was made *in behalf of* the sinner. Since, then, these prepositions—*anti*, *peri*, and *hyper*—fully express all that is intended by a *legal* and *remedial* atonement, all must be regarded as expressing, though in different degrees, the idea of advantage, and, consequently, as susceptible of being translated *in behalf of*. All, therefore, express the idea of substitution, and thereby declare that the benefits accruing to the sinner from an atonement, do so on the principle of substitution, and on this alone. An atonement is therefore necessarily vicarious.

Having now established the fact that the atonement is vicarious as to its nature and operation, it only remains to determine in what way the atonement can accomplish its peculiar and special object; how it can satisfy the demands of the law and at the same time secure the salvation of the sinner.

The law demands perfect obedience to all its requirements. This is *legal* righteousness, and if given from the heart, all the righteousness that God requires of his intelligent creatures. But absolute *conformity* law always requires, and must have, "though the heart be far from it." In the event of transgression it demands the life of the sinner as an atonement for his sin. This is the atonement the law demands—the satisfaction that it requires, and hence we designate and distinguish it as the *legal* atonement. If, then, the sinner is to live, it is evident that some other person than the sinner, one against whom the law has no claim on account of sin, must be interposed, or substituted in his place.

Now, on what principle of righteousness or justice can this be done? How can an innocent person be so put in the place of the sinner as to save him from the consequences of his sin? How can a law that demands the life of the transgressor be satisfied with the life of one who is not in fact the sinner? Such questions may be impossible of solution by the finite mind, yet this will not prove that the facts are not as stated. I think them not impossible of solution; but shall attempt no more now than to

show one necessary step in the work, viz: How can a *remedial* atonement be made a *legal* atonement? How can the law be satisfied with the life of one who is not the sinner in fact?

Under the operation of a remedial atonement the following facts appear conspicuous, and necessary to its efficacy: 1. The sinner appears at the altar of sacrifice with his sin-offering. 2. His hands are laid on the head of his offering while confessing his sin. 3. The death of the sin-offering. 4. The sinner discharged forgiven. Now, somewhere in this proceeding, and by some means, the remedial atonement is made the legal atonement, or the sinner could not have been discharged. The transmutation must be located somewhere between the time that the sin-offering is brought to the altar, and its death at the hands of the sinner. If so, then the act of transmutation was the laying on of the hands of the sinner on the head of his offering. As to this there can be no question. What, then, is the meaning or significance of this imposition of hands?

In the ceremony of the Annual Atonement the "scape goat" was one of its essential elements, and the part it played in that atonement threw no little light on the subject. Aaron was directed to lay both his hands on the head of the live goat, and confess over him all the iniquities of the Children of Israel, and all their transgressions in all their sins, *putting them on the head of the goat*, "and then to send him away by the hand of a fit person into the wilderness: and *the goat shall bear upon him all their iniquities into a land not inhabited*; and he shall let go the goat into the wilderness," Lev. 16-21-22. In connection with this let us refer to the 53rd chap. of Isaiah, where the prophet speaks of the atonement of Christ, and how he was made the sin-offering for the world. The prophet says: "Surely he hath *borne our griefs, and carried our sorrows*," \* \* \* \* "He was wounded for our transgressions, he was bruised for our iniquities; and the chastisement of our peace was upon him; \* \* \* and the Lord laid on him the iniquities of us all." The imposition of hands on the head of the sin-offerings under Judaism symbolized and indicated the fact here alluded to by the prophet, and that the sins of the transgressor were thus transferred, as it were, from the sinner to the sin-offering. As the animal was made the sin-offering under Judaism by the sins of the transgressor being laid on him; so was

Christ made the sin-offering of the world by the sins of the world being laid on him by God. In laying the sins of the sinner on his offering, the animal, which was the *remedial* atonement, became the *legal* atonement, and died as though he were the sinner in fact. The same was the case with the Lord Jesus. In being *made* the sin-offering, he was made the *legal* atonement, and as such was a full satisfaction to the law. He became then what the law saw in its transgressor, and the law then demanded of him what it required of the sinner in fact. By having the sins of the world laid on him, he became, as it were, the sinner in fact, and as such *died*. This procedure is clearly one of substitution. The sinner *lives* because his substitute *dies*. As a fact nothing is more apparent.

But in this procedure of converting the *remedial* atonement into the *legal*, there is no actual transference of sin from the sinner to the sin-offering, because character cannot be alienated. It is possible, however, to *treat* one who is innocent as though he were guilty. At least such is the fact, and necessarily so, in the case of an atonement for sin. Were this not so, the salvation of the sinner would be impossible. As a fact, we know that all sin-offerings were regarded and treated as the actual sinner deserved; for on no other ground was it possible or right to take the life of the sin-offering. Though this procedure may seem to a superficial thinker, irrational and arbitrary, yet we know that it is not. A being infinite in all his attributes cannot so act.

The procedure of converting the remedial atonement into the legal is called in the Scriptures, *IMPUTATION*, and is absolutely and indispensably necessary to the existence and operation of a remedial atonement. It precedes as a necessary prerequisite the act of Substitution. It constitutes the sin-offering the substitute. It makes the remedial atonement, the legal, and in this way accomplishes the satisfaction required by the law, and at the same time the salvation of the sinner.

Thus far the imputation of sin in providing an atonement. There is also an imputation of *righteousness*. These are inseparable. One is not possible without the other. When the sins of the transgressor pass to his offering, *at the time of his laying his hand on it*, the righteousness of his offering passes to the sinner, —but passes in both cases only by imputation. The relations of

each are changed. The guilty is treated as though he were guiltless, and the guiltless as though he were the guilty one.

Such is the work of a remedial atonement and these the principles of its application. Imputation effects the necessary change in the relations of the sinner and his offering, and then substitution works the intended and desired results. An atonement is without power or advantage to the sinner except on these principles, and they have no meaning or purpose except in connection with an atonement. It is not an abstract righteousness that is imputed; but the righteousness of the sin-offering. This is "counted" to the sinner, as his sins are "counted" to the sin-offering. And now we reach the ultimate conclusion: no imputation, no substitution; no substitution, no remedial atonement; and no remedial atonement, there is, and can be, no Salvation for the sinner.

H. CHRISTOPHER.

## THE FORCES IN THE CHURCH.

### THE BIBLE FORCE.

In the so-called Christian world, there are many forces at work, for the advancement of what is conceived to be Bible-Christianity. Some of these are of Heaven, others are of men. Some good, others bad, not a few of an indifferent character. In the heroic days of Christianity, the Bible was the only standard of religious truth—the final arbiter in all matters of faith and practice. No speculation, however plausible, no philosophy, however pleasing, was allowed, for a moment to supplant the Divine word. It was then the Supreme Authority in the Church of Christ.

The splendors of God's word may be too dazzling for mortal vision, its mysteries too deep to fathom, its thoughts too lofty for the finite mind to scale; yet so far as seen and known the proportions are beautiful and the adaptation wonderful to man in all the moral relations of life, as a moral, spiritual and social being.

Its history, poetry and biography possess a beauty and

purity, a simplicity and sublimity unapproachable in all the literature of the past and present.

The Jews have never doubted the genuineness or authenticity of the books of the Old Testament; and notwithstanding they contain a record of their rebellion against the laws of God, an account of their idolatry, ingratitude and shame, they believe all and confess all. The picture is dark, but acknowledged to be faithful in shade and coloring.

How different in the most faithful histories and biographies concerning the acts, fates and futures of individuals and nations portrayed by human hand. Many apologies are found for great sins and crimes of men and nations. No such thing in the Bible. Where can be found in Old or New Testament the least apology for any sin committed by the chosen of God. In the lives of men of genius, written by admiring friends, many an excellence is made to shine with too great lustre, and many a grave defect is so covered up, that the hero is made to appear little less than divine. The Bible contains truth, fact, principle. Its circumstances are all worthy of credence—can be trusted—for they are sure and steadfast. If you have but little relish for history, poetry or biography; if you ignore the consideration of philosophical questions, metaphysical knots and points; and delight only in looking into those profound subjects having a bearing on the destiny of man here and hereafter, then you may readily find in Old or New Testament a sufficiency to occupy your highest powers on themes far transcending in importance and interest all speculative questions, and dying, confess you have only been permitted to see but a beam of the light proceeding from the "Light of Life."

In some of the leading denominations in Europe and America there is now being waged a war between those who endorse and those who do not endorse the creed. Revolution is the order of the day in the intellectual and spiritual world, as well as in the political. And revolutions never go backward. The old is giving way to the new. The creed, hoary with age—prepared doubtless with an honest purpose,—full of many good opinions it may be—many perhaps not so good—containing here and there speculations in regard to untaught questions, is still a power in the Protestant world. But it is not the power it once was. Those who oppose it are clamoring for progress, for freedom, for truth. They

may not however see the tendency of their efforts, it matters not, the results are sure, and must prove beneficial in the end. The outlook upon the religious world of to-day is not one of unmixed delight. Facts, it is said, are stubborn things, and a few of these are worthy of being noted with care.

1. There is no Protestant denomination that can seek to know precisely, or all, the word of the Lord teaches, from the fact that unless it teach my view and not yours it cannot be received. The reason is plain. My view is in the creed, your view may be contained in the Bible but is not in the creed. Hence only my view is orthodox, although your view may be *verbatim* as to doctrine. Thus environed there is little encouragement given to such as are disposed to search candidly for the truth.

2. There is no denomination prepared to publish to the world a new truth, fact or principle, if such stands in opposition to the creed or seemingly subverts anything in it. Such conduct on the part of any Protestant clergyman, or layman, would be considered heresy, and as such worthy of bonds and imprisonment. The word of God is not allowed to speak for itself, that is, the plain language of Scripture cannot be proclaimed from the pulpit without explanation as to what the church understands to be its meaning, or unless the views of standard writers in the church be presented. It is no pleasing task in being forced thus to speak. The facts in the case are however patent to all who have the opportunity to know and will reflect but for a moment.

3. If liberty or freedom consists in strict obedience to perfect law, and he who renders perfect obedience is most free, then are the Protestant denominations not free. For the laws governing these denomination may be in part divine, but they are surely in part of human origin. The human and the divine are found side by side in the creed of the church regarded as equal in authority. Ecclesiastical agents enforce the human as well as the divine, and punish the transgressor not withstanding he has neither disobeyed nor transgressed a divine, only, a human law. In order to be true to one's convictions, the servant must break league with his master and assert his God-given right, the right to act in harmony with his convictions of truth, divine truth, known to be such by the laws of interpretation, universally admitted to be correct.

4. Protestantism, with its human names and human devices, with its formulas and speculations, is at the present time, standing in the way of real progress. There is no possibility of reconstructing it. The Protestant denominations cannot stand together as an organized body each holding its present name and present Creed. Protestantism can boast of great names, of men of splendid talents, of extraordinary endowments, and liberal views who have risen above partyism, but, as yet all human efforts have failed to unite the good of earth in one body, co-operating, laboring and sympathizing as did the people of God in the days of Apostolic Christianity. The various religious parties in Christendom, working separately, and often in direct antagonism, are constantly proclaiming to the world, that divisions ecclesiastical are not only scriptural but a blessing. Thoughtful men open the Bible and find there is "one Lord, one faith, one baptism," "one church" or "one body," spoken of in the New Testament, and that the severest denunciations are hurled against those winking at divisions, or attempting to perpetuate them.

Not only so, but comparing the faith and practice of primitive Christians with that of professing Christians in the present day and discovering such wide differences between them, such glaring inconsistencies, and such fearful departures from the fundamental law of the Lord, they conclude if this be Christianity it cannot be New Testament Christianity. They stand aloof or sail off on the treacherous sea of infidelity.

Are christian men prepared to look on these things with indifference? Are they ready to protest and assign their reasons meekly but firmly? Are they willing to show a more excellent way and plead with the good of earth to walk therein? Under existing circumstances indifference cannot be a virtue, neutral ground cannot be occupied by Christian men. The New Testament in the hands of the disciples of Christ—disciples brave, truth-loving, death-defying, was once a great power for good. Eighteen hundred years ago the New Testament, with its distinctive plea, its glad news, its grand aim, did revolutionize the Roman Empire, teaching man how to live here so that he might live forever.

Why is not the gospel to-day, the power for good it was in the days of the Cæsars? The same divine record possessed by the Lord's people in those days, is still found with almost all na-

tions in this, the nineteenth century. The same gospel, pure and unadulterated, is in our midst. That which was glad news to the three thousand on Pentecost in Jerusalem when Peter boldly announced the most wondrous fact—the resurrection of the Lord Messiah—that glad news is still such and will ever remain such to all who seek their highest happiness in this life and that which is to come. Are the disciples of Christ prepared to confess, that in their plea to exalt the Bible and to unite in one body the good of earth that they have been deceived, that sectarianism is right, that henceforth perfect freedom (i. e. licentiousness) be allowed to all peoples—freedom to believe anything or nothing, to do anything or nothing, that this is the one foundation on which to stand, be it liberalism, transcendentalism or any other “isms”? Is the mission of the Lord’s people ended on earth? Have they in their efforts to do good reached the terminus? Are they satisfied with what they have been enabled to do by the grace of God, in clearing the Bible of human traditions and human speculations, with which for centuries it has been encumbered; and just as the light of heaven is shining with increasing powers, chasing away the darkness of infidelity; just as the wail of the perishing is heard as never before, “give us the bread of life,” under these circumstances, are the disciples of the Lord Jesus Christ to abandon their plea and forever cease their work? No, I trust not. Steady adherence to truth and principle, unceasing labors in the inexhaustible mines of truth; prayerful watching, patient waiting, for providential openings for good, with unflagging faith in God and his word, all this and much more, is demanded just now of the friends of Jesus, lest the candlestick be removed.

Eighteen hundred years ago the word of God was committed for safe keeping to the church, the pillar and support of the truth. A new era in civilization began at that time. The brightest day to earth then dawned, and the mightiest moral and spiritual revolution ever known to history was then inaugurated. In fact no revolution of any great value to individuals or nations has ever been effected unless the Bible was the leading factor for good.

When the lion-hearted Luther appeared in Germany he found his countrymen without the Bible. His first and great work was to put it in the hands of the people. At the Diet of Worms he bore himself as a king, because he was clad in the armor formed and fashioned by the King of kings.

At that time the world was shrouded in the darkness of death. The nations sprang to life. Divine truth was the life-giving power. Calvin accomplished his work through the living Word of God—also Wesley and his coadjutors. Look the world over at the present day and no institution or institutions for the amelioration of the race can be found based on infidelity; all, in every civilized nation have for their foundation, either directly or indirectly, the Word of God. But the views of Luther have become stereotyped. His followers circumscribed thought, checked investigation and required all to think as he thought, believe as he believed. The same may be affirmed of Calvin and Wesley and others. Shall a similar charge ever be brought against the disciples of Christ of this day. The Lord has ordained that there shall be leaders among the people, but He has never at any time or under any circumstances sanctioned hero-worship.

Why bow down and worship a fallible being for giving the infallible Word of God to ruined humanity, that all might believe, obey and live?

Why pay divine homage either directly or indirectly to the brave pioneers, who through dangers and sufferings attempted all their lives to free the human family from the thralldom of will-worship and traditions of men?

God is creator, preserver and benefactor. Jesus Christ is prophet, priest and king. "The Bible, the whole Bible and nothing but the Bible," is man's guide in faith and practice from this world to the world to come. Back to the original ground—to the primitive practice—be the watchword of the disciples of Christ.

The Bible is open for all nations, tribes and tongues. It has ever been and will ever be, the great moral force in moulding the character and shaping the destiny of man for a blissful immortality. Philosophers of the past and the present have signally failed to meet the wants of man.

Monarchy, aristocracy and democracy have in vain attempted to govern the outer man. The Bible is the great chart on the sea of Time, the only safe beacon-light; the world's only hope. Let it be taught to the young, the aged and the middle-aged, just as it is, in its primitive simplicity, its original beauty and power.

In its uniqueness, freshness and vigor, it is adapted to man in all conditions, in all climes, among all nations.

#### THE LIFE FORCE.

Death is usually regarded as the King of Terrors; but living is more fearful than dying; inasmuch as during life a work is begun whose influences are felt through all time and eternity.

By whom and for what noble purpose was man brought into being and placed on the earth? What is man and whither is he going when this mortal is consigned to the dust? Shall the inner man survive the dreadful shock? Shall man live forever? Let these questions be thoughtfully pondered by all who would act their part in this life in a becoming manner. There is one, and only one, book that unlocks the mystery of our being, that tells of our origin, opens up the work of life and the destiny hereafter. In the Old Testament Scriptures we read the hopeful utterances of the bards and prophets of Israel until we reach the most momentous period in the world's history. In Bethlehem of Judea is born the Redeemer of the world. Angels announce the glad event, multitudes of the heavenly host are heard praising God and proclaiming peace on earth and good will toward man. Wise men from the East search, until finding the new and glorious King they worship him, presenting him costly gifts of gold, frankincense and myrrh. Jesus Christ lived as no one else ever lived, spoke as man never spoke, taught as the wisest and purest philosophers could not teach, and died under circumstances such as never attended the death of any one on earth. Exploring the regions of darkness he came back with the keys of death and the invisible world belted to his side, bearing to mortals from beyond the River of Death the hope of life and immortality.

A new King is now on earth, and a new kingdom is about to be established which shall stand forever. A new citizen is about to be introduced to the world. A new field of labor is opened up, in which, for the first time in God's dealings with mankind, the entire powers and capacities of man are brought into active and harmonious exercise.

Through what means was produced the pure, spotless and unique life as seen in the Christians of the first and second centuries?

Those sent by Christ to convert the world simply executed His will. Hence they did not preach a theory of christianity—

the philosophy of conversion, or of the facts of the gospel. They preached the gospel, and the heart of the gospel was, and is, and will ever be, Christ and him crucified. When the people heard, believed and obeyed—that is when they were really converted, Christ was in the mind and heart, occupied the throne without a rival. To place Christ on the throne as prophet, priest and king, was the grand aim of apostles and evangelists. Christ on the throne—that is, Christ in the mind and in the affections—then of a truth will Christ be publicly acknowledged, and then will the life of the Christian be as his faith, or, in other words, then will the work of making men Christlike be surely accomplished. To show the correctness of this position, notice the following account given by Dr. Walker, in a masterly work, entitled “The Philosophy of the Plan of Salvation.” “Man worshipping becomes assimilated to the moral character of the object he worships. This is an invariable principle operating with the certainty of cause and effect. The worshipper looks upon the character of the object which he worships, as the standard of perfection. He therefore condemns everything in himself which is unlike, and approves everything which is like the character.”

“A most striking instance is that of the Scythians and other tribes of the Northmen, who subdued and finally annihilated the Roman power. Oden, Thor and others of their supposed deities were ideas of hero-kings, blood-thirsty and cruel, clothed with the attributes of deity and worshipped. Their worship turned the milk of human kindness into gall in the bosoms of their votaries, and they seemed like blood-hounds, to be possessed of a horrid delight when they were revelling in scenes of blood and slaughter.”

“Plato in the second book of the Republic, speaks of the pernicious influence, of the conduct attributed to the Gods, and suggests that such histories should not be rehearsed in public, lest they should influence the youth to the commission of crime.”

“In China, according to Medhurst, the priests of Buddah understand and teach the assimilation of the worshipper to the object worshipped. They say; ‘think of Buddah and you will be transformed into Buddah. If men pray to Buddah and do not become Buddah, it is because the mouth prays and not the mind.’”

Is it allowable to inquire the reason why the lives of professed Christians are not now what they were in the early ages of

christianity? Possibly an answer to this question may be found, which will approximate the truth, and furnish food for the thoughtful.

The leaders in the Protestant world, have for three hundred years been teaching and preaching the wrong thing. Metaphysical speculations, philosophy so-called, formulas, dreams, visions, theories, barren, lifeless, cold as an iceberg, have been offered to the world as God's power to convert and to save, in place of the gospel of Christ.

And still these leaders of thought have made another great mistake in acknowledging that man has the power to reason and to judge, to investigate and to believe testimony, and in the same breath addressed him as if he had no such power, and should not even attempt to believe in order to the salvation of his soul. But man is commanded to "believe on the Lord Jesus Christ;" hence he has not only the right to search the Scriptures, weigh evidence and believe, but it is his imperative duty to do so or suffer the awful consequences resulting from wilful disobedience. Would Christ declare that "he that believeth not shall be damned, or condemned," knowing at the same time, man could not believe? Would the Lord condemn with an everlasting overthrow any human being for not doing that which he knew he had not the power to do? Certainly not. And yet the Protestant world are making this mistake—are daily and hourly committing this fearful blunder. They teach the wrong thing. The wrong thing is believed. The wrong life is therefore the result. If this conclusion be not logical and scriptural, let him who may, show to the contrary. Truth is a unit. Truth does not divide and subdivide, but unitizes. It brought the primitive Christians together into one body. No separate parties, or bodies of disciples were formed in that day. The church was one, the life the same, the truth proclaimed to the world in order to salvation was all divine.

The force of the Christian life, or the force of Christianity, as seen in the lives of Christians has not been justly estimated, or acknowledged.

Primitive Christians, through their lives overcame the stupendous forces, intellectual and political, in antagonism in the apostolic age, and in that immediately following. The triumph then achieved through spotless self-denying Christian lives was so sig-

nal, so grand, that historians adverse to Christianity fail to divine the secret.

A shrewd, but dangerous writer, in attempting to account for the extraordinary progress of Christianity in the first and second centuries, concludes that it was owing to the credulity and superstition of the age. He allows, it is true, that the first century stood somewhat better in this respect than did the times that followed. We have only to remember how Aristotle's writings had been for more than three centuries, to educated men; how Thucydides, a century earlier had illustrated the historical spirit; how Epicureanism, with its bare recognition of the existence of God, united with contempt for the doctrine of Special Providence, was the prevailing philosophy; how Roman law was administered throughout the civilized world; how the philosophical treatises of Cicero exhibit the utter infidelity, as to the mythological religion, of the statesmen of the times; how a man like Julius Cæsar, could avow in the Roman Senate, without protest or contravention, his disbelief in the existence of the soul after death; how antagonists of Christianity, like Lucian and Celsus, treated its claims as to miracles, we have only to remember such facts as these in order to be assured, that the intellectual state of the ancient world, was one far removed from childish credulity."

There is another writer, equally distinguished for correctness in the statement of facts and the splendor of his diction, who attempts to account for the rapid progress of christianity in the first century from the mere virtues of the early Christians. On this point Prof. Fisher of Yale College thus speaks. "The causes of the rapid progress of Christianity which Gibbon assigns in his fifteenth chapter, for example, the virtues of the early Christians, are seen when examined, to be the effects of Christianity itself. We are thus brought to the result that the progress of Christianity is due to its own intrinsic power and excellence. That the spread of Christianity was not magical, that it was providentially prepared for, and was aided by the circumstances of the age, is true; and the secondary cause which contributed to its progress, have not only been pointed out by scriptural writers, but have been set forth also with full emphasis, by historians of a different temper. But when the impression is made that the gospel had a smooth path, and that the obstacles in its way were not so great as to render its

progress and triumph, a truly wonderful event, history is misrepresented. Neander has very effectively shown how, the very influences that might favor the reception of the gospel could turn themselves into formidable hindrances in its way."

Contrast the present with the heroic days of Christianity (pardon this dear reader). The first proclaimers of the gospel of Christ, preached the one gospel, that is, the same thing the world over. The people, heard, believed and obeyed the same gospel, entered one church, called by a God-given name; the people of God all bearing the divine name, Disciple or Christian; all working together in love to one grand end, their own and the salvation of others.

Divisions were not only not winked at, but were denounced in the severest terms by inspired writers. To-day the so-called ministers of the gospel, preach a gospel, it may be not always *the gospel of Christ*, preach views, not yours, but my views or my church's views. The people hear doctrines, contradictory, are bewildered, know not what to believe, or to do. Many persons are Christians in spite of creed, theory or dogma. But the good of earth are divided, are not working in harmony. They cannot work together in love as matters now stand. I am sure this picture is dark. It saddens my heart. I turn away from it to glance at a few hopeful indications that appear, it may be, as harbingers of a better day. The Lord is ever evoking good out of evil, order out of disorder. The work of infidelity may not yet be accomplished in Europe and America. It may be gathering its forces for a last attack on the Bible, or Christianity, which may result in uniting all the Christ-like in all denominations, on one common ground. Look at the Alliances of the various churches in Christendom for certain purposes; the union of churches in great meetings; the union of great and learned men, in the translation of the Bible; the Sunday School movement for one lesson on the same Lord's day the world over; these and other matters that might be mentioned are gleams of a brighter and more glorious day.

United effort on the part of the Lord's people is now demanded. Many are earnestly pleading for the one faith, the one divine life. May God speed the day when all shall be one. Till then, work on my brother, my sister. There is omnipotence in a sin-

gle well-directed, earnest life. The lives of the mighty ones of earth have shaped the destiny of thousands and millions of our race. The life and labors of Luther are yet a terror to popes, kings and councils. To-day John Howard is pleading for those confined within prison walls, within dungeons damp and dark. To-day Robert Raikes is seen in the little boys and girls wending their way to the Sunday School in Europe, America and the distant isles of the ocean.

One life, wholly consecrated to God, can accomplish a world of good. It may be but a pebble dropped into the great sea, but the force of the first trembling wave set in motion will be felt far away upon the distant shore. An humble worker in an humble field may let fall one thought that may be taken up by another, moulded and shaped anew, then improved upon by a third, until nations are blessed. A word spoken, a look given, an act performed, may prove a blessing to thousands—nay millions. Crowns have fallen from the brows of kings, thrones crumbled into dust, kingdoms faded away as the mist of the morning, from the merest trifle in speech or action. Work on then fellow-Christian, work zealously, work faithfully. In prosperity, or in adversity, work. Amid smiles, or tears, or frowns, work with a loving, joyful heart. Fear not the opposition of the selfish or proud, skilled though they be in the world's wisdom. Work in hope, for beyond this world of work and suffering your feet shall stand on brighter fields, your eyes behold brighter skies, and your soul exult in holier joys than earth can give.

#### THE MONEY FORCE.

It must have required no small degree of courage to become a Christian in the first century. When the three thousand on the day of Pentecost became obedient to the faith, they did so at the sacrifice of Judaism and the risk of losing their lives. But neither danger nor death intimidated them. They had counted the cost and come prepared to suffer much. Joy and gladness was in every heart, and prayer and praise on every lip. From house to house they went exulting in the new honors so richly bestowed. Continuing in the Apostles' doctrine they aspired to a higher life, a nearer approach to God. They were truly born again, were in truth soundly converted. One event occurred in the history of these first disciples of Christ, marvelous in the

highest degree, showing in the strongest light the intensity of their faith, the honesty of their purpose and the profound love they bore the one toward the other. They had all things in common, sold their possessions and goods and parted them to all as every man had need. The love they bore to Christ impelled them to give all to him who died for them. This was an unconditional surrender of all to Christ, their King. The powers of the whole man subdued, all burdens were light, all duties a pleasure. The rich acknowledged no more title to his rightful possessions and goods than the poorest of the poor. All belonged to the same family of God. God was Father of all, Christ the elder brother of all. There was one spirit in all and comforting all; one hope animating the bosoms of all.

All these matters have been placed on the divine record as examples to be followed by the Lord's people whenever the occasion might demand. John Wesley once said: "I make all I can, save all I can, that I may give all I can." It is the duty of all, who can, to preach the gospel, that is, if they can in this way do the greatest amount of good. It is also the duty of all who can, to amass wealth, to make all the money in their power, if by so doing they can do the greatest good in society. This I believe the Scriptures teach in letter and spirit.

Two brothers in the Kingdom of God began life not far from the same period of time. The first possessed a large mind and heart, was highly gifted by nature, well educated and a fine speaker. He could accomplish greater good by preaching the word than by following any other vocation. He was peculiarly well-fitted to mingle with the people and plead for his Master.

All his acquaintances in the church advised him to enter the ministry. In fact, he was warned by many that unless he did preach he would endanger his soul's salvation. On his knees, in prayer to God, he looked the whole ground over, and after much counsel and deliberation, resolved to preach—felt that he could serve God in no other way—others might, he could not. He gave up the honors of the world and entered upon his work. He lived long, he labored hard, suffered much. We enter his humble dwelling just as he is closing up the last chapters of a most active and eventful life. He has fought many a battle under his glorious King. He is now fighting his last. He has kept the faith and

is ready to be offered. Resting on his couch in the bosom of his family, with many friends of Jesus round him, his eyes are closed in death. "This is the last of earth." The shadows of life are gone, its dreams have ended. Now the glittering crown is his, the crown of immortality, the life that ends not.

But what has been accomplished? Well, thousands are in the Kingdom of God through the instrumentality of his labors. His work, by the grace of God, will remain forever. This is all, but this is enough.

The other brother was also a man of talent, but his talent consisted in the ability to make money. He noted daily the price current, the rise and fall of stocks, the phase of political matters in Europe and America, matured well and laid deep his plans. All he touched turned to money. Had no time for books, but studied men, studied things pertaining specially to his business. Always planned and worked having one and only one purpose in view—to make money. He succeeded. He had large possessions. The Elders of the congregation of which he was a member, visited him, on a certain occasion, in order to induce him to give more for the advancement of the cause of Christ. "If your brother," said they, "felt that he could not be saved unless he preached to the poor, do you think you can save your soul unless you also preach all in your power?" "But I am not gifted as my brother to preach the gospel," he responded. "Equally gifted", replied the Elders. "Only he preached by word of mouth, you can preach by your money." He paused, asked time for prayer and meditation. Finally he came to the conclusion to give thousands for the spread of the gospel in place of only giving, as heretofore, hundreds. He is this day feeding the hungry, clothing the naked and preaching, through his money, the gospel to the perishing in this and in other lands. Not until the sea gives up its dead, and all peoples stand before the Great Judge will it be known how much has been done by this self-denying rich man, for the wellbeing of the human family.

Does Jesus Christ require one to sacrifice more than another in the church? Does he require one disciple to do more than another? Certainly, you respond, if the ability to do good be greater in one than in another. Very well, be it so. But does Christ demand of him who is able to preach the gospel successfully, to do

so, through clouds and sunshine, through evil as well as through good report, and does he allow another, the rich man, owning his thousands and tens of thousands, to do nothing, when able to do as much for the perishing as the most eloquent minister of the gospel in the land? Christ does not so teach. The Lord cannot excuse in the day of final account those living in splendor, faring sumptuously every day, able to give a few thousands annually for the advancement of the Redeemer's cause, and yet withholding.

Let all give as the Lord has prospered them; give according to their ability; give because they love the Lord and love their fellows; give to banish sin and suffering from every nook and corner of the habitable globe; give to plant the banner of the Cross on the hill tops and vales of earth; give until life's work is ended and the deserts and solitary places rejoice and blossom as the rose.

W. C. ROGERS.

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#### CONSCIENCE.

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Few subjects have given rise to more antagonistic speculation than that of Conscience. All classes of talent and grades of learning have taken part in the controversy. The investigations of the pulpit and the cloister have alike failed to reduce this apparent complicated function to its primal elements, and the utmost incisions of philosophy have only tended to multiply opinions and theories.

In their researches to find some unerring fundamental rule of human conduct, some infallible way of knowing right from wrong, both metaphysics and theology have generally fixed upon some feeling or faculty of the soul or mind as the rule and guide of life. This faculty or function has been designated conscience or the moral sense, and has been variously defined as an innate faculty, a creature of education, a sort of double knowledge, growing out of man's dual nature, a separate bestowment, a part of Deity in the soul; something born with us and so endowed as intuitively to know right from wrong; a discriminating faculty, capable of per-

ceiving the moral quality; an instructive faculty to teach us; a secret monitor, whose whispers dictate what we ought to do and what not to do; an infallible guide, or in the language of the Encyclopedia of Religious Knowledge. "The capacity of our mental constitution by which we irresistibly feel the difference between right and wrong."

This last definition, as given in the Encyclopedia, is not satisfactory. To say that we have by our mental constitution, the capacity to feel *irresistibly* the difference between right and wrong, would be to take the ground that we could never be wrong or right without knowing it, as we would irresistibly feel the difference; a conclusion too palpably at variance with the facts of experience to require refutation by argument. Had the author said, that in our intellectual and moral nature we are so constituted that we irresistibly *feel* that to be right which we believe to be right, and that to be wrong which we believe to be wrong, he would have given a better definition. Note carefully the difference in the two definitions: in the former, we irresistibly feel the difference between right and wrong; in the latter, we irresistibly feel only that to be right which we *believe* to be right.

With this starting point I will proceed, and, with brevity and simplicity, give my views of the nature and province of conscience; and although they may fail to solve the problem, it is hoped that they may serve to dispel some of the popular prejudices on the subject.

One other introductory qualifying statement I beg to make. The freedom of the will to act, with or against the judgment, is conceded, because it lies at the foundation of all accountability. To explain this freedom, subjecting it to the laws of exact, exhaustive definition, would be to destroy it. We need not pause here to discuss whether the will is free to act from motive, in view of motive or without motive, free to act from the promptings of the animal appetites, instincts and propensities, or in view of them or without them. Nor whether these motives may be good or bad, objective or subjective; suffice it to say, that the will, in carrying out its volition, if it acts in accordance with what we believe to be right, we will always feel this act to be right. No exception to this rule. Our belief of what is right, judging by the standard we have been educated to take as our rule, will find its response in

our emotional, moral nature. This agreement in man of his rational and emotional nature constitutes the *universality* of conscience, and the *invariable endorsement* of his belief, as to what is right, by his feelings, constitutes its *infallibility*.

Any act then which we perform according to some rule, as a duty in accordance with our belief of what is right, will give us pleasure; any act which we perform in violation of our convictions will give us pain; this feeling of pleasure we call a good conscience; the feeling of remorse a bad conscience.

Saul of Tarsus, verily, thought that he was right in persecuting the saints. He believed that he was right, his feelings corresponding with his belief endorsed it, and in acting in accordance therewith he felt pleasure. "He lived in all good conscience before God." But, after his conversion and with better information, he changed his belief, and consequently, had he continued persecuting the saints, he would have willfully violated his better convictions and felt remorse, had a bad conscience.

Seeing then that whatever judgment (the deciding faculty) approves, conscience (the feeling function) will also approve, it follows that no error of the judgement as to what a man believes to be right, can be corrected by conscience. It can only be done by properly instructing and informing the judgment. A man's judgment must be correct to have a correct conscience. His conscience will endorse his belief and "bear witness" to it however erroneous. All the *isms* of earth have been endorsed by conscience just to the extent that they have been believed. Error has held its sway in the world just as conscientiously as truth. In its defence men have gone to war, died in prison, swung on the gallows and burned at the stake. Even in our own country, under the same Constitution, with men of different sections and beliefs, patriotism and treason became convertible terms and plunged the North and the South into strife. Who will say that there were not conscientious men on both sides.

Conscience is not an instructive faculty, a secret monitor. It has no knowledge which it imparts inwardly to the mind. It teaches nothing and knows nothing. It does not therefore tell any one which church is right and which wrong, and gives no information on the subjects of repentance, faith, baptism and the Lord's Supper.

It has never expounded recondite passages of Scripture or enlightened the world upon any subject whatever, but has blindly endorsed every faith, order and practice, many of which have been as antagonistic as the vaticinations, of the Sibyls, and as nonsensical as the ravings of the Pythia.

All this comes, as I think, from mistaken views of conscience, by considering it a sort of little Deity in the soul, whose still small voice is a dictation from Heaven, wooing us to believe that whatever we feel to be right is right, and whatever we feel to be wrong is wrong. A quiet conscience to him, who thus believes in his only rule of right, notwithstanding the "woe" pronounced upon all who are "at ease in Zion."

If it is true, that we always feel that to be right, which we believe to be right, the next important step, is to inquire whether everything is right that we believe to be right. Does sincerity of belief make a thing right, or is a thing right or wrong independent of our belief? Let us look closely at this for a moment.

God is the author of nature and of grace. He governs the Universe by fixed laws. Let the world believe as it pleases, these laws are the same. Ptolemy and Copernicus entertained contradictory theories of Astronomy, yet, who will contend that their different beliefs ever produced a single jar in the Heavens. God does not change his laws to suit man's belief. Arsenic taken through ignorance, supposing it to be something else, will not change its poisonous qualities, or shield us from its effects. The moral laws are just as fixed and unalterable as his physical laws. The penalties annexed to their violation are just as sure to follow. Two men may differ as to the nature and value of a duty, but their belief will not change the obligations of the law. God's laws are fixed, and He will hold man accountable for his belief.

A man's faith and character always correspond. "As a man thinketh in his heart, so is he," saith Solomon. No man ever acts wrong till he thinks and believes wrong. Our first parents ate not the forbidden fruit, until they believed that it would make them wise as gods, knowing good and evil. The thief never steals until he thinks it best for him under the circumstances. As in other things, so in religion, our acts grow out of our faith. To say that we are responsible for our actions, and not for our faith that leads to them, is a simple absurdity.

The case I think is clear. Conscience is no guide—sincerity an essential test of honesty, is no rule. *The will of God as recorded in the Bible is the great rule for the guidance of judgment, the only standard of faith and practice.*

Much might be said of the necessity of enlightening and informing the judgment by a careful and thorough study of its divine teachings. God has given us the mental capacity, if properly cultivated, the power of reason if unbiased, the discrimination of judgment, if unprejudiced, to understand his revealed Will. The Bible contains, in general and specific terms, the sum-total of life's duties, absolute and relative, so complete that it is expressly declared, that to fear God and keep his commandments is the whole duty of man. In addition to this, He has vouchsafed to us all the necessary assistance to understand his revealed Will, and he who attempts to find and erect some other rule of conduct outside of the Bible, is guilty of an impeachment of the Divine wisdom, of unwarranted presumption against God who is perfect in all His ways and righteous in His thoughts. Now it is obvious, that with a perfect revelation of God's will, a man with perfect perception, understanding and judgment, would have perfect knowledge, and consequently perfect judgment and a perfect response in his emotions, or a perfect conscience.

Defects in conscience are traceable to defects in judgment, understanding or perception. How far these faculties were impaired by the fall of man, is left to the theologians to determine, and how far the effects of the fall complicate our reasonings and conclusions, are subjects of speculation, which will no doubt continue to vex opinions as long as the "whole head is sick, the heart faint and the understanding darkened."

Before leaving this point, it may be well to submit an illustration: A man learns his duty from the Bible. In reviewing his conduct, his judgment, taking the will of God as the rule, decides that he has wilfully violated its sublime teachings, he feels remorse, anguish; but if he believes he has complied with its commandments he feels pleasure, and the capacity thus to feel, I call conscience. It is the response, the sanction, the amen, if you please, of our moral emotional nature to the judgment.

The honest and sincere man, however erroneous his views, is one whose judgment, feelings and actions correspond. He, who

thinks and feels one way and acts another, violates his own convictions, is not sincere in his actions; he is a hypocrite. No man is ever justifiable in violating his judgment, or conscience, although in error, because he would have first to purpose deliberately to do wrong, and if he would wilfully depart from what he supposed to be right, he would as wilfully depart from it, if it were right. "He that esteemeth a thing to be unclean, to him it is unclean." A man must be sincere to be right, though it does not follow that he is always right who is sincere, or in other words, a man may be sincerely wrong, but he can not be insincerely right. His want of sincerity in the latter case would make his motive wrong, however right the action.

A brief reference to the effects of habit, may serve to explain something connected with conscience.

Man's habits are intellectual and moral, as well as physical. He acts and is acted upon. Active habits increase and strengthen by use, passive habits weaken by repetition. If we merely listen to lessons of virtue and religion, and fail to reduce them to practice in our lives, the impressions made upon our minds are weakened by repetition until they no longer excite the feelings, till in the language of Scripture, our "conscience becomes seared as with a hot iron." But if we embrace and practice these lessons, we will form active habits of virtue and piety, that will increase and strengthen, acquiring new power with each repetition. The varying susceptibilities of different periods of life may be illustrated under this head.

The next, and last, point is a reference to man's animal nature. His appetites, propensities and instincts, need the control of reason. Reason needs Divine Revelation. There is a constant warfare between what man is by nature and what he ought to be by Revelation. He has freedom of will, power of choice. Destroy man's intellectual and moral nature and he is but a brute, but with these, under proper spiritual culture, he becomes the noblest work of God.

Finally, I beg to state that in what I have said, I have endeavored to avoid the use of metaphysical technicalities and the discussion of old theories. I have aimed to be plain rather than profound. It may be charged that I have dodged the principal difficulty. Why believe somethings are right and others wrong? I

answer, because God has given us the capacity, if properly cultivated, to learn his will, to know right from wrong, according to the standard of truth he has given, and beyond this I know nothing.

J. W. RUST.

### THE IDENTITY OF THE MESSIAH.

*"We have found the Messiah, which is being interpreted, the Christ."*—John 1: 41.

This was, undoubtedly, in its practical relation to the Jewish nation, and to the world of mankind at large, the most important religious discovery that had ever been made. It was neither an accidental nor an unexpected disclosure, but one that had long been expected and eagerly sought after. The entire Jewish nation had for ages been anxiously looking for a long promised Messiah; and it was this fondly cherished hope of ultimately finding and recognizing the Lord's anointed, who should deliver them from oppression and bondage and exalt them above all the nations of the earth, that, more than anything else, enabled them to maintain their national existence and family distinctions; for it was this single hope that kept them, by a sort of religious seclusion and asceticism, from being engulfed and lost in the vast and rapidly disintegrating ocean of humanity.

The doctrine of the Messiahship was the great central and conservative thought of the Jewish theory. It was towards this great central idea that all their most ardently cherished promises and divinely inspired prophecies pointed, and on which their highest and dearest national hopes and expectations depended; and even to this day, the Jewish nation, no matter where they are, they are as individuals, and as a nation, still confidently looking forward to the coming of their long expected Messiah. Rob them of this great centralizing and inspiring hope, and you at once and forever destroy their nationality; induce them to relinquish their Messianic faith and hope, and nothing on earth can preserve their national identity from being lost amidst the increasing waves and

currents and counter currents of humanity. It is this distinguishing Messianic doctrinal hope that for ages has kept them a distinct people, and that still enables them to maintain their national identity and differentiations.

The national exclusivism of the Jewish nation had its origin in this Messianic doctrine. It was for the very purpose of unfolding and developing this, the grandest and most hope-inspiring promise that God ever made to man, that they were commanded to keep themselves separate from all other peoples. God chose them as the media through whom the world's Messiah and Redeemer should come, and hence it was necessary that they should be kept a distinct and separate people, so that the Messiah could be unmistakably identified when he should come; but for this Jewish exclusivism, Jesus of Nazareth never could have vindicated his divine claims, nor could the world ever have recognized him as the "chief among ten thousand and the one altogether lovely."

There were certain clearly defined characteristics by which the one, whom God was "to anoint with the oil of gladness above his fellows," was to be recognized and identified. The Jews had good and sufficient grounds for their Messianic hopes and expectations, for God had repeatedly promised them a deliverer. These promises are scattered all through the Old Testament Scriptures, all the way from Eden's peaceful bowers to Babylon's cruel captivity and servitude.

Among all their reverses and national misfortunes, the Jews never, for a moment, relinquished their faith in a coming Messiah. It was this that inspired and sustained them during all their trials, misfortunes and afflictions, not excepting the horrors of the *crucifixa*. But for their unflinching faith and undaunted confidence in the promises of God, they never could have endured and survived the numerous and devastating calamities that have from time to time threatened their very existence. In the marvelous history of this afflicted people, we have a sublime exhibition of an unflinching faith—a faith sorely tried by the severest chastisements that were ever visited upon a nation. In the midst of all the dark and trying storms of disappointment, delays and indescribable griefs, this sublime and unwavering faith clung with intensity to the divine promise and would not surrender its hold

upon the Messiah. They did not murmur nor complain, nor ask in a spirit of impatience and unrest, "Why does he delay his coming?" But believing God's glorious word, that when the fullness of time should come, their hopes and prayerful longings would be fully realized, they bowed resignedly, and patiently endured their heavy griefs, looking always at that lone star of hope that gleamed with a divine radiance amidst the darkness and gloom of their sad surroundings.

What a beautiful exhibition of faith was that which clung to a single promise of God right in the face of the fiercest storms of affliction and through the darkest night of suffering and sorrow that the hand of a chastening God could bring! It is said of them that many died not having received the promise, but seeing it afar off with the eye of faith. Grand sight! Glorious vision! They had fixed their hearts upon it while in life, but were never permitted to realize its fulfillment; but at death, it came as a comforting vision, and served as a divine pillow on which to lay their weary heads and disappointed hearts; and there they sighed away their sad lives with rapturous visions of a promised deliverer.

But the question suggests itself to our minds: If the Jewish nation were thus confidently expecting and anxiously looking for the promised Messiah, why did they not recognize him when he came? Must we interpret their failure to recognize Jesus of Nazareth as their long promised deliverer as strong and presumptive evidence against his Messianic claims? It is often urged that the Jews were the only competent witnesses in the case, because they were the ones to whom the promises respecting the Messiah were given, and hence they alone were qualified to identify him, and they having refused to recognize Jesus of Nazareth as their promised deliverer, his Messianic claims must fall unsupported to the ground. To the superficial and casual observer of events this seems like a consistent and rational view to take of the matter. One would naturally conclude if those to whom the Messianic promises were made, and who were supposed to be familiar with all the distinguishing characteristics of the object of those promises, and who were living in daily expectation of their fulfillment; I say, if these failed to discover in Jesus of Nazareth those features, or peculiarities by which the Messiah was to be known and identified, the natural, if not the legitimate and inevitable inference

and conclusion would be, that he was not that Messiah. But when we come to look more closely into all the facts touching upon this question, we find that such a conclusion is wholly unwarrantable.

It is a fact that cannot be denied that the Jews, notwithstanding their previous intimate relations with God and this confident faith and patient waiting for the fulfilment of the divine promises concerning the Messiah, were in no condition favorable to the recognition of their own promised Savior. They had grossly perverted the Scriptures, misinterpreted the prophecies, and distorted the Messianic promises to such an extent, that the Messiah they were looking for, was very unlike the one God had promised in his holy word. Their Messiah was an ideal, fanciful creation of their own misguided imagination, and not the one that God had so long promised them in the sacred Scriptures. They were looking for a plumed warrior, with sword of steel and shield of brass and iron, and with all the other implements and munitions of a carnal warfare. They expected that their Messiah would be a person of great wealth and mighty political power and influence, before whose conquering marches the Roman Empire would be compelled to bow as an humble suppliant, and on whose ruins the long abdicated throne of David would be established. Hence, when he who had been so graphically portrayed by Isaiah the prophet as the "man of sorrows and acquainted with grief," came to them without wealth or political following, or even social distinction, and with no sword save the sword of the spirit, and with no panoplied soldiers at his heels, no wonder they rejected him, for he in no sense whatever fulfilled any of their perverted expectations. They were looking for a very different Messiah, and they saw nothing in the poor and despised Nazarene that could meet and satisfy their national pride or individual ambition. They had no use for him. They could not utilize such a Messiah as he claimed to be. They seemed to think there was no slavery but that of Roman despotism, and from this they longed to be free, and as Jesus came on an entirely different mission—a mission that contemplated their manumission from the more galling bondage of sin—they neither comprehended the philanthropy of his purpose or the divinity of his mission.

From these facts may we not draw a lesson of practical use-

fulness? Is it not often the case that Jesus comes to us in such unexpected ways and clothed with such unlooked for humility that we fail to recognize him? The form, the voice, the deep humility of his approach are not such as we had expected, and so we fail to recognize that the form is that of our Divine Redeemer, that the voice is the voice of loving kindness, and that the humility of the approach is the best suited to our wants.

"God moves in a mysterious way  
His wonders to perform."

When Jesus was vindicating his divine claim to the Messiahship, he openly and boldly charged the Jews with perverting the oracles of God. He said to them on one occasion: "Ye have made the word of God of none effect by your traditions." Another time he said to the Sadducees: "Ye do err, not knowing the Scriptures nor the power of God."

The failure of the Jews to identify Jesus of Nazareth as the Lord's anointed was not, therefore, on account of his inability to vindicate his divine claims, but because they were not themselves prepared to recognize and receive him. The difficulty was not because of an insufficiency of evidence, but because they were disqualified for appreciating it. The fault was theirs, not his. Jesus presented his credentials and challenged them to examine them. Pointing to their own ecclesiastical records—the very records that contained the Messianic promises in which they all professed such unbounded faith—he said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (John 5: 39.) But they had so perverted those promises and so warped the Scriptures out of all harmony with their true significance, that they failed to discover in the humble teacher, from the obscure and despised city of Nazareth, anything that corresponded with their exaggerated conceptions of a military chieftain, whom they hoped would deliver them from the dominations of the Roman eagle, and reestablish their long lost national glory. Their conceptions of the Christ were low, worldly and secular, and hence, when he presented himself as an humble teacher of righteousness, demanding a reformation of life, and announced to them the startling fact that his kingdom was not of this world, they at once rejected his kingly claims and with cruel hearts and wicked hands crucified him as an impostor. May not another

practical thought be derived from the foregoing facts? Let us ask ourselves the question: Have we not sometimes crucified the Saviour afresh and put him to an open shame because he rebuked us for our sins; or because he refused to sanction our vain and worldly ambitions?

The crowing sin of the Jewish nation, that in comparison with which, all their former sins were as nothing, was their cruel rejection of Christ which culminated at last in the merciless and bloody tragedy of Calvary. They pierced his innocent, tender hands with cruel nails, and flecked his sorrowful face with blood that trickled from a thorny crown. They can never atone for their rejection and crucifixion of Christ, except by a hearty repentance and an humble acknowledgment that he is the anointed of the Lord; and I believe that the day is not remote, when the descendents of the faithful Abraham will recognize in the Christian's Saviour their long-looked-for Messiah. When that time does come, as I verily believe it will, there will be such a rallying around the standard of Prince Immanuel as the world has never witnessed.

Jewish obstinacy and unbelief have long been a stumbling block in the way of the gospel's progress, and when these are removed by their turning to Christ and exclaiming in the language of Philip of old: "Behold we have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of God," there will be such a rushing towards the cross of Christ as will make the very gates of hell tremble.

Those infidel scoffers who have so long hid themselves behind the Jewish rejection and made it a subterfuge for their own wilful refusal to acknowledge the Messianic claims of Jesus, will then have no possible excuse or covering for their persistent rejection of the Lord's Anointed. They deny the Christly claims of Jesus because the Jews deny them. What artifice will they devise when this is effectually removed, as I verily believe it will be in the not remote future, by a general turning to Christ by that long disappointed and widely scattered people?

The conversion of the Israelites to Christianity is a reformatory work, or religious achievement, much to be desired, and one, which, if it could be accomplished, would tumble into shapeless ruins the mightiest bulwarks of skepticism and infidelity. As a

people, they have been the most difficult to reach, and conversions among them have been exceedingly rare, but it is a significant fact that whenever a conversion has taken place among them it has generally been some one of their ripest scholars.

Having noticed at some length the failure of the Israelites to identify the Messiah, I come next to consider the question of identification as it relates to ourselves. Is it possible for us who are Gentiles, and who are, both by nationality and many long centuries separated from Jesus of Nazareth, to identify Him as the anticipated Messiah of the Jewish nation? This is a question of far-reaching importance, for the benefits and blessings which God's anointed was to confer upon mankind were to be of universal application; that is, they were not designed for any one particular nation or family, but were suited alike to all nations and to every family. When God promised the Messiah, though He declared he should be born of the Abrahamic family, nevertheless he said, "In him shall all the families of the earth be blessed." From this we perceive that the benefits and blessings which the Messiah was to bring were not to be limited to the Jewish nation, but on the contrary were to be as wide as the families of the earth. We who live to-day, notwithstanding we have no national affiliations with the Abrahamic family; and although the waves of broad oceans roll between us and the land that gave the Messiah birth; yet the benefits of his benificent mission are a part of our legitimate inheritance. Though he was of the Jews he was not exclusively to the Jews.

It is as much *our* duty to seek, and find, and identify the Savior as it ever was the duty of the lineal descendants of Abraham; for he is as much our Savior as theirs, and it is manifestly evident, that we stand quite as much in need of him as do they.

At this point of our investigation the thought which presses itself upon the mind is this: Can the Messiah, at this remote period, be unmistakably identified, and if so, how, and by what means? As to the *possibility* of identifying him, I think there can be no reasonable doubt. To deny this would be tantamount to denying the specific character of all the Messianic promises and prophecies. In fact, if his identification is not put beyond all possible doubt, or at least within the domain of the possible, we might just as well deny the whole Messianic doctrine at once.

The value of this doctrine depends upon its hearty acceptance, and its acceptance depends upon the possibility, yea the *certainly* of identifying the Messiah. Especially is this true so far as it relates to all those who live at this remote period from the first inspiration of Messianic hope.

Conceding then the possibility of absolutely and unmistakably identifying the Lord's Anointed, we next come to enquire how and by what characteristics is this identification to be accomplished. At this point the subject naturally divides itself into two departments, i. e., there are two senses in which Christ may be identified by us. To the consideration of these divisions we will now give attention.

I. We may identify him intellectually, or mentally recognize him as the long promised Saviour. This recognition or identification must rest on the evidences of his Messiahship. This identification must be made before any other is possible. We must satisfy our minds and convince our judgment that he is the veritable and genuine *Christos*, "of whom Moses in the law and the prophets did write," before we are prepared for any higher or more specific form of identification.

This, though seemingly difficult, is by no means an impossible thing to do. We have at our command, as though especially prepared by our Heavenly Father for this very purpose, all the requisites for just such an identification. (1) We have a perfect picture, a minutely drawn likeness of the Christ of promise. (2) We have a carefully preserved delineation of the life, labors, sufferings, death, burial, resurrection and exaltation of the Christ of prophecy. From these two ample sources of information we can obtain a complete and perfect knowledge of what the Lord's Anointed was to be and what he was to do.

In addition to these ample resources of wisdom and knowledge, we have presented in the New Testament Scriptures a complete and amplified, as well as a specifically minute, account of the Christ of history. By instituting a critical comparison between the Christ of promise and prophecy, and the Palestinian Christ of history, we may determine beyond the shadow of uncertainty and doubt, whether they are identical or not.

The characteristics of the Christ of promise and prophecy were such as could not be counterfeited. Indeed I verily believe

that we are better qualified to determine the truth respecting this long disputed question of Messianic identification, than were those who were cotemporary with Christ and who were personally acquainted with his life and labors. This is owing to the fact that his immediate associates and personal friends, on the one hand, being dazzled as it were by his superlative moral and spiritual splendor, might possibly have exaggerated his acts and words, or given to them an importance and significance which they did not merit; while his open enemies on the other hand, influenced by prejudice and hatred, would very naturally minify and depreciate all that he said or did. But from our point of vision, removed as we are from all the influences of either personal friendship or implacable hatred, we are able to see him in his true character, and not as he appeared to either friend or foe. Practically, so far as this investigation is concerned in its historical relations, we occupy an impartial and disinterested attitude to its solution, and consequently we are prepared to give an unbiased and impartial decision in the case, one wholly uninfluenced by prejudiced either for or against. Let us therefore, with these ample facilities at our command, undertake the delightful task of identifying the Lord's Anointed.

In the first place, we must acquaint ourselves with the Christ of promise and prophecy. When we open this department of sacred literature we find a series of most remarkable facts: (1). We find that the Messiah was to be born of a certain family—the Abrahamic; (2). That he was to be born at a specified place—Bethlehem Ephratah; (3). That he was to be born of a particular person—a virgin; (4). That he was to have a peculiar and characteristic class of names by which he was to be known. Immanuel Christ, etc; (5). That he was to be endowed with extraordinary attributes and powers; (6). That he was to perform a specified work. These specifications are so numerous and of such an extraordinary character that no one could possibly have counterfeited them. Now if we find, upon close examination and critical comparison, that the Christ of history was born of that individual family; that he was born at that specified place; that he was born of that particular personage; that he was known by those identical names; that he was endowed with those peculiar attributes; and that he actually performed the very work which the Christ of

prophecy was to perform when he came, the conclusion must be overwhelming and irresistible that he is that Messiah that should come, and we need look no longer for another, for the identification will be full, complete and satisfactory. It is a fact, and it is plainly apparent to all who are familiar with the history of Jesus of Nazareth, that it was upon these identical points of similarity with the Christ of promise and prophecy, that he predicates his Messianic claims.

Let us now begin the comparison between the Christ of promise and the Christ of history, and see how nearly they correspond; in that, let us try to identify the Lord's Messiah.

(1). The Christ of promise was to be born of the Abrahamic family and of the tribe of Judah and of the household of David. God said to Abraham: "In thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice." (Gen. 22:18). The Psalmist, describing the selections of the Messianic line, says: "Moreover he refused the tabernacle of Joseph and chose not the tribe of Ephraim, but chose the tribe of Judah, the Mount Zion which he loved." (Psal. 78:67). Again the sweet song writer of Israel says: "Once have I sworn by my holiness that I will not lie unto David: His seed shall endure forever and his throne as the sun before me." (Psal. 89:35,36). So far as this point is concerned, the identity is complete. Jesus of Nazareth was born of the family of Abraham and of the tribe of Judah and of the household of David. This fact has never been questioned, not even by the descendants of Abraham, no matter how much they may have opposed his claims to Messianic honors.

(2). The Messiah of promise was to be born in Bethlehem Ephrathah. "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." (Mich. 5:2). This prophecy is remarkably specific. There were two places by the name of Bethlehem—one was located in Judea, the other in Zebulun. Bethlehem in Zebulun was never called Bethlehem Ephrathah; but Bethlehem in Judea was thus denominated; hence we have the very place where the Messiah was to be born specifically differentiated from all others by a specific geographical

title. On this point also the comparison is perfect. Jesus of Nazareth was born in the city of Bethlehem of Judea. (See Luke 2:1-7).

(3). The Messiah was to be born of a virgin. The prophet Isaiah, in his Messianic vaticinations, says: "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and have a son and shall call his name Immanuel." (Isaiah 7:14). By reference to the first chapter of Matthew, in which we find a detailed account of the birth of the Christ of history, we find that in this particular, as well as in those previously mentioned, the correspondence between the promised Messiah and Jesus of Nazareth is perfect in every particular.

(4). We also learn that the Lord's Anointed was to be known by a peculiar class of titles—each one of which was significant and suggestive of some divine attribute or excellence, which he should possess, among which were the following: Messiah, Immanuel, Mighty God, Prince of Peace, The Lord our Righteousness, etc., etc., every one of which, as we well know, was appropriately applied to Jesus, the wonderful philosopher of Nazareth. In this, as in the preceding instance, the correspondence is all that the most ardent friends of Jesus could ask or desire.

(5). In the fifth place, the Christ of promise was to be endowed with superior gifts and graces. He was to be "anointed with the oil of gladness above his fellows." (Psal. 45:7.; Is. 61:1). And Isaiah declares that by his knowledge he should justify many. (Is. 53:11). It is needless to say in this connection that Jesus of Nazareth possessed the highest possible gifts both spiritual and intellectual. It was declared of him that he spake as never man spake, and Paul says he was the "wisdom of God."

(6). But lastly, in addition to these more incidental or circumstantial analogies, there were the specific works which the Messiah was to perform. It was mainly upon this that Jesus of Nazareth predicated his Messianic claims, hence he says: "My works they testify of me that the Father hath sent me." During the incarceration of John the Baptist, he heard of the fame of Jesus, and being, like all the members of the Abrahamic family, a strong believer in the promises touching the Messiah, he sent two of his disciples to Jesus with this question: "Art thou he

that should come or do we look for another?" The answer that Jesus returned to John was strikingly characteristic and peculiar. He did not say: "Go and tell John that I am the long promised Messiah," but pointing to his marvellous achievements—his infallible credentials—he said: "Go and show John again those things ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Math. 11:4-5). This answer was much more conclusive and better calculated to satisfy John than any direct affirmative answer could possibly have been. John was thoroughly acquainted with all the Messianic prophecies, and hence he knew just what sort of work the Messiah could do when he came, and, therefore, it was only necessary for Jesus to point to his works, which were identical with those which the Messiah of promise was to perform, to convince John of his identity and lawful right to divine honors. The answer was undoubtedly accepted by him, and evidently removed whatever of doubt had previously occupied his mind. His mission of introducing the Lord's Anointed and preparing the way for his subsequent triumphs, had been fully accomplished; and with this reassurance upon the part of Jesus that he was the veritable one that should come, and that it was needless to look any longer for another, he became resigned to his sad fate, and died a patient martyr's death, in full faith in him whom he had announced as the lamb of God, that taketh away the sin of the world.

It is needless after such a complete identification as this to speak of the sufferings, death and resurrection of Jesus, all of which were a part of his wonderful life work and fully corresponds with the vaticinated work of the Messiah of promise. The prophets had testified before hand of the sufferings of the Christ and the glory that should follow. Here then the intellectual identification of Jesus of Nazareth as the true Messiah, the exalted and Anointed of God, is complete in all its various details. "We have indeed found the Messiah, which being interpreted in the Christ."

II. We now come to the second division of the subject of Messianic identification. There is another and perhaps a more important sense in which we may identify the Christ, without

which this mere mental or intellectual recognition can be of no special advantage to us. There is such a thing as a personal or experimental identification or recognition which is indispensably necessary, if we wish to enjoy the full benefits and blessings of the Messiahship. Of course we must first mentally, or intellectually, identify him before we can know him experimentally; but having found the Messiah, there is something more for us to do than mere intellectual recognition; and to this, I now, in conclusion, briefly invite your attention.

Jesus said: "If any man will do my will, he shall *know* of the doctrine whether it be of God or whether I speak of myself." To this agree the words of Israel's inspired Psalmist: "The secret of the Lord is with them that fear him and he will show them his covenant." Christ has promised to manifest himself to his obedient children in a manner that shall insure the most perfect and satisfactory identification. Here are his precious words: "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my father, and I will love him and will manifest myself to him. And Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto him: if a man love me he will keep my words and my father will love him and we will come unto him and make our abode with him." (John 14:21-23). Thus are we taught that if we would know Jesus personally and experimentally, we must love him and keep his commandments, otherwise we can never know him to the joy and salvation of our souls. The most precious knowledge of Christ is not mere historical or theoretical knowledge, but that which comes from having Christ in us the hope of glory. Thus may we know him, whom to know *thus* is life eternal. This is the knowledge, of which we all stand most in need. We need Christ in us the hope of glory. Without this intimate and loving friendship with Christ, all of our theoretical knowledge of him can avail us nothing, and it may prove a savor of death unto death.

There are thousands to-day, who, like the old Idumean sage, are crying out from the depths of their sin-burdened hearts: "Oh that I knew where I might find him, that I might come even to his seat. I would order my cause before him and fill my mouth

with arguments; I would know the words he would answer me, and understand what he would say unto me."

To the children of God, whose eyes shall rest on these pages, let me say: This close and intimate relation to, and fellowship with Christ, is our highest privilege in the kingdom of God's superabounding grace; we may know him even unto eternal life. To those who have not yet found Christ, let me say to you in the kind hortatory words of Israel's brilliant prophet: "Seek ye the Lord while he may be found, call ye upon him while he is near." God says to you to-day from His eternal throne in the Heavens, that he loves those that love him, and they that seek him early shall find him. How can I better close this article than with the grand and eloquent words of King David to his son Solomon? "And thou Solomon my son, know thou the God of thy fathers; and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever."

A. M. COLLINS.

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## THE RESTORATION IN THE NINETEENTH CENTURY OF THE FAITH AND PRACTICE OF THE PRIMITIVE CHURCH.

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### THE CHURCH IN THE BEGINNING.

Any attempt to reform a church that has gathered corruption through the lapse of many centuries, would be like a man who takes his stand beside a flowing stream, hundreds of miles removed from the fountain, and there attempts to separate the filth from the pure water. • He might be able to free the passing stream of some impurities; but he could hardly hope to completely purify the waters and keep them pure: while the noble attempt to restore the faith and practice of the primitive church, is like a man who goes up to the head waters of a stream, and drinks from the flowing fountain itself cooling draughts that are always pure.

The former is a foolish man; because, while his object might be praiseworthy, he lacks wisdom to direct his effort. The latter is a wise man, whose example we prefer to follow. Hence we hasten away to the pure fountain of God's holy book; and say to weary, struggling souls under party lead, "Come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Jesus says: "Upon this rock I will build my church." Math. 16:18. In this short passage, he, of whom Nicodemus truthfully said, "thou art a teacher come from God," definitely settles three things: 1. That the church which he was about to build was wholly different from the Jewish polity; for the Jewish church was standing in its full force at the very time that he was speaking these words; yet Christ speaks of founding his church at a time that was then future. 2. These words of the divine teacher clearly carry the setting up of his kingdom beyond the days of John the Baptist. For John had been beheaded some time before this, but Christ says he will build his church at some period after the time that he is speaking. 3. These words forever settle the important truth, that Jesus is the great and only head of his own church. For he says, "I will build *my* church."

The above lessons are as evident and as firmly fixed as that words are the signs of ideas. Hence in one short sentence, the great teacher has forever set aside the confused and confusing dogma that the church of Christ was either established in the days of Abraham or in the time of John the Baptist. These words also unmistakably dethrone all hopes, both great and small; and enthrone Christ as the "head over all things to the church." Here we have pure water from the fountain head of divine truth.

Again Jesus says: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:46,47. Here again we have the following facts clearly and definitely settled. 1. That the sufferings of Christ and his resurrection were to be *precedent* to remission of sins in his kingdom. Hence, if

Christ's kingdom had been set up prior to his death and resurrection, it would have been a kingdom in which there was no remission of sins. 2. This language shows that remission of sins, in the Messiah's kingdom, was to be received *in the name of Christ*. But remission of sins in his name was never preached before the day of Pentecost. Hence the kingdom was not fully established until that day. 3. Jesus here definitely says that the proclamation of pardon should *begin* at Jerusalem. And so we find that the apostles of Christ did, upon the day of Pentecost, preach repentance and remission of sins in the name of Christ. Hence, by the words of Jesus and the subsequent preaching of his authorized apostles, we have identified Jerusalem as the place, and Pentecost as the time of the Church of Christ being fully set up.

But we turn again to the great teacher for information. When he had authorized his apostles to proclaim pardon in his name to all nations, he adds, "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

Now it certainly follows from these words of Jesus, that, if the church of Christ had been fully set up before the day of Pentecost, it would have been a church *without the clothing power of the Holy Spirit*; for not until then was the Holy Spirit given.

Luke, the historian, says, "And they were all filled with the Holy Spirit." By this Spirit they were now endowed with a full knowledge of all things pertaining to the kingdom of the Messiah. And being thus endowed with the guiding power of God's Spirit, Peter boldly proclaimed the death and resurrection of Christ as past events. And when the cry came up from the stricken thousands, "Men and brethren, what shall we do?", the inspired answer was, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Thus laying down the great law of pardon to the alien under the reign of Christ.

Jesus was now enthroned Lord, or King; his laws were proclaimed by the guiding power of the Holy Spirit; and aliens were brought in and made citizens, by obedience to the law of the King. And hence we here have the kingdom of Christ in fact for the first time in the history of the world.

The inspired historian hastens to give the order of worship

in this new kingdom; he says, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42.

Here are four items of the public worship clearly given. The apostles' doctrine is most appropriately placed first of all. Hence, all our public exercises should be solemnly introduced by the reading of God's holy word. For this word is profitable for doctrine, for discipline, and affords a divinely authorized ritual.

The permanent officers in the kingdom of Christ were few; and while the work of each was simple, it was highly important. Christ was the apostle of God; the twelve were the apostles of Christ. The twelve could no more have successors as the apostles of Christ, than Christ could have a successor as the apostle of God. As revealers of the mind of God they did that work once for all, and sealed their message with their blood. God confirmed their word by signs and wonders following; and we now have their word, thus confirmed, recorded in the Scriptures of the new and everlasting covenant. But evangelists, pastors and deacons remain, and will remain to the end of time. Evangelists to preach the word; pastors to feed the flock; and deacons to attend to the secular affairs of the church.

The church of the Lord Jesus Christ, as it was thus established in the beginning, was a divine institution, wholly distinct and separate from all other governments. It was a Christocracy in the fullest and truest import of the term. A kingdom resting upon the solid and enduring truth that Jesus is God's only begotten son, full of grace and truth.

Jesus, and he alone was the author of this new faith, hence after the facts of his gospel had been enacted in his life, death, burial and resurrection, he called his chosen twelve about him and said: "All power is given unto me in heaven and in earth, go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded; and, lo, I am with you alway, even unto the end of the world." Math. 28:18-20.

The words, *all power is given unto me in heaven and in earth*, make Jesus the *autocrat* of this new kingdom. Now while the divine right of earthly kings to rule in their kingdoms has

always been assumed, but never proven except by the logic of the sword, our king reigns in his new kingdom by the right given him by the Monarch of the Universe, whose logic of heavenly love excludes the power of the sword. The church of the first born, thus begotten of God, and born of the Spirit, in the latter days went forth from the holy city, Jerusalem, to conquer and bless the world. Let all the children of the Most High One, from every kindred, tribe and tongue, come bow with us as we never bowed before, to this "King of Kings, and Lord of Lords"; and reverently say thy will, and thine alone, be done in the church of our God.

Such is the church as it was in the beginning; such the ancient order of things as laid down by Christ and his apostles.

#### APOSTASY FORETOLD.

We have thus far been considering the church in its primitive state, in its purity and simplicity, at a time when its power was felt and its glory seen in the salvation of thousands of obedient believers. But unfortunately for the eternal interests of undying humanity, this happy state of the church was not always to continue. On account of the weakness and wickedness of frail human nature, a change—a great change—was in store for the lovely infant church. That change gave birth to the great apostasy foretold by Christ and his apostles. The death of the church was the life of the apostasy. The grave-clothes of a pure Christianity were the swaddling clothes of the man of sin.

That apostasy was foretold as follows: "Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30.

The apostle Paul, by inspiration, foresaw the impending evil, and forewarned the under-shepherds, saying, "Take heed." If that injunction had always been strictly obeyed up to the present time, grievous wolves would never have entered the flock—the falling away would have never come. The instruction in this passage is peculiar, the foresight is marvelous. The apostle tells these shepherds, first of all, to take heed to *themselves*. Apostasy

always begins with the *leaders of the people*, and happy would it be for the world if it always *ended* there.

Again, the same apostle, speaking of the second coming of Christ, says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work." 2 Thes. 2:3-7.

These burning words of prophecy must have sounded strangely to those who lived in the early days of Christianity. They had never come in contact with this man of sin. They had never seen him sitting in the temple of God, and being worshiped as God. To those who live in the 19th century, these words of prophecy sound quite differently. Indeed they sound more like history than prophecy, for reasons that will appear further on in this paper.

But let us hear the great apostle to the Gentiles again in his prophetic utterances; he says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats." 1 Tim. 4:2-3.

What church is it that thus speaks lies in hypocrisy, by saying that the pope is infallable? What church is it that forbids her priests to marry? And what church is it that requires her people to abstain from meats on certain days? History furnishes a plain answer to these questions, which we now proceed to give under the following head:

#### THESE PROPHECIES FULFILLED IN THE HISTORY OF THE CHURCH.

Clement, who was cotemporary with the apostles, and of whom Paul, in one of his epistles, speaks very highly, says, "Brethren, the sudden and unexpected dangers and calamities that have fallen upon us, have, we fear, made us more slow in our consideration of those things which you inquired of us; as also that wick-

ed and detestable sedition so unbecoming the elect of God, which a few heady and self-willed men have fomented to such a degree of madness that your venerable and renowned name, so worthy of all men to be beloved, is greatly blasphemed thereby. \* \* \* Therefore righteousness and peace have departed from you, because every one hath forsaken the fear of God, and is grown blind in his faith, nor walketh by the rule of God's commandments, nor liveth as is fitting in Christ; but every one follows his own wicked lusts, having taken up an unjust and wicked envy, by which death first entered into the world. \* \* \* Wherefore are these strifes and anger and divisions, and schisms and wars among us? Have we not all one God and one Christ? Is not one spirit of grace poured out among us all? Have we not one calling in Christ? Why then do we rend and tear in pieces the members of Christ, and raise sedition against our own body, and are come to such a height of madness as to forget that we are members one of another? \* \* \* Your schism has perverted many, has discouraged many, it has caused diffidence in many, and grief in all, and yet your sedition continues still."

Thus early in the history of the church we see that the way was being rapidly prepared for the birth of the man of sin—for the great apostasy. "Sedition and heresy" were marked features of the monster even in embryo.

Gieseler, in giving the history of the church during the fourth and fifth centuries, says: "The church having now triumphed over its enemies, and become rich and powerful, the effect of these circumstances was seen in the increasing splendor of its ceremonials. \* \* \* But in proportion as the vital principle of piety died away, the greater stress was laid on external forms, and an endless variety of customs, which at first had only been tolerated, thus grew into laws. \* \* \* Men chose their patron saints and dedicated churches to their worship. \* \* \* Fasting and alms giving, as well as prayer, were thought to have the power of blotting out sins. \* \* \* The treatment of heretics too became constantly more severe." We ask, what church has the most *splendid ceremonials* and lays the greatest stress on *external forms*? Who chooses her *patron saints*, and dedicates churches to their worship. Surely the ecclesiastical establishment answering to these characteristics has been very prominent before

the eyes of the world from about the beginning of the sixth century to the present time.

Again Jones, in his Church History, says: "From the days of Constantine, the corruption of the Christian profession proceeded with rapid progress. Many evils probably existed before this period, which prepared the way for the events that were to follow; but when the influence of the secular power became an engine of the clergy, to be exercised in their kingdom, it need not be a matter of surprise that the progress became exceedingly rapid in converting the religion of Christ into a system of spiritual tyranny, idolatry, superstition, and hypocrisy, until it arrived at its full height in the Roman hierarchy, when what is called *the church* became a sink of iniquity."

Thus the man of sin was born, and burning with the lust of power, went forth with his inquisitorial armies to make war upon the saints.

And thus we see in the history of the church, from that day to this, what we read in prophecy at the beginning.

A single quotation further and we close this part of our subject. The same historian Jones, says: "It may be proper, therefore, to observe, that the greatest iniquity that has ever been discovered in what is called the Christian church, admitting in its fullest extent, is but the accomplishment of what was before predicted in the Sacred Scriptures; and, considered in this view, it presents us with a most powerful argument in confirmation of the prophetic word. In the establishment of Christianity by Constantine, the obstruction which had hitherto operated against the full manifestation of the anti-Christian power, being removed, the current of events gradually brought matters to that state, in which the man of sin becomes fully revealed, sitting in the temple of God, and showing himself as God. (Jones' church His. p. 154.)

#### THE SUCCESS OF LUTHER'S REFORMATION ONLY PARTIAL.

There certainly were many corruptions and unmistakable signs of the oncoming apostasy even as early as the second century; so that in the time of Gregory the Great, in the sixth century, the church of Rome had gradually extended her power not only over individual churches, but even over the different countries of the old world. In her eagerness for unrestrained power

over the churches, she gradually grew exceedingly lax in her piety and true devotion.

History records the shameful fact that even her clergy became ignorant and grossly corrupt. The church gradually changed the pure and simple form of worship, adding to, and subtracting from, and substituting to suit their corrupt notions. From these and other reasons that might be given, there began to be a deep feeling among the devoted, that there was great need of reformation. Luther among others felt this need most keenly; and with a zeal rarely equaled in the annals of history, undertook to *reform* the Romish church. This, as we regard it, was the great mistake of his eventful life; and furnishes the reason why his labors were only partially successful. Had he with equal ability undertaken to restore Primitive Christianity, the results, doubtless would have been far more glorious.

While we can but admire the zeal of this great and good man, yet we must deplore the sad fact that it was not turned into a different channel. His firm adherence to the great work of his life was simply grand. On one occasion, when addressing the Christian nobles of Germany, under the excitement of a probable war with the Turks, he said, "Talk of war against the Turks; the Roman Turk is the fattest Turk in the world; Roman avarice the greatest thief that ever walked the earth; all goes into the Roman sack, which has no bottom, and all in the name of God too."

When Charles V. was crowned Emperor of Germany, this bold Reformer was, by royal authority, summoned to appear in person at a diet being held at Worms. Luther, though strongly dissuaded by his personal friends, unhesitatingly obeyed the summons. History records the soul-stirring fact that he entered Worms chanting, "*Ein feste Burg ist unser Gott*;" and that these words of Luther were afterwards called the *Marseillaise* of the Reformation. And when he had thus boldly confronted the assembled statesmen and dignitaries, he was pompously asked to retract the many and grievous charges that he had so wickedly made against the holy church. His answer was, "I neither can nor dare retract anything, unless convinced by reason and Scripture; my conscience is captive to God's word, and it is neither safe nor right to go against conscience. There I take my stand. I cannot do otherwise. So help me God. Amen." These noble

words would have been worthy of a more radical work. They would have been the bugle notes of success in pleading the full restoration of primitive Christianity.

Luther with great vigor assailed the doctrine of transubstantiation as held by the Romish church, and pled for the doctrine of consubstantiation in its stead. But, unfortunately, this latter doctrine was little better than the former, while both are far removed from the truth. The Romish church held that the bread in the eucharist was the real body of Christ; and appealed to the Scriptures where it is said, "This is my body," in proof. While Luther held that the bread *contained* the body of Christ. It is said that a certain peasant, doubtless one of Luther's converts, by way of burlesquing the Romish doctrine of transubstantiation, made a very literal application of that doctrine to the corn he was threshing. Being accosted by a neighbor, who said, "Good-morrow; you are hard at work." "Yes," replied the man in allusion to the doctrine of transubstantiation, "I am threshing God Almighty out of the straw."

The Bible doctrine of the Supper gives it to us as a beautiful memorial institution. For it was said by the Master, when he instituted the Supper, "This do in remembrance of me." But if it be insisted that it is also said, "This is my body," we answer, certainly; but did not Joseph also say, when interpreting Pharaoh's dream, "The seven good kine are seven years." Now as Joseph's kine were certainly not seven literal years, but simply represented those years, so the bread is not the literal body of Christ, but simply represents his body. Luther said the bread was not the body of Christ, but contained that body as truly as the scabbard contains the sword. Possibly a distinction without a real difference; certainly it is a distinction that is wholly unauthorized by the Holy Scriptures. The bread in the supper is the real body, or it is not; hence we must think that Luther was simply dancing upon the point of a very small needle while he was contending so earnestly for his pet doctrine of consubstantiation.

Luther also strongly opposed the doctrine of Indulgences, or rather the abuses of that doctrine, as taught and practiced by many of the leaders of the Romish church. Church history records these abuses in the following language: "One of the most remarkable was the lavish dispensation of indulgences, in the

granting of which the contending popes rivaled each other in prodigality. The last extreme, however, was not reached until the beginning of the sixteenth century, when with a view to raising the funds necessary for the erection of the great church of St. Peter's at Rome, the pope, Leo X, published a plenary indulgence, the principal condition for the granting of which was a contribution to this work." It is needless to say that the scheme, though anti-Christian, was wonderfully successful. Again, in 1517, A. D., "An agent of this system, Tetzel by name, came into Saxony, and set himself up for the express purpose of selling indulgences." And it is quite easy to believe that he did a thriving business, finding ready sale for his *holy* wares. Luther was not the man to stand idly by and see this ungodly traffic carried on unrebuked. Hence, with his characteristic boldness, he exclaimed, "God willing, I will beat a hole in his drum."

And so Luther deliberately proceeded to give that drum ninety-five thrusts with his famous theses; and by this means so completely riddled the head of Tetzel's Romish drum, that he (Tetzel) had to give up his prosperous business and flee the country.

As we, to-day, look back upon the life-work of this great Reformer, we can all say truthfully, we owe much to Luther, and, if we had it in our power to change that work, the change would be, not that he should have struck any less or softer blows against *Rome*, but more and harder blows for *Jerusalem*. To reform the church, and free her from those wicked abuses, was a great work; but to restore the Primitive church, free from all errors and abuses, would have been a far greater work.

#### SECTISM, ITS SOURCE AND GROWTH.

The Romish church has always claimed *unity* in the faith for herself. This high claim can by no means be conceded. We grant that, through long ages past, there has been an imposing organization; but this has been the strong bond of a politico-ecclesiastical hierarchy, largely maintained by physical power, rather than the unity of the faith once delivered to the saints. It has been the bond of corruption rather than the bond of peace; the bond of tyranny rather than the bond of love.

The restless spirit of usurpation and oppression, settled down upon the church, and sucked her life's blood out of her.

This state of things not only made the reformation of the sixteenth century possible, but called loudly for a grander work.

Luther seeing this mass of corruption, hedged about with the forms of religion, and gilded with high-sounding ecclesiastical titles, determined to make a bold strike for liberty. By the irresistible force of his iron will, he aroused the masses of the people to a keen perception of the corruptions and excesses of the Romish church. Then followed a general rising up of the masses. The galling yoke of centuries was thrown off, and the people felt that they were free. This was a glorious achievement. But, unfortunately, the work was only partial; and hence the liberty of God's people incomplete. The one big yoke of popish tyranny was simply exchanged for many lesser yokes. True, the people tore themselves away from Rome, but failed to return to Jerusalem. The different leaders of the people, such as Huss, Luther, Calvin, Knox, and others, planting themselves upon the tenets of their peculiar views, and maintaining these dogmas, each against the others, with that zeal that came from a new born liberty, established themselves as centers of new organizations.

This modern denominationalism was born; being a necessary out-growth of a *reformation* that fell far short of a *restoration*. But worse still, the anti-Christian work of sect-making has gone on from the days of Luther to the present time, one human yoke being substituted for another, instead of all putting on the yoke of Christ. True, there were sects before the time of Christ, during his earthly ministry, continuing even to the close of the apostolic age, and it may be longer. But these are not to be compared to our modern sects. The former were more of the nature of *parties* in the Jewish polity; the latter are separate bodies, each claiming to be either the body of Christ, or a branch of that body. To claim that each of these sects is the body of Christ is not only absurd but impossible. And to claim that they are branches of the one body is equally absurd, for the body of Christ has no branches. Besides it would be an anomaly in nature to gather such a great variety of fruit from the one good olive tree. It may be said that these various sects in Christendom all acknowledge Christ as their head; this may be true. But let them acknowledge Christ as their only head, and submit themselves to

his authority alone in all matters pertaining to a religious life, and sectism will die a natural death; the consummation of this glorious work we ardently desire, and for which we will ever pray.

OUR WORK DEMANDED.

There is nothing absolute but God. Everything in time is comparative in its nature and tendencies. Some things are good, other things are better. A person, principle or thing may be bad; but others may be worse. Religion is no exception to this. Partyism in religion has always been bad; but sectism has been worse; while inquisitorial popery has been the worst of all. That the world was blessed and made better by Luther's reformation none can doubt, but, popery reformed, was not pure Christianity. The great work not only of reforming, but of restoring, gave being and bent to this great movement of the nineteenth century; and the pages of unprejudiced history will record ours as a noble plea. In the beginning of this century, the Campbells and others found the Christian world divided up into sects and parties, "fighting and devouring one another." Each building a high wall of sectarian dogmas about itself. These denominational walls had become eternal barriers to Christian union, and fellowship.

Our fathers in this movement made a new call, the noble call to *return*. A new plea was made, one that had never been distinctly made by any previous reformer, the plea to *restore* that which had been lost in the apostasy—to restore primitive Christianity. The makers of this new plea said, "Let us come firmly and fairly to original ground, and take up things just as the apostles left them." This was not to enter the arena of contending parties, and fight for the supremacy as a party. It was not to run the gauntlet of the doctors of divinity by defending this or opposing that set of human doctrines; but it was to refuse all human speculations. It was to go back over the intervening centuries, and take up Christianity where the apostles laid it down in the beginning. This was no ordinary blow at humanism; for it not only decapitated the great pope, but also all the little popes, and restored Christ, the absolute and practical head of the church. It restored the word of the living God as the only rule of faith and practice to the Christian. It took away the spirit of party adherence; and put into its place a holy life as developed by faith

in God, and obedience to his commands, as the basis of Christian fellowship. It destroyed the foolish and weak distinction between essentials and non-essentials in religion; and put in its place the noble sentiment, that the human heart should reverently bow to the authority of God, wherever found.

Christian Union was inscribed high upon our banners in the beginning; and to-day, brethren, it still remains where our fathers placed it. Let no degenerate son be found among us, who can, with ruthless hands, erase these noble words, Christian Union, from our escutcheon. If any should claim that Christian unity is better than Christian union, with such we will not contend; but we say, give us *both*, unity first, and union is the heavenly result.

We know that our fathers nobly pleaded for Christian unity. They maintained with great earnestness that "Christians ought to receive one another as Christ had received them." That they might be able to do this, they further taught that Christians ought all to walk by the same rule; and to speak the same things, and to be perfectly joined together in the same mind and in the same judgment. They further said that "Nothing ought to be inculcated upon Christians, as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God." From these, and many similar declarations, we must conclude that Thomas Campbell and those who labored with him were sound on the union question. May heaven's grace clear the way, so that we may be able to join our hearts and hands with all who are so grandly speaking out to-day for Christian union; and may the great God of all great events guide this movement, so that it may rest upon his eternal word. Already the darkness begins to flee away; the light is breaking. A restless spirit pervades the denominations; the people sigh for something better. Lead, O lead! thou God of battle, while we marshal our forces and follow on to victory. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all." This divine motto shall ever wave upon our banners, and guide our hosts to victory.

#### WHAT HAS BEEN ACCOMPLISHED.

As the smoke of the battle is already fast settling back, let us take a survey of the field, and see what has been accomplished,

and what still remains to be done. The past has afforded us a rich harvest of experience; the future is yet big with possibilities.

Fifty years ago, only a very few were found bold enough to speak out in favor of Christian Union; while the voice of that noble few was, to a great extent, drowned by the ceaseless din of party strife. Now the plea is popular, and is being boldly proclaimed from the leading pulpits of this and other lands. "*The Church Union*," a paper published in the interest of those principles indicated by its name, keeps constantly before its readers the following, which we endorse fully: "Whatever occasion may have existed in times past for the division of the church into separate denominations, we hold that the efforts of Christians should henceforth be positive and continuous towards an actual and visible oneness." In the issue of Feb. 22d. A. D. 1883, this paper gives a list of names of ministers in the leading denominations, footing up 610, who endorse this and other principles advocated by the *Church Union*. My brethren, it gives us great pleasure thus to note the fact that there has been a mighty cause at work during this century. Party walls are not so strong now as they were fifty years ago. Noble workmen of the Temple of our God have been digging about these wall. They have dug down deep, and loosened the foundation stones of these sectarian barriers. Already some of them have fallen away, and others are tottering. May this good work go on until there shall not one stone be left upon another. Why put up barriers to Christian fellowship? Why deprive God's children of that full communion which heavenly grace has so richly provided? No just defense ever has, or ever can be made for this great evil.

Human formulas of faith, as terms of fellowship, are gradually losing their power over the minds and hearts of the people. The question, What say our church standards?, is fast giving place to the infinitely more important question, What say the Holy Oracles of God? Brethren, since our work has by no means been lost to the world touching these vital questions, let us nerve ourselves for a still grander work in the future. May every friend of a pure church join hands with us in this noble work of restoration; and may the time soon come when all human formulas of faith and practice shall be taken out of the way. When there shall be only one body, one spirit, one hope, one Lord, one faith,

one baptism, one God and Father of all, above all, through all and in all. Happy day! Happy people who shall live to see that day.

By this movement a noble brotherhood has been built up. Thousands of trusting hearts have been led back to the ways of the old Jerusalem church. They have been rescued from the dogmas of men, and their faith fixed upon a living, personal Savior. The Rock of ages has become their enduring foundation instead of the tenets of Scholastic theology. The ordinances of the Lord's house, in their simplicity and beauty, have been restored to them, instead of a multitude of meaningless ceremonies. They have joyfully accepted the Living Oracles as their only rule of faith and practice, and have thus escaped the heavy burdens of the commandments of men. The work has been grand. God has been in it. To his name be all the glory.

#### OUR FUTURE.

The possibilities of a glorious future are yet before us. It is a goodly land, will we go up and possess it? Our people have done much in a short time. We have struggled hard against the combined powers of error. We know as a people what it is to meet opposition. We have literally conquered a peace. Let us carefully guard ourselves against resting upon our laurels, being satisfied with the victories already won. Remember, "first the blade, then the ear, after that the full corn in the ear." In this grand movement, we have seen the blade spring up; even the ear has appeared; shall we have the full corn in the ear? What the future shall bring to us and our children will depend largely upon how, and how much we work. Sectarianism as a yoke sets heavily upon the necks of God's scattered children. They begin to feel it more and more, and are growing restless daily under its galling influences. Are we equal to the occasion so invitingly opening up before us? Are we ready for the grand results that are almost within our grasp? Have we the moral courage to grasp the standards of religious liberty, and plant them more firmly upon the rock of God's eternal truth?

Thank heaven, this noble struggle is not confined to us as a people; but to-day it pervades the rank and file of many of the religious parties about us. Courage, my brethren. All heaven waits to bless the good and the brave. The fountains of God's eternal love send forth the streams of salvation as pure now as

eighteen hundred years ago. The work for you and me is to bring ourselves and others to this healing fountain. Let us do the work in some way. Where the way is revealed, do it as God directs. Where it is not revealed, do it as sanctified common sense directs. Work for God. Work for poor enslaved humanity. Work for the freedom of precious souls from the dominion of party and from the power of sin.

"Work, for the night is coming,  
Work through the morning hours;  
Work while the dew is sparkling,  
Work 'mid springing flow'rs;  
Work when the day grows brighter,  
Work in the glowing sun;  
Work for the night is coming,  
When man's work is done."

J. W. BUTLER.

#### SOME POPULAR OBJECTIONS TO "THE DISCIPLES" ANSWERED.

The following generalization will indicate what is meant:

##### I. OBJECTIONS TO THE TEACHINGS OF THE DISCIPLES.

1. *Real objections*, i. e., those that oppose what the Disciples do teach.
2. *Imaginary objections*, i. e., those that oppose what the Disciples are not responsible for, what they do not teach, but what they are slanderously reported as teaching.

##### II. OBJECTIONS TO THE PRACTICE OF THE DISCIPLES.

1. *Real objections*, i. e., such as assail what we do.
2. *Imaginary objections*, i. e., assaults on us for what we are not responsible.

When we are found not to practice what we preach we are thankful for objections, and wish it to be known that we ourselves do most emphatically object to all and sundry who are thus guilty. We hope that friends and foes will not spare us in this regard. We only insist that, in this case, the objections be real, not imaginary, and when this is so we say, "Lay on MacDuff."

"If it be mine, keep it not from me; quickly let me have it."

Questions of morality and social prosperity need not enter into this investigation. For, while we confess our sins, and hope to grow continually in grace and knowledge, still we insist that our sins and our imperfections do not prove our teachings to be wrong. "By their fruits ye shall know them"—know their characters, not their doctrine. Some Jews are righteous; and some very devoted people pray to the Virgin Mary.

The existence of the various religious orders, into which Protestantism is unhappily divided, implies, on the part of each of them, objection *to all others*, and hence to the Disciples—especially to the Disciples, it would seem, since, although radically and widely differing from each other, they frequently unite in opposing the Disciples whom they regard as a common foe. In such a case the objections do not, as a rule, take any definite shape for fear of an answer.

In this general way the Disciples are also opposed by those who have not attained to even a tolerable knowledge of our aim and work. Some, who in truth and honor have, and can have, no objection to our plea, keep up a continued display of disagreement, mainly for the reason that,

"I do not like Doctor Fell,  
The reason why, I can not tell.  
But this I know full well,  
I do not like you Doctor Fell."

To deal fairly with the objections urged against us, and not simply to file them; to separate the real from the imaginary and to answer them, we must set forth our faith and practice definitely—must draw the line distinctly. To do so we will be compelled to use the names of the various religious orders for the purpose of illustration, but it shall be done respectfully and in no case with the intention of giving offense.

#### I. OBJECTIONS TO THE TEACHING OF THE DISCIPLES.

Our aim, expressed in one sentence, is to restore to the world the religion of Christ—that religion of which Christ is the author, which we call Christianity. This implies (1) that the religion of Christ, or Christianity, is definite and can be learned; (2) that the world was at one time in possession of it; (3) that the world has not this religion now, that is, all who believe in Jesus do not now, as in the early days, follow him *alone*, recognizing no

authority but *his*. Thus the Disciples enter the Protestant wilderness of religious teaching, and propose to all an unqualified return to the land promised to our fathers. While we produce our New Testament chart and claim that it gives the boundaries of the promised land where all believers may dwell together in union and blessed fellowship with the Father, Son and Holy Spirit, we are beset, on all sides, by an objection which is real and serious, opposing our faith, and which, if true, would destroy our only hope. We honor this objection by placing it first.

Objection 1.—There is no such religious state as you, Disciples, claim. The New Testament chart does not mark it out definitely. For what you call the "Protestant wilderness" and your "promised land" overleap each other, so that it can not be known when one crosses the line. For Christianity can not be defined, except in that general way, so as to embrace all Protestant communions (why not Catholics too?), for the Lord's people are those who are in the invisible church. Furthermore your New Testament chart is but a continuation of the Old Testament; and what is called the Church of Christ, or Christian Church, is but an expansion of that of which Abraham and Isaac, Jacob and Moses were members, so we decline to cross over Jordan. We will content ourselves with our "Evangelical Alliance," mutually look upon each other as orthodox, and thus wait for the millennium, or die in the wilderness.

The objection denies that the religion of Christ, or Christianity, can be defined. We meet it by showing, as we have often done, that the New Testament actually defines Christianity. Other objections to our teaching—real and imaginary—will receive due attention as offsets to our line of argument. For when the line is drawn, including everything that enters into Christianity and excluding everything which does not belong to it, all will be done that need be done to answer every real objection to our faith.

Two classes exhaust all the religions the world has ever known, viz.: Divine and human. Divine religions have God for their author; human religions are, in whole, or in part, the inventions of men. Of human religions there have been many; of divine only three, viz.: 1. That given prior to Moses. 2. That through Moses to the Jews. 3. The religion of Christ, or Chris-

tianity. This last has superseded all others. Thus it is evident that Christianity is not a genus, nor even a species, but is simply a *variety* of divine religions and can, therefore, have no varieties.

We use the term religion for want of a better word, not in the vague, loose sense of something to be "got," or "found," nor as an affair of friction. It is something to be learned, and consists of facts to be believed, commands to be obeyed, promises to be enjoyed. By the religion of Christ is meant the institution of Christ or Christianity.

Where, then, is Christianity divinely taught? We answer in the New Testament alone. If it be objected that this sets aside the Old Testament, we answer, by no means. All that was written aforetime was written for our learning. Christianity doubtless receives illustration in the types and prophecies and even the shadows of the law; but we insist that Jesus did not repeat Moses, but revealed what was hidden aforetime, and became the world's teacher by giving to the world what, without him, the world did not, could not have. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son." Did he by his son speak nothing but what he had spoken? If so, why did he speak? Then follow, in the letter to the Hebrews, proofs indisputable of the superiority of Christianity over Judaism, or what was given before Christ came. To this there is universal agreement. All this indicates that Christianity is something distinct, and this we promised to show by drawing the line which connects the facts revealed, and marks out the institution of Christ definitely.

1. To facilitate our work we observe that on this side of the time of the New Testament record, before any denominations existed, before a human creed was made, before Protestantism protested, aye, before popery was born, the world had a religion, the record of which the New Testament furnishes, and we claim that it was Christianity. This will certainly be granted, and we have only to show that, on the other side of, or during the time of the New Testament record, there was a revelation made—facts, commands and promises given—which were *different from* what were then known, and which we claim constitute Christianity.

Let the facts concerning the Jews themselves settle the question.

1. Jews, devout men, at Jerusalem heard Peter preach what they had never heard before, not the law, nor Moses, nor the Psalms, nor the Prophets, but Jesus whom they crucified, who arose from the dead and was made both Lord and Christ.

2. When they asked, "what shall we do?" were they told to keep the law of Moses, or to pray to the God of Abraham for pardon? No, but to "repent and be baptized in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit"—something new entirely.

3. Thus it is said the Lord added the saved to the church. What church? They were Jews already, but they had not been added to the church, nor could they be, till they saved themselves from that untoward generation, ceased to be what, and where, they then were as Jews.

4. New facts, new commands, new promises gather around Jesus as a personal Savior.

5. According to ancient prophecy the chief corner stone was to be laid in Zion, (Jerusalem), this stone was Christ; and to lay it was to preach Christ. But it was not to be laid until tried, and the trial of Jesus was not ended until he arose from the dead. And the first preaching of Jesus after his resurrection was on the first Pentecost when Peter preached for the first time repentance and the remission of sins in the name of Christ. These facts certainly mark a new era, for the apostle refers to the Pentacostal scenes as "the beginning". The reference was to what had not been before, or it could not have been a beginning at all.

From this on, the facts are characteristic, and are intelligible only as we admit that the new covenant was established. Saul of Tarsus saw this clearly, and hence persecuted the Christians when a Jew, but when he became a Christian he went to work to build up that which he had formerly destroyed. He did not regard Christianity as simply a continuation of Judaism. He actually contrasts the two in what he says of the covenants, 2 Cor., 3:6-11, declaring that he was a minister, not of the letter (the old covenant), but of the spirit (the new covenant). The same contrast is given in Paul's allegory of the two women and their two sons. Hagar and Ishmael were cast out, and so too, that religion given from Mt. Sinai, which they represented; while the true heirs are the children of Abraham, because children of God by being Christians.

We have now the boundaries of Christianity fixed by the facts—a line on this side separating it from Popery, and on that side designating Christianity as different from, superior to, contrasted with and superceding Judaism.

Imaginary Objections—1. Just here we are reminded that Protestants object to any boundaries of Christianity because the Lord's people are (as they say) in the invisible church and can not be known this side of eternity, and hence can not be bounded; also, say they, Christianity is spiritual, and he who has the love of God shed abroad in his heart by the Holy Spirit given, is a Christian, wherever he may be. We answer that the only church treated of in the New Testament is composed of men and women in the flesh, and they are visible. Furthermore, while the church is spiritual it is only so in not being carnal. A man's spirit can't be in the church and his body out of it.

As to the love in the case, we say it is heavenly when genuine, but it is genuine only as it bows in obedience to Jesus, not when it is simply a vaunting, hallelujah toned, vaporized sentimentality which proves by a "blessed experience" that the commands of the Lord are non-essential and his church a mere convenience.

Objection 2. It is arrogance, say some, for you, Disciples, to claim that you reproduce Christianity. Well, we have great respect for our neighbor's sensibility in this regard, because we know why they are so sensitive. It is a secret which we fear will not be told unless we tell it, namely: for any Protestant body to admit that we reproduce Christianity would be suicidal. For when any given institution is admitted to be Christianity, that very moment, and by that same admission it is conceded that any institution differing from the particular one is *not Christianity*, simply because no two things that differ from each other can be one and the same thing. To illustrate: Romanism is a religion distinct from Protestantism. If Romanism be Christianity, Protestantism can not be, and *vice versa*. This will be granted. But then Protestantism is divided and subdivided into parties differing from each other almost as much as from Romanism—a religion called by its votaries Episcopalianism, another called Methodism and another styled Presbyterianism, all differing from each other, so that if Methodism be Christianity, Presbyterianism can not be, and

*vice versa*. The same is true of each of the others. If the distinctive characteristics of Methodism be the gospel, it is clear that Presbyterians do not believe the gospel, for what distinguishes Methodism from Presbyterianism they do not believe; and the same is true of all parties. Furthermore, these different religions named can all be learned from books which profess to teach them, and which profess to teach nothing else, and no two of them can be learned from the same book. A man could as easily learn Presbyterianism from the Koran, as Methodism from the Confession of Faith, or Presbyterianism from the Book of Common Prayer. Startling as this may seem it will not be questioned by any one acquainted with the subject. This should be sufficient warning to those who are accustomed to reconcile all contradictions, and to convert the most shocking absurdities into sound logic, by the sheer magic of a word without meaning—the word *orthodoxy*. Let a truth-loving, conscientious individual say, for instance, that Methodism is Christianity, and then try to say that Presbyterianism is also Christianity. He will find it impossible to do so if he attach any fixed meaning to the words he uses. This being so, it is thought best not to call any particular thing Christianity, and not to admit that we reproduce it, lest the inconsistencies of sectism become troublesome.

Objection 3. "If your claim be true," it is alleged, "then none are Christians but you!" This conclusion we disallow because we are speaking of Christianity as an institution, not of individuals.

4. All not of you are excluded from the mercies of God and lost, if your claims be true. This is another *non sequitur*. For Protestants we have one answer. Is Roman Catholicism Christianity? No, do you say? Well, then, are all Catholics excluded from the mercies of God? The answer to this is the answer to that.

5. Again, the consequences of our plea would be the actual visible union of all believers, for this obtained at the beginning; hence where Christianity, is restored denominationalism dies. But denominationalism doesn't want to die. Rather than die, it will explain our Lord's prayer, that all who believe on him may be one, to mean simply a kind of good feeling and common politeness toward each other, something they call spiritual union, which at best would be a mere jumble of discordant and conflicting elements.

Sectarianism, with its rivalries and envies, will not die until men shall admit that there can be but one true exhibition of Christianity. That is, any institution being admitted to be Christianity, then every institution differing from that one is not Christianity—is something more or less.

To say that the New Testament teaches that systems of doctrine contradicting each other in the aggregate and in detail, carried into operation by systems of church polity that have little in common, are yet severally, the Christian religion, is tantamount to saying that the Book is a cunningly devised fable.

I I. We proceed to show that what we have separated from Romanism on the one hand, and from Judaism on the other, is Christianity, and that it is reproduced by the people known as Disciple. We must take warning from some palpable errors made by our opponents in collecting facts. Out of these errors have arisen some of the popular objections to the Disciples.

1. He deceives himself who refuses to accept any fact belonging to his subject. Suppose, for instance, the facts show that nineteen churches were organized by the apostles with a plurality of elders and one church with only one elder. Then it would not be true that a church must have a plurality of elders to be apostolic, for the one fact would show that a church was apostolic with only one elder. If then it is wrong to make that universal which is simply general, how absurd to do after the fashion of our Baptist brethren and make that universal which is only particular! And that too when there is no such fact in the New Testament that a church was organized with only one elder!

2. He errs, and is blind to truth, who calls on his imagination for an interpretation of a figurative Scripture and rejects the plain fact; or who explains facts by figures. An illustration of thus handling the word of God is found in Hinton's History of Baptism. John 3:5, is under consideration. "Except a man be born of water and of the Spirit he can not enter the Kingdom of God." "If," says Mr. Hinton, "'born of water' here means baptism, then a person can not be saved unless baptized." A very just conclusion provided there be no salvation outside of the Kingdom of God. But the conclusion doesn't suit, and so Mr. Hinton says: "Except a man be born of water *even* of the Spirit—the former being the figure of

the purifying influence of an operation of the divine Spirit—he can not enter the Kingdom of God.” The figure of the purifying influence of an operation is, we judge, rather a curious figure. But suppose the explanation be intelligible and just, still the difficulty remains. Things equal to the same thing are equal to each other; hence if a man must be born of the figure of the influence of an operation, and that figure be water, he must still be “born of water.” So Mr. Hinton’s explanation leaves the matter just as he found it. Suppose it possible that “water” in John 3:5, does not mean “water”, but means something else, then is it forever settled that a man can enter the Kingdom of God without baptism? Certainly not. He who is intent on finding the truth would leave for the present John 3:5 and all other figures, and look up the plain facts. He would certainly find Acts 8:37,39. Here undoubtedly is water and baptism in it, provided only such facts can be reported in human speech. This, under the commission which enjoins baptism, certainly shows that the believer is to be baptized, whether “born of water” means baptism or not.

3. Again, we err, grievously, if we put into one class facts that belong to different categories. A teacher of religion has the theory that God dispenses pardon in any way, without any plan, and adduces the case of the sick of the palsy, to whom the Savior said “thy sins be forgiven thee,” as proof; confirms his argument by holding up a thief on the cross, and fires a bombshell of objections to baptism for the remission of sins, thus: “Were Abraham, Isaac and Jacob saved by Christ through baptism? Was Enoch regenerated by water? Did Moses’ baptism in the sea prepare him for the transfiguration scene? Was the fire of Elijah’s chariot kindled by the baptismal bath? If all the saved are saved by Christ, and if water baptism is the only way of saving them, it logically follows that no one could be saved before baptism was instituted; therefore those who lived before Christ came could not be saved.” *Vide, Christian Standard* March 17th, copied from the *Church Advocate*. This paragon of wisdom, which says: “it logically follows,” and “therefore:” from facts picked up from any source (happily all of them are this side of the flood) is representative of theology and quite popular. It illustrates the outrage committed on the Scripture and common sense by classing together facts that belong to different catego-

ries. Now had these persons been saved after the apostles had received their commission, they would only prove that there might be exceptions to another wise universal law. But with the fact before us that Jesus commissioned his apostles to propound the law of pardon saying: "whosoever sins you remit they are remitted; whosoever sins you retain they are retained," it can not be possible that they had any thing to do with the cases named—the thief on the cross, Moses, Elijah, Abraham, Isaac, Jacob, or any one who lived before the gospel began to be preached; and these cases can have absolutely nothing to do with the question what a sinner now must do to be pardoned.

A theory of pardon based on the Jewish ritual, would be quite as legitimate as one based on any thing else that may have existed or occurred anterior to the day of Pentecost. The translation of Elijah as conclusively proves that good men now will go up in chariots as the declaration of the dying Redeemer to the thief on the cross proves that, under the gospel dispensation, men are saved without obedience in baptism. Because baptism was not in the obedience of the faithful, three thousand years before it was instituted, and Moses was saved without it, therefore it was a non-essential when Jesus commanded it and is so yet! This is the logic of those who say: "the Disciples make too much of baptism", and who shout "water salvation!" Without further comment, we hand all such over to those preachers for consolation who read the Commission by Mark thus: "He that believeth and——and——shall be saved whether he is baptized or not."

Our way is a plain way. We learn Christianity as we learn any science, by examining the facts. Certainly by studying the New Testament we can get all the facts that infinite wisdom has seen fit to reveal and by connecting them, or by holding on to them, we draw that line inclusive of everything that enters into Christianity and exclusive of all that does not belong to it.

We warn our immediate kindred in Christ that, if this can not be done, we should cease our talk about "the law of pardon for the sinner" and "the law of pardon for the Christian," and of "Churches of Christ," for we can not be sure that there are any "Churches of Christ," or even one such, if the facts do not mark the church out definitely so that it is clear who, by divine right, is in the church, and who is not.

To facilitate our inquiry we note that Christianity is divisible into two parts which are exhaustive, viz:

1. The gospel for every creature.
2. The ordering of the Christian life.

Do we then preach the same gospel as did the Apostles and require no more and no less than they required in obedience to it? Do we order our churches as the facts show that churches were organized under the apostolic administration? If these two questions can be answered in the affirmative, then our claim to restore Christianity, is fully sustained.

1. The fact is recorded that before baptism, publicly, with the mouth the sinner made what is called "the good confession" thus: "Jesus is the Christ the Son of the living God." 2. What Jesus did, says John, was written to prove this. 3. The proof was not ended till Jesus ascended on high, and was received by the Father. Hence all that entered into the proof of this, the only divine creed, was all that the apostles taught, as matters of faith, to the sinner. In their sermons we have the facts that they presented, all of them, from which it is evident that they never left the sinner lingering beside some Bethesda waiting for an angel to come and stir the waters that he might be blessed, but they sketched the earthly life of Jesus, preached his death, burial, resurrection and ascension.

Like a strong, but smoothly flowing stream, they never stopped till they bore the sinner up to the very mark, and showed him his Savior enthroned in heaven. These facts constitute the gospel and the Scriptures asserts that, (4) belief of the gospel and belief that "Jesus is the Christ the son of God", are one and the same, the former being the proof of the latter and hence included in it; and since the sinner is saved by the gospel (God's power) he need not believe anything else in order to be saved. Those who confessed that they believe what the facts establish, viz: that "Jesus is the Christ the son of God," the apostles baptized and so do we.

You do not baptize infants then? says the objector. No, and there is no fact showing that the apostles ever baptized an infant. This is conclusive; for what is not recorded in the New Testament can not belong to Christianity. Thus the Scripture, like all truth, is both inclusive and exclusive. So that when we in-

clude everything that is in Christianity we exclude everything that does not belong to it.

2. The facts familiar to all who have read the sacred volume declare that the believers assembled for prayer and praise to hear the word of God and to exhort one another; also that on the first day of the week they met to "break bread," and that each on that day laid in store as he had been prospered. To see that these duties be discharged, to instruct and to care for, and admonish the brethren, the facts show that each assembly of Christians had its elders and deacons. All who have read the Bible know these facts are recorded and to quote them is unnecessary. They show the sinner's return to God step by step, so that he can know from the facts when he has reached the fellowship of Christ and of his people. This we call the law of pardon, which is as definite as words illustrated by acts can make it. Then, the saved, in the church—and they are in it, for what saved them put them there—have the acts which constitute the worship of God specified, and the examples, divinely approved, given as stated. These followed, under the instruction, leadership and care of the elders, constitute the worship of God in spirit and in truth. There is not a fact of scripture beyond these and need not be; for the sinner saved and in fellowship with God, Jesus, the Holy Spirit and his brethren has, on earth, just what, when he is removed, will place him in heaven.

To maintain this blessed estate we have exemplified in New Testament record this: "If we (Christians) confess our sins he is just and faithful to forgive us our sins and to cleanse us from all unrighteousness." Christ being our advocate we come to God through him in the spirit and are forgiven. Those who after entreaty and long suffering will not so come to God, we in following the divine example, put away from among us. Thus we comprehend all the facts that enter into the being saved, and the continuing in the saved state, and thereby we claim that we define and illustrate Christianity, *including* all that infinite wisdom has put into Christianity, and, at the same time, and by the same facts *excluding* all else.

Objection.—The foregoing is sufficient answer to those who say: "We do not know what you people teach, as you have no creed, no systematic divinity;" for, as stated, we teach all the

facts, divine and human, that save a man and keep him saved, and they are definite. We can count them; we have actually named them. These constitute Christianity. Conformity to them make a man a Christian, and they don't make him anything else. It were passing strange if the Lord should require a man to become a Christian, and continue such till the end, and yet never tell what Christianity is!

Why, if Christianity be not thus definite, how could it be said, that the first Christians continued steadfastly in the apostles' doctrine?

They must have understood it—all of it—or they could never have known whether they continued in it or not. Moreover, Paul left Timothy at Ephesus "to warn some that they teach no other doctrine." 1 Tim. 1: 3-5. No other than what? Certainly no other than Paul taught, which Timothy had learned, and all of which he must have understood, else he could not have known whether any other doctrine were taught.

Objection—Then you must have a creed!

If by creed you mean that we believe something, we say *yes!* But in the sense in which the "Methodist Discipline" and "Confession of Faith" are creeds we say *no!* and can not have and be what we are. That is, we have no theories, no philosophy, no questions even, outside of the facts stated, to which we say a man is to assent in order to fellowship. Christianity is not theory any more than this physical universe is natural philosophy. Theory seeks to explain phenomena, and deals with the "why" and the "wherefore." Theory appeals to and relies upon reason. Christianity appeals to man's ability to believe upon testimony. Theory gives general statements reconciling, harmonizing and explaining facts. Christianity has in it facts that no man can explain, that are clear beyond reason, and are apprehended only by faith. They are not contrary to reason, but so high above that reason can not reach nor comprehend them. Theory in religion is theology—an effort to explain the inexplicable. This causes strife and division; Christianity produces union. Theology never saved any man; Christianity has taken millions to glory. Man's salvation is not dependent on any theory of Christianity extant, and we rejoice that it is so. A child can believe in Jesus, and acceptably obey him and be a Christian; a grave Doctor of Divinity

can not explain theology so as to make any one believe he understands it himself. An untutored African can accept the gospel without understanding one word of man's theology, just as he can eat his food and live without understanding how it becomes bone of his bone and flesh of his flesh. Yea, without knowing that this is the fact, to say nothing of the explanation.

We consider this a full answer to all that unutterable ado made about the necessity of sound theology in order to be saved through the blood of the Lamb. So far as repeating words by rote is concerned, a very little child can be taught orthodox theology, or any other theology. But who would regard this as equivalent to faith in Christ? Who thinks that ability to repeat a half dozen propositions in Euclid, is proof of mathematical knowledge? A child may be taught to say that all the angles of a triangle are equivalent to two right angles; also that "the Father is of none, neither proceeding nor begotten, the Son is eternally begotten of the Father, the Spirit is eternally proceeding from the Father and the Son; and in the one case he would have no knowledge, in the other neither knowledge nor faith."

No! thank God, we have no theology nor do we need any; and hence we have no creed (which is a statement of theology). Yet our teaching, or rather the apostles' teaching is uniform and our universal agreement in faith and practice, is the wonder of the world. We can be of one mind and of one judgment and speak the same things, just because Christianity is a revelation of facts. Those who have supposed that human creeds, as bonds of union, were necessary to agreement in faith, seem to be awakening to the truth that human creeds serve only to keep thinking men and women apart. The *Southern Presbyterian Advocate* proposes a new Catechism, because "The Confession of Faith" is in the way of the growth of the church. (See *Independent* March 9, 83.) The Congregationalists appointed a committee in 1880 to restate their creed. The Methodists change their discipline every few years. The reason of this is, that men and women have outgrown their creeds and, as it is argued in the *North American Review* for Jan. and Feb. (83,) the people do not believe the creeds, hence the necessity of revision is argued by leading thinkers in the various denominations. They are looking for something better. It is to be hoped they will find, by and by, the pearl of great price—

the only *divine creed*, viz: "Jesus the Christ, the Son of the living God," and give up all for it.

Just here I introduce the words of Lyman Abbott: "In theological science, as in all other sciences, a clear distinction exists, though it is not always recognized, between facts and theories, between phenomena and the explanations afforded of the phenomena. In religious life, as in every phase of life, belief in the facts remains substantially unchanged from generation to generation. Our church creeds are for the most part, statements not of religious facts, but of religious theories; and theological controversies are almost entirely about, not the facts, but the theories.

\* \* \* Individuals may write theologies; the church never should have undertaken to write a theology and probably never will undertake it again. There is no more reason why theologians should come together and combine in a common explanation of religious phenomena, than why scientific teachers should meet in convention and declare what are the true explanations of physical phenomena." He further suggests, "that we abandon all attempts to make dogmatic and authoritative statements of the explanations of religious experiences and content ourselves with simply affirming the great facts of the religious life; sin, redemption, immortality and judgment. \* \* \* A statement of Christian faith might be made, in the fullness of times, will, perhaps, be made which would ignore intellectual divisions and emphasize spiritual agreement. Such a statement would leave religious teachers to differ in their religious philosophies, and would be valuable because it would show their essential agreement as witnesses to the great religious facts. This was the method of the New Testament writers. They abound in testimony, they are chary of philosophy. They express their convictions, not their opinions. This is the method to which, in time, though it may be yet a long time, the Church of Christ will eventually come." Why, here is a prophet, with his prophecy fulfilled before his very eyes. Strange that he will not see it! The blinding effects of sectarianism are manifest in this; that such a man as Lyman Abbott could have lived so long in the U. S., where for the last fifty years, the very things he foretells and for which he longs have been in actual existence. That statement which includes all the facts and leaves men free in their opinion, and that method of presenting the facts and of leaving men free to their

philosophy is found in the Bible in what is called "The good Confession," and Alex. Campbell and his coadjutors adopted this which Mr. Abbott, calls the "Apostolic method," long ago. To that method we cling to day, despite all opposition. And we feel all the safer in it, in as much as such a thinker as Lyman Abbott perceives its scripturalness.

In reply to a distinguished Baptist minister, of Virginia, Mr. Campbell said, in the year 1827, "I will lay down no new theories in religion, contend for no other theories, nor aid any theory now in existence. Why? Because no theory is the gospel of Jesus the Messiah. Nor can the preaching, or teaching of any theory, be the preaching or teaching of the gospel. And please mark it well, no man can be saved by the belief of any theory true or false; no man will be condemned for the disbelief of any theory". *Christian Baptist* p. 268, Burnett Edition. On p. 349 we find the following deeply significant extract by Mr. Campbell, from an English paper, and by him offered as a reply to the objection that he was "pulling down every thing and building up nothing."

"But the charge of pulling down, and not building up anything in its stead is, unintentionally, the highest compliment that could be paid us. It is the building up something instead of what was pulled down, that we owe the evils (failures) of all pretended reformations, and it has served more than anything else to perpetuate error, as it is a lamentable fact, that from Luther down, all parties have set up a system of their own; not always indeed so repugnant to reason, as that which they destroyed, but so encompassed with hedges, that whosoever have dared to go further than they have done, have been considered enemies to religion.

We have nothing to build up. The fair fabric of Christianity stands still as firm in the New Testament as it ever did; all we need have to do is to remove the walls, the buttresses and rubbish which prevent inquiring men from beholding it in its native purity."

## II. SOME OBJECTIONS TO THE PRACTICE OF THE DISCIPLES.

Since the "one, apostolic doctrine," is that to which we take heed, and is that in which we are to continue, (1 Tim. 4:16), and since the latter is simply conformity to New Testament facts, to object to our practice, is, mainly to object to the facts which constitute Christianity.

Objection 1.—On “what is baptism?” we are opposed, not so much because we practice immersion, but because we will ~~not~~ practice sprinkling or pouring; for it is conceded that immersion is baptism. On this subject we say to all: conform to the facts! Go where there is “much water,” go down into the “much water,” use the “much water,” for that is what you went to it and into it for, and then do what you could not do out of the much water, on dry land, with a bowl full—do that which will conform to the fact that we are buried and raised with Christ in baptism, and you will have immersion; you can not have sprinkling or pouring by conformity to the facts attending baptism. If we discard the facts and have sprinkling or pouring because church decrees so enacted, ( and this is the only reason), then let us discard our Bible and go to guessing at what may, possibly, be substituted for it.

Objection 2.—“You, Disciples, invite the unbaptized to the Lord’s table and are inconsistent thereby, for you claim that ~~none~~ but the baptized believers are in the church, and certainly the Lord’s Supper is in the church, and not in the world.” We do not invite anybody to the Lord’s table, not even the baptized, for it is none of our business so to do. The objection is imaginary. We simply say to *Christians* all that conformity to the facts authorize, viz: “Examine yourselves and so eat, and so drink,” and who are Christians we have indicated.

Objection 3.—“You partake of the Supper too often.” Again we say conform to the facts! “The Disciples came together on the first day of the week to break bread.” We must not do less.

Objection 4.—“You let the churches act independently—have no ecclesiasticism and can not, therefore, stop the mouths of bad men, nor can you carry on successful missionary work.” The facts show that the churches of the apostolic ordering, did act independently, and so do we, and this, is our answer. They also show that in missionary work they acted conjointly, and so do we. Paul said “there are some whose mouths ought to be stopped.” Well, then, Paul, why did you not stop them? The fact that they were not stopped, is proof positive, that in Paul’s day, there was no ecclesiasticism, at least for the purpose of stopping people’s mouths. We can only conform to the fact, and go after them with a rod.

Our means and ways of accomplishing the ends—all that heaven ordains for us to accomplish, viz: the taking care of the churches and converting the world, may, and do differ from the ways and means of the early Christians, justly, wisely and of necessity. These ways and means are expedient and, therefore right, (for we have divinely approved examples of expedients), only when the thing to be done is seen in the means, or way, of doing it. If we get outside of this, we get away from the thing to be done, and this we must not, dare not do.

We have no ecclesiasticism, truly, to tell us "the general principles," and "the spirit of the law," for there was none in the New Testament times; and besides, the individual Christian is as apt to learn correctly from the Bible the "general principles" and spirit of Christianity as any council, conference or General Assembly. Besides, there is a delusion about "general principles" and "spirit of teaching" which we would dissipate. It is assumed that you can get a "general principle" without having the plain scriptural teaching, and that one can have the spirit of a teaching and not have the thing itself. This is a snare. We get the spirit only through the letter and we must have species before we can know the genera. Hence no man is to be disfellowshipped on "general principles," or on the "spirit of the teaching," and not at all, unless the specific literal teaching can be produced necessitating withdrawal from him.

Objection 5.—"You call yourselves Christians, and we object because you are not the only Christians." We never said we were the only Christians, nor is it implied, but we do say that the facts require us to use only those names, for ourselves and our church, which we find in the New Testament. Why call one who has obeyed the gospel alone, a Methodist, a Presbyterian, a Baptist or a Campbellite? Is he not simply a Christian?

Objection 6.—"You say a sinner ought not to pray, and we protest." This is an objection to a misconception. The truth is, that none but a sinner can pray, or does pray. Our objection, when we have any, is to what he asks in prayer. If the alien sinner asks God to pardon him we have no objection, but if he claims that by this asking he is pardoned, and refuses to obey as the gospel requires in order to pardon, then we say he does wrong, not in praying, but in putting his prayer instead of his obedience

to Christ. This misconception is one of a class, and has led some to conclude that we advocate theories with regard to prayer, the work of the spirit, the depravity of man, the atonement &c., whereas we simply oppose the making of any theory on these subjects, and on all matters of opinion, a test of fellowship. We are not concerned about what theory a person may have, on any or all of these questions, but we do say he must not let his theory prevent his obedience to Christ. Christianity is not obliged by any man's theory of spiritual influence or anything else. It has nothing to do with theories, nor they with it, unless they oppose Christianity, and then Christianity says: "take the theories out of the way!" To illustrate: when we find people more intent on praying for "the outpouring of the spirit" than on hearing and obeying the gospel, and are making their notions of "spiritual influence" a substitute for faith and obedience, we set to work to correct such errors. The arguments we have used in our sermons and our periodicals have been taken as our theories. This is a great mistake. We aver, that a man is free to exercise his own opinion on these matters, provided he also obeys from the heart the form of doctrine given, and, as is required, to save him, and keep him saved. We have also debated with our fellow pilgrims, their theories, not ours, simply because their theories are substituted for faith and obedience. To show that these theories do not belong to Christianity we have called upon our religious neighbors to give Scripture facts, or even one fact, showing that anybody was ever converted or saved by what they called the "direct operation of the Holy Spirit, and the failure has been universal, (because no such fact is recorded), save in one instance, viz: an advocate of "the necessity of direct operation of the spirit" in order to salvation, when pressed, time and again, to give an instance of its occurrence recorded in the Bible, did name as an example Melchisedec! Our arguments against the intrusion of these speculations may be sound, or they may not, and it matters not, so far as the salvation of the soul is concerned. No man is to accept them in order to have fellowship with us. He is only to see that his speculations do not keep him away from Christ.

In the *Christian Baptist*, p. 252, a correspondent propounds four questions, one touching "effectual calling," one about "grace and good works," and the other two are as follows: 1. "Has the

gospel, as it now stands on record, influence, or power, in itself, without the agency of the Holy Spirit, to regenerate and make a man a new creature?" 2. "Is not saving faith wrought in the heart by the influence of the Holy Spirit?" After answering, Mr. Campbell adds: "were it not for the extreme sensibility of some taught in human schools, either old or new, on these topics, we should exclude them from our pages as the most fatal of all the speculations in religion which generated in the dark ages."

When a man is so besotted with the idea of total hereditary depravity, that he claims to be "a sinner by necessity and a scoundrel by a diyine thrusting on," we must remove the falsehood before he can receive the truth; otherwise we would not disturb him or his theory.

The unfailing test of what is included in Christianity is this: "practice what you preach, conforming to the facts of the New Testament record." Even Mrs. Partington sees this and says: "The doctrine of total hereditary depravity would be a very good doctrine if it were well lived up to!" This is a certain answer to all the metaphysical gentlemen, and to all their "heterogeneous conglomeration of metaphysical monstrosities."

We would have no special objection to the discussion of any, or all, of these obstruse speculations, if possibly, they may lead to godly edifying, but let no one conclude that they belong to Christianity. They are merely "religio-metaphysical probabilities;" and for the love of Christ let them not divide and injure the people of God.

O. A. CARR.

## THE DIVINE GOVERNMENT.

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The Divine Government is two-fold in its nature; it is partly without us and partly within us. A failure to understand this fact will always be attended by a confusion of ideas, false interpretations of Scriptures and unsafe conclusions. The Bible is not a scientific book; nor is it unscientific. When properly understood and interpreted, it will not be found out of harmony with any law or principle of true science, and is not, therefore, unscientific. But the Bible was not written from a scientific point of view. It gives us no definitions, no theories; but facts and truths which are to be verified by the ordinary principles of historic criticism, and in the court of human reason. Some passages of Scripture speak of the Kingdom of God as if it were wholly without us; some passages speak of it as if it were wholly within us. This method of giving emphasis to a thought is peculiar to the style of Scripture. When the sacred writers would exhort us to trust in the Divine agency, they appear to exclude the necessity of human effort and forethought. Observe the following passages: "Cast all your care upon him, for he careth for you." "Take no thought for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on." When, upon the other hand, they would teach us the importance of self-reliance, they seem to exclude entirely the idea of Divine presence. For example: "Work out your own salvation with fear and trembling." "He that will not work, neither shall he eat." There is a broader view, and a more rational method of dealing with the sacred writings, which served to relieve them of this apparent incongruity of doctrine.

The Scriptures frequently refer to the Divine government as an outward organized form of God's power; indeed this is the general view of the Kingdom of God taken by the inspired writers; not because it is the more important view, intrinsically considered, but because it is the more effective way of impressing the popular mind. The mass of people are more influenced by the objective

than by the subjective, but this does not determine the relative values of the two forces, or the two spheres of their activity. The intrinsic value of iron is much greater than that of gold, while its exchangeable value is much less. The Kingdom of God within the human soul is to every man far more important than the kingdom without. The outward manifestations of God's presence and power are only means to an end, which end is to establish his reign in the heart of man. The former he employs as the scaffolding by which to erect the latter as the true temple. "In the days of these kings shall the God of Heaven set up a kingdom." "The Kingdom of God is come unto you." "The Kingdom of God is at hand, repent ye and believe the gospel." These and many other such passages indicate the external government of God. The reality of this government, in some form or other, is recognized by all men. Even the man who denies the being of God, admits that there is such a thing as a reign of law in the world about him, and that his own safety and happiness are promoted only by wisely adjusting himself to this environment. The Christian believes that God reigns in that system of things about us, usually denominated the "laws of nature;" that light, heat, electricity, earth, air and water—all carry within them the conditions of our physical well-being, of health and life. To his eye the combination of forces and their harmonious action in the material universe give evidence of an infinite and all-pervading intelligence which melts his soul in reverence, and he calls this intelligence, God. It is God ruling without us, but affecting us nevertheless.

The current of life, too, as it flows on through generations and ages making the history of men and of nations, is not without the guiding hand and the superintending power of the Divine Being. "He hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." "His kingdom is from generation to generation." "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." Secondary causes may display themselves on the surface of things; human agencies and instrumentalities may assert their presence as factors in the solution of all great, historic questions; the "reign of law," in the relation of cause and effect, of antecede-

dent and consequent, may be definitely observed in its far-reaching power and conservative influence; but the one essential condition of any rational and adequate explanation of human history, is the admission of the idea that *God reigns over the affairs of men*. He moves in the organized forces of civil society, of human governments and of human laws. "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers and for the praise of them that do well." It is here, in part, among the nations of the earth, that the Lord establishes himself in his external kingdom, that through the organized forces of society he may reach the understandings of men, and radiate an influence that shall touch the individual consciousness. Hence the exhortation: "Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God."

But ecclesiastical history and ecclesiastical society are the spheres in which the Supreme Being, in a more pronounced way, rules in his outer government. The children of the patriarch Abraham, and the disciples of Jesus Christ in their organic life—the former in their associated national existence, their politico-religious capacity, and the latter in their character as the organized Church of God—have given to the Almighty a lease of operations among the children of men for nearly four thousand years. It is here we find the "Kingdom of God" objectively considered, and emphasized from a scriptural point of view. Not only is the presence and the power of God made to appear among the Israelites, in their camps, along the line of march, in the tabernacle and the temple, in priest and prophet, and in their forms of law; and to appear in the Church of Christ in its infant life, its early struggles, its splendid victories, its rapid dissemination, its successive reformations and its general disciplinary influences—not only is God thus present with the subjects of his Kingdom, enlightening, guiding and saving them, but is, through them, touching and moving and lifting up the whole race into higher and yet higher civilizations. Nor in this administration is the Divine agency confined to the normal lines of a general providence, as it is usually styled, but often breaks through the ordinary methods of operation, as in the plagues of Egypt, at the Red Sea, on Mount

Sinai, in the wilderness journey, in the incarnation, atonement and resurrection of Christ, and through the inspired agency of the apostles, making bare his arm in the extraordinary phenomena of "miracles and wonders and signs." By these means he excites the attention, quickens the thoughts, and moves upon the hearts of men; but all of which is an influence from his throne without, from his external kingdom, and designed to clear the ground and to lay the foundations of faith in the individual consciousness, upon which his internal kingdom may be established.

Of this kingdom the Scriptures speak distinctly and with great emphasis. "And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said the Kingdom of God cometh not with observation; neither shall they say, lo, here! or, lo, there! for, behold, the Kingdom of God is within you." These declarations of the Savior are worthy of very special attention. It is well known that the people at large had conceptions of the promised kingdom which were radically at fault; they expected a worldly reign, an outward, visible government with territory, palaces, thrones, crowns, arms and armies. The great teacher seeks to correct their false views—"The Kingdom of God cometh not with observation"—not with outward show—neither shall they say "lo, here" it is; or "lo, there" it is; for it is (*ἐντός*) "*within* you;" not "*among*" you, as some translators and commentators teach. When a careful distinction is made between the *inside* and the *outside*, we have the Greek terms *ἐντός* and *ἐκτός* employed. "Cleanse first that which is (*ἐντός*) *within* the cup and platter, that the (*ἐκτός*) *outside* may be clean also." In plain English the Savior says, "the Kingdom of God is *inside* of you." When the Scriptures would give us the idea of one thing existing *among* others, another form of expression is used. For example: "Sheep in the (*μέσος*) midst of wolves." "Sowed tares (*μέσος*) among the wheat." "Set him in the (*μέσος*) midst of them. But when the Savior says to the Pharisees, "The Kingdom of God is within you," we do not infer that it was his purpose to declare that the reign of God in the hearts of these Pharisees was at that moment an established fact; but he teaches a great truth concerning the *nature* of that kingdom, that, when established in the highest conception of the Divine mind it is *within* men. And with an eye fixed on this im-

portant distinction he adds: "Ye fools, did not he who made that which is without make that which is within also? But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over the weightier matters of the law, justice and the love of God. These ought ye to have done, and not to leave the other undone." To observe the external requirements of the Divine law is well enough, but to incorporate into the soul as its vital and controlling forces the essential principles of religion—justice, mercy, faith and law—is far better. The apostle Paul, with a like thought before his mind, says, in his epistle to the Romans, "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." That is, the Kingdom of God does not consist merely of external observances, but chiefly of that which is insensible to all eyes save the eye of God and the eye of human-consciousness—"righteousness, peace and joy in the Holy Spirit."

Let it not be supposed that the idea of the Kingdom of God within us is mere imagery or hyperbole, but the most real and the grandest of all facts. If the Lord of glory has a kingdom in nature, if he has a kingdom in human history and civil government, and if he has a kingdom in the Church of Christ, then he has one in the souls of men, since we find here all the essential elements of a kingdom that are found elsewhere. Organization, law, design in the adjustment of means to ends, and in the relation of cause and effect, order in the arrangement of parts and the presence of an adequate force to execute and to preserve—these we expect to find in everything worthy of being called a government. There is no organized form of life so significant, so transcendently important and so sublime as that found in man's spiritual nature. Its combination of faculties, intellectual, emotional, volitional; its sympathetic tendencies to social, moral and religious activities and enjoyments; its capacity to recognize its own abnormal conditions, and to experience the pain consequent to the abuse and derangement of its own powers, as well as its capacity to enjoy the peace and complacency of its even, consistent and harmonious life, all declare it to be God's most royal Kingdom, and the chief dwelling place of the Most High. The simple story of creation given by Moses, teaching us that, after God had created everything else, he finally made man in his own image and gave him domin-

ion over all things, will never be set aside by a more rational theory. Spiritual life is the highest life, and man is the embodiment of spiritual life. If we find organization in the physical world, in political and ecclesiastical society, we find it in man's spiritual nature. Nor is the region of law more apparent elsewhere than here. The mental and moral sciences have taken their places among the established things of the intellectual world. Men think by law and men feel by law; men love by law and men suffer by law. The relation of cause and effect is not more manifest in the phenomena of the outer world than in the moral consciousness. There is a "law of God after the inward man," and "another law in the members warring against the law of the mind;" and God does not more certainly reign in the constitutional and statutory enactments of national assemblies, or in the declarations of prophets and apostles in the Old and New Testaments, than he does in the "law of the spirit of life," and in the "law of sin and death."

The execution of these laws, likewise, takes place within; they are self-executing, and from their enforcement there can be no escape. "In the day thou eatest thereof thou shalt surely die." That sin, in whatever form practiced, is damaging to the mind, that its influence blunts the moral senses, that it enfeebles the spiritual nature and is destructive of spiritual life, is certain; and there is nothing more certain. That fire will burn, that water will drown, and that a persistent violation of the conditions of health and life will put a man beyond the reach of remedies, are not more firmly established facts than that impure thoughts, unholy purposes, and a persistent sinful life will place him beyond moral redemption. "There is a sin unto death; I do not say that he shall pray for it." God has so organized the human soul, has so impressed the reign of law upon its own nature, that sin without suffering is an impossibility; and in this suffering the penalty of a self-executing law, God reigns. That the rules in the outward forms of church discipline by which the defaulting member is condemned and excluded; and the processes of law by which the criminal is convicted and imprisoned, is true; but that he, at the same time, rules and in a more direct and positive way, in this law of inner life, is equally true. And that this is so, will readily appear when we answer the following questions: Whence

came the outward law? It was first conceived in the mind of the law-maker. But whence came that mind and what causes it to think thus? It was created and so organized as to perceive the moral distinctions of which the law is but the outward expression. Each question takes us nearer to him, who is "God and Father of all", and places us more directly under his immediate government. It is the policy of this government that every sin we commit is followed by its own punishment within, and swiftly followed. The first oath, the first theft or murder—what commotion of the moral faculties! The second, the third and the fourth are attended with like results, only with an abatement of force, the power to resist growing less with each repetition, while the tendency to a confirmed wicked life is increasing. Then there is a sympathy in sin; one species of indulgence tends to another; profanity paves the way for falsehood, for theft and for murder; a contagion spreading itself over the whole moral nature. "The end of these things is death."

The forgiveness of sin is also lodged in the nature of this "kingdom within." That this is true will appear on a moment's reflection. What is forgiveness of sin? Let us pause here and consider. Our conception of this subject may be vague, or it may be radically wrong. There are two popular notions of the subject of forgiveness somewhat opposed to each other, and both at fault in the fact that they are inadequate; they do not cover the whole case. In the orthodox conception, conversion, regeneration and forgiveness of sin are simultaneous and identical. According to this view the Holy Spirit touches the human spirit with an energy that results in an instantaneous new birth, in destroying the old nature and implanting a new one, in a moral purification of the heart. This theory, while it is at fault in that it makes this moral cleansing of the soul instantaneous, and equivalent to the forgiveness of sin, is right in that it makes the forgiveness of sin, in part, a moral process, and a matter of conscious human experience. The other notion, and the one with which the majority of my readers are quite familiar, is that forgiveness is an official act, and takes place wholly outside of human consciousness. It is sometimes illustrated by the act of a governor who pardons a man convicted of a crime. This pardon is an act of the governor, and is no part of the prisoner's moral consciousness, he being ignorant

of his own forgiveness until informed of it by external legal authority. Now this theory is right in that it makes forgiveness of sin an operation of law, and an official act; but wrong in that it excludes it entirely from the sphere of man's conscious experience. There are passages of scripture that seem to favor this view, and there are passages that seem to favor that. The inspired writers, like other writers, usually give us one view of a great truth at a time; and rarely ever give us the truth full-orbed, in all its relations, at one sitting. What we are now trying to make appear is that forgiveness of sin, in its highest conception, is a function of the Kingdom of God in the human soul; and as such pertains to man's moral consciousness. In the light of a final analysis, what do we mean by the forgiveness of sin? Is it not withholding the penalty of a violated law? Sin is the transgression of law, in some form or other, in thought, word or deed; and the penalty is the appointed consequence of that transgression. But we have shown that sin reacts with a consequent damage to the moral nature of the sinner, that herein, in large measure, lies its penalty. Now is it a fact, when a man is converted, and enters the Church, that the consequences of his past sins, or the penalties of the violated law, are instantaneously removed? Is he, in his own consciousness, reinstated as a moral being? Does not every man enter the Church with the accumulated results of his past sinful life clinging to him, with his broken will, his strength of appetite, his established evil habits, his general and special tendencies to sin? And is not his victory over these a question of time and effort? If so, then the forgiveness of sin is neither an instantaneous internal experience, nor a simple act of an external authority. When the sinner, under the influence of divine truth repents of his sins and turns to God, he is received with open arms; and so far as the external kingdom is concerned every difficulty, every obstacle between him and divine favor is removed. Whatever penalties were hanging over him from without, are at once removed; but universal experience attests that the damaging effects of his past sinful life on his own moral nature are not instantly removed. The man feels that he is weak, and his restoration to strength and health is a matter of time and effort. This gradual growth and development is a thing of which he is distinctly conscious. But he is not left entirely to the ordinary pro-

cesses of a normal evolution induced by the recuperative forces of his own nature. God assists him in this spiritual struggle by quickening the energies of his own nature, and by intensifying the forces of his own life. As he governs the outer world, not only by the ordinary operations of law, but by the extraordinary interpositions of special providences, so he reigns in his internal kingdom, both in the ordinary laws of man's moral constitution, and by the special and gracious influences of the Holy Spirit. "Likewise the Spirit also helpeth our infirmities." God rules, then, by law and by special influences in both spheres—in the kingdom without and in the kingdom within. In making this distinction between law and special providences or miracles, the writer is simply popularizing his style by adopting the ordinary methods of treating the subject; and does not intend to deny but that all the extraordinary phenomena of nature and history, usually denominated providential or miraculous, may, under a higher and more intelligent view, under the generalizations of the Divine mind, be reduced to a sublime reign of law. When it is said that there is an outward and an inward kingdom of God, it is not to be inferred that these are wholly distinct and separate governments; upon the other hand, there is but one Divine government with two sections, and these two divisions are in perfect harmony with each other. Three-fourths of this kingdom, however, is inside of a man. That the moral element of the world is the most important will hardly be denied; and that everything else is made subordinate to this ruling idea is not to be doubted. After the creation of all material things, of all physical forces, of all animal life, God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth."

To this end, to the lifting up of the spiritual, all things, all agencies, all events, in the economy of God, ordinary and extraordinary, natural and supernatural, were appointed and do tend. In point of importance, then, we say that three-fourths of the kingdom of God is within us. This is true also of its executive force. It is sometimes held that every event that befalls a man in his relations to the physical world is a special visitation of Providence, looking to the man's own sins or moral good; but the Savior seeks to disabuse our minds of this false view: "There were

some who told him of the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay: but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay: but except ye repent, ye shall all likewise perish." Calamities from without are not to be counted always as direct effects of our personal sins, but they may be the results of the sins of others, or the effects of the onward flow of a great law of nature, as gravity in the falling of the tower; but calamities from within are evidences of personal sin. Every sin bears its own bitter fruit; every transgression rebounds with its own disastrous results. That there may be an external punishment for personal sins in the way of church discipline, in the way of physical suffering, and in the future life, in the way of some external condition called hell, is not to be denied nor lightly estimated; but these things altogether, in comparison with the force of a self-executing government in the soul, are as one to three. And in regard to the evidential value of these two sections of the Divine government, it is especially true that the internal predominates. The usual arguments in behalf of revealed religion founded on historic criticism, on that which lies without, in the way of fulfilled prophecy and miracle, have their place and their value; but it is what the eye of the soul sees in the great moral truths of religion, it is what the crushed heart feels in the gracious promises of the gospel, it is what the conscious sense of dependence recognizes in its correlation with the idea of an infinite God, it is what a guilty conscience perceives in the merciful provisions of redemption, it is what the agony of suffering and death experiences through the hope of heaven and immortality—these are the evidences which, more than all others, establish and confirm the faith of man in Christianity. But these are all subjective.

Just in proportion to the clear perceptions that men have of the harmony between the Bible and their own hearts, between the doctrines of religion and their own intuitive understandings, between that which is divine without them and that which is divine within them, will they trust the former. There is a sense in

which a man cannot deny himself. No wonder that much of the old theologies is crumbling away; and that the ecclesiastical bodies of the present day are agitating the question of recasting their creeds and adopting an improved method of formulating their faith. In the presence of an advanced civilization and advanced Christian thought, the austere doctrines of unconditional election and reprobation, and all its cognate errors; of difficulties on the Divine side of man's salvation that called for the penal sufferings of an innocent victim, and of the literal, legal imputation of our sins to Christ, and of his righteousness to us; of a material, external hell of literal fire and brimstone; or of a material external heaven walled in with precious stones, with gates of pearl and gold-paved streets—all such teaching in the name of religion, is rapidly coming to an end; and a more rational view of Christianity is being accepted.

A. B. JONES.

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#### MISCELLANEOUS EMENDATIONS OF ENGLISH TRANSLATIONS OF THE SACRED TEXT.

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That many difficulties have to be overcome before a perfect rendition of the New Testament can be realized, must be evident to every thoughtful student of the Holy Scriptures. The *first* difficulty to be noted is, that no prominent translator has ever been able to enter fully into the spirit of the New Testament. No doubt but that every one gives himself credit for such understanding, but denies it to every one who differs from him. So it may be regarded as a miracle that so good a rendering of the sacred text, as we have, has been reached by means of such one-sided translators. No other work could fare so well in the hands of those who so vitally misunderstand its spirit and teaching. Dr. George Campbell says: "The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit, by that of the party." Nor should this weakness be called dishonesty. It can hardly be helped. Every religious theorist must think his notions are true; and can not avoid giving a little extra

emphasis to any rendition which he thinks inculcates the vital points of his system. If a citizen of the United States could reach such a sublime height of patriotism, as to be independent of every political party, it is plain that he is better prepared for the duties of a statesman, than any eager partizan could be. So if a man could so far enter into the spirit of the New Testament, as to be entirely indifferent to all sectarian dogmas, he would be better fitted for being a translator of the Sacred Volume, than any stickler for human doctrines; and until men of such great religious souls shall arise, we will have to deal with an unsettled version of the most important of all the books on earth.

The *second* difficulty is the proneness of men to run in well-worn grooves. This tendency exhibits a difficulty exceedingly hard to dispose of. The pious English reader can hardly grasp the notion that his English Bible is not as infallible as the one in the original languages; hence any alteration of words, even where the sense is not changed, is looked upon as a profanation; and we can scarcely expect a translator to be indifferent to the reception his version is to receive from those, for whose benefit it was made. However conscientious and competent he may be, it is too much to expect him not to hesitate when he is sure of the adverse fate of his improved rendition. It is easy enough to point out faults caused by this popularly excused, though really inexcusable, timidity. But there is yet a worse species of groove-following than the one to which I have just alluded. It is that kind which knowingly adopts the misinterpretations of his predecessors, for fear of invidious comparisons with their conclusions; whose mistakes it is his moral duty to correct. To fear the consequences of a rigidly faithful rendition may be characterized as *timidity*; but to be afraid of doing right, least some one who pretends to know, should call it in question, deserves no better name than *pusillanimity*; yet it must be confessed that the temptation is very great, when a linguist of talent has spent the best years of his life in preparing himself to offer to the world a tearlessly faithful translation of the Divine Word, to find himself running against the authority of great names, to which the religious world has been looking up to for centuries. He begins to fear it will cost him more than he can well afford to give, to antagonize his knowledge against the reputed learning of his predecessors; especially when,

so far as he can see, the change he proposes will be overshadowed by the sneers of some superficial pretenders, and his name will most probably be forgotten together with his new rendition.

To adopt the versions of previous translators is not only easier to do, but it is more certain to escape adverse criticism. Although the taking the labors of our predecessors is really doing nothing, yet there is a large bribe in it to keep us in these grooves. When we approve the labors of previous translators, of course their authority can not be opposed to ours; and another inducement to keep us in that beaten track is the threatened disapprobation of that very large class of thinkers who take their thoughts at second hand. When there is so much at stake as there is in a faithful version of the Holy Scriptures, too much labor, care and sacrifice can not be given to it; since not only the sense of the revelation, but the credibility of its evidences, is sometimes obscured, if not perverted by a careless translation. If the word that is translated "tribute," in Matt. 17:24., had been rendered "half shekel," as the Revised Version has it, no one would have blundered into the notion that Christ was claiming to be a son of Cæsar; for the phrase, "the half shekel," would suggest to an inquirer the propriety of looking for that assessment in the Old Testament, where he would find that it was a tax for the house of God. (Exo.30:13-16). In pleading exemption from this assessment, he plainly intimates that he is the son of God, and not the son of Cæsar. To men of learning this is plain enough even with this careless rendering; but it is not for learned men that the translator is laboring; but he is laboring to make the Scriptures as intelligible to the unlearned as to the learned.

Another instance of careless precedent-serving can be found in every Protestant Version that I have seen, of Matt. 3:5,6., which represents that all Judea, Jerusalem and all the Jordanic regions were baptized of John, confessing their sins. This is plainly the sense of the passage as represented in our English Versions; yet it is evident from the gospel history, that the Scribes and Pharisees did not confess their sins, and were not baptized. (See Luke 7:30). The report, that Jesus made and baptized more disciples than John, (Jo. 4:1), could not have gained currency if John had previously baptized them all. It should at once be acknowledged that the inspired original is not at fault here, but that

the fault is in the heedlessness of those who adopt the labor of others without independent investigation. The correct rendition of this passage, (Matt. 3:5,6), is: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and they who confessed their sins, were baptized of him in Jordan;" and substantially the same rendition holds in Mark 1:5. But more of this in its proper place.

Some persons have thought that any interference with the text of the English Bible, even to correct glaring errors of translation, must militate against the credibility of the Scriptures; but such persons should remember that, the inspiration upon which we rely for the verity of the New Testament, is that of the apostles, and not the inspiration of translators; and that these inspired men wrote in the Greek language, which has to be translated into the English language before the uneducated people can understand it. All Christians believe in the infallibility of the original Greek text, but it is the duty of all competent scholars to closely watch all translations of the sacred text, and expose all mistakes in them, otherwise the faith of confiding English readers is liable to be abused. The belief of a deception can never make it true; though, to some extent, it may temporarily excuse the believer, but at last it will bring the bitter revelation that, what he took for truth was a horrible falsehood. So it is neither duty nor policy to cherish error in any place, or for any object, for truth, by the blessing of God, will win its way in defiance of all timid apprehensions; and falsehood is so essentially weak that it will topple into ruins, however well subsidized it may be by public opinion. Hence no one need fear that any version will be too faithful to the original. It, a faithful Version, will come some day, and blessed will be the man by whom such a version shall come!

Textual criticism has now brought the Greek Text of the New Testament to such a degree of perfection as to leave little or nothing to be hoped for in that direction, except it be in the department of punctuation, which is known to be a modern invention. When a certain punctuation changes the sense of a passage, we can but suppose such a sentence is ambiguous; and if both alternatives of the ambiguity are equally consentaneous with the spirit of the New Testament, it will matter but little which we take. An example of this kind can be found in Romans 10:19. We can say:

"Did not Israel know first? Moses saith." Or we can say: "Did not Israel know? First Moses saith." Both these renderings are equally consistent with the general bearing of Scripture, but the context rather favors the latter punctuation. In Romans 7:25, where our critics put in a full stop, instead of an interrogation mark, the case is different. For if we understand this verse to be an affirmation, the apostle appears to be perpetrating an inconsistency, little short of a flat contradiction. If we attend to the first *six* verses of this chapter, we are logically compelled to look upon the subsequent part of the chapter as the experience of an unconverted Jew, who Paul represents in the first person singular. The *sixth* verse forbids any other supposition; for "Now we are discharged from the law, having died to that wherein we were holden." (American Revision). From this it is plain that the experience here related is Judaic and not Christian. This is made still more manifest by the *first* verse of the *eighth* chapter. "There is therefore now no condemnation to them that are in Christ Jesus;" but as Paul was not under the Law, but under grace, when he wrote this Epistle, he can not be understood as being a "wretched man," crying out for a deliverance from the dead body of the Law, from which he professes to have been discharged; hence we must understand the verse under consideration, as a question implying a strong negation, and the insertion of an interrogation point in the original text is all that is needed to make the matter entirely plain.

#### IDIOMS.

There is nothing new in the observation, that every language has some peculiarities, which if rendered word for word into another language, would be both awkward and unintelligible. The *first* verse of the New Testament exhibits an example of this peculiarity: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." We have become so accustomed to this form of words, that there is little danger of our being misled; though, but for this accident, it would be altogether unintelligible. "Of" is a sign of possession, so all that could be made out of this language, but on account of our previous knowledge, would be: "The generation's book of Jesus Christ," which would suggest to the uninformed reader that some generation had published a book of Jesus Christ. This is a word for word transla-

tion, but the meaning of the original is simply "The genealogy of Jesus Christ," which is the rendering given by Dr. George Campbell, and is the marginal reading in the American edition of the *Revised Version*. If this be the exact meaning of the original, as it certainly is, why not express it in the standard form of our own idiom? We never, in English, call a pedigree or a genealogical list "A book of generation." This however is but a feeble example of the mischievous transfer of Grecisms into our vernacular. The idiom, called the Possessive Dative, has strangely misled some competent scholars. Every Latinist knows that the elegant manner of saying in Latin, "I have a horse," is *equus est mihi*, which rendered word for word is, "a horse is to me," a sentence too awkward to be intelligible. All our English revisors have given evidence of the knowledge of this Helenism in sundry portions of their revisions. (The reader will please note Matt. 8:29; Mark 5:7; and Luke 8:28.) Yet, notwithstanding their evident cognizance of this idiom, in Phil. 1:21, instead of translating the sense of the passage, as they should have done, they transfer an unintelligible Helenism into English. "For to me to live is Christ, and to die is gain." Grammatically this really makes no sense, yet the Mytics have put some transcendental meaning upon it. The grammatical sense is, "I have Christ in living, and gain in dying." None of these translators have thus blundered over Acts 20:16, where both the English and American Revisors render the phrase, "that he might not *have* to spend time in Asia." So also in Romans 9:2, "that I *have* great sorrow and increasing pain in my heart." Yet it would have been more excusable to have said in this passage, "there is great sorrow to me," than to say, "To me to live is Christ," in the former; because when sorrow comes *to* a man, it is understood to be his own; but how Paul's act of living can be construed to mean the personal Christ, is not near so easily comprehended.

In Acts 11:26, there is a still less excusable ignorance of this idiom, which is very prominent in the Greek text, from which the Revisors professed to translate. In the text of Westcott and Hort, as also in the Sinaitic reading, the Possessive Dative is used, which peremptorily puts the naming or declaring of the disciples "Christians" into the hands of Paul and Barnabas. It is true that there is a Grecism which allows the *active voice* of Chreema-

tidzoo to be used for "taking or bearing a name," but this cast of the language is marked with such peculiarities as render such use impossible in Acts 11:26; hence it is certain that our translators were misled when they applied this mode of expression to this passage. But if called upon to account for the fact that so many great and learned men have misunderstood the sense, and misapplied the force of such a marked peculiarity of the Greek, we might reply that, it is enough to note the mistake and point out the correction, without being pressed to tell precisely how a great man came to blunder. So long as we have a fair copy of the original we can detect an erroneous rendition, and can demonstrate how to correct it; but whether the error was the result of incompetency, carelessness, or prejudice, is purely conjectural.

#### VERBAL EQUIVALENTS.

From what has been said it is evident that verbal renditions are not always proper translations; yet it is absolutely requisite that a good translator should be well acquainted with the value of the words of both the language from which, and that into which he translates. There are many words in Greek, the exact equivalent of which can be easily found in English. It also frequently happens that a Greek word has a breadth of meaning that no one word in English can fill; and yet such a case gives no real difficulty in finding its local meaning in any given passage. The Greek word βαλλω generally means "to cast, or throw;" but when it is used to express the act of filling wine skins, we have no difficulty in saying: "No man *putteth* new wine into old bottles." To use "casting" or "throwing," in this passage would be inexcusable. This word is also applied to sick persons lying in bed. In Mark 14:65, it is rendered "strike." "The servants did strike him," i. e. "They fell upon him with blows." With these, and many other singular applications, the skilled translator has no trouble in fixing its true meaning.

The Greek word βασιλεια covers just twice the area of our word kingdom; for it means the reign, as well as the domain of a king. Dr. George Campbell hits the true meaning of the text when he translates it thus: "The reign of heaven approaches." And in Luke 17:21, "The reign of God is within you." In our language, "the reign of kings," may come and go, but the *domain*

is generally considered a perpetuity. It is much better to have God reigning in our hearts, than to have his kingdom within us as a mere subjective notion. As βασιλεια means both "reign" and "kingdom," it is incumbent upon the conscientious translator to render this word either by the one or the other, according to its relation to other portions of the sentence. Whenever the thought is domain, or possession, "kingdom" is its proper exponent; *e. g.* "Blessed are the poor in spirit, for theirs is the *kingdom* of heaven," for it could not be said that the *reign* of heaven was theirs. Yet the impropriety of saying, "the *kingdom* of heaven is coming," would be equally as great. It may be an accident that, both the Common Version and the Revision have mistranslated the verb, to which βασιλεια is nominative. "Is at hand" represents something *lying near, or being present, or within reach*; but the Greek word is a verb of motion, signifying "to draw nigh," and is frequently so rendered even by the king James's revisors themselves; yet this accident, like most others, can be traced to a cause. These revisors were looking at the *domain* and not at the *reign* of a king, and knowing that a domain was immovable, they accommodated the verb to its subject, as they understood it.

But there is another still more serious example of neglecting the original to follow a translation. It occurs in Matt. 3:5,6, and reads thus: "Then went out to him Jerusalem and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan confessing their sins." This translation expresses the thought that all who went out to John confessed their sins, and were baptized; but this understanding is clearly opposed to the facts in the case, for we are sure that the Scribes and Pharisees rejected the counsel of God against themselves, not being baptized with baptism of John. (See Luke 7:3). John saw many of them coming to his baptism, and rebuked them sharply; and there was a report that Jesus made and baptized more disciples than John; (see John 4:1); but this report would not have gained currency had all Jerusalem, and all Judea, and all the regions about Jordan, been already disciples of John. The inspired original is not at fault in this instance, for the proper rendering of the *sixth* verse is: "And those who confessed their sins were baptized of him in Jordan." So also in Mark 1:5: "And all were

baptized of him in Jordon, who confessed their sins," but no others could claim his baptism. The excuse for this serious mistake is that the translators followed a former rendition and the order of the words in the Greek text. But this is no excuse, for in that language it is not the order of the words in a sentence that determines the sense, as in our language, but the grammatical forms of the words which indicate their relations. It is the duty of every translator of the Holy Scriptures to study their history and teaching, so that he may be careful to so render them as not to imply an absurdity or a contradiction. If, however, there should be any apparent inconsistency in the original of the sacred narrative, he has no right to misrepresent or evade it; but he should be sure he has the exact sense of the text before he ventures to make it appear in his rendering. This carefulness to avoid unnecessary inconsistency may be ridiculed by the reckless, as giving countenance to a partiality, which would justify the sacred writings at any cost; but, let the candid student remember that when the Classics are taught, Mythology has to be taught as an adjunct, because Mythological history is so interwoven with the Greek and Latin literatures, that they could not be understood without it. And shall conscientious Christians be less careful in translating the oracles of life, than other translators are in explaining heathen fables?

"From the days of John the Baptist until now, the kingdom of heaven suffereth violence; and the violent take it by force."—Matt. 11:12. Above all things, against which a translator should be constantly on his guard, is not to introduce an inconsistency into his representation of the inspired oracles. There is something painfully inconsistent in representing that kingdom, of the peace of which Isaiah said there should be no end, as suffering violence and being taken by force. Had the men, who made this rendering, only examined the use of this word in the Septuagint and in other places in the New Testament, they might have saved many an English Bible student a wearisome grappling with an insoluble mystery. This same word, only compounded with a preposition, which surely does not weaken its force, occurs in Luke 24:29, and is rendered "constrained." It is very evident that there was no violence in this case, for it was all put forth in words of eager desire and earnest entreaty. In Acts 16:15, Lydia con-

*strained* Paul and Silas to abide at her house. The same word is here used as in the previous example, but no kind of force is here expressed, except moral and intellectual power; and in this sense exclusively is it used in the sacred Scriptures. In I Samuel 28:23 this word is used where King Saul refused to eat, after his last interview with Samuel. His servants and the woman *earnestly desired* him to eat, and he did eat. So the proper rendering of this passage (Matt. 11:12), is: "The kingdom of heaven is eagerly sought after, and those who eagerly desire it, lay hold of it with avidity." Luke 16:16, is the parallel of Matt. 11:12. The same word is used in both cases, in the same mood, person and tense; in Matthew the "kingdom" is made the subject of the verb, in Luke the "seeker" is the subject, and he is eagerly desirous of all he can find out about the kingdom of heaven. It is remarkable that, although the verb is in the same form in both these cases, the Common Version renders the one "suffereth violence," and the other "presseth"! The Revision agrees with the Common Version in Matthew 11:12, but makes Luke say, "entereth violently into it." The cause of this blunder of King James' Revisors and their copyists, is that they had overlooked the provincial meaning of *βιάζetai* as used in Palestine. In classic authors this word has indeed a terrible signification; but not so in Palestine. Josephus uses it twice in the preface to his *Antiquities*, and although Whiston renders it in one of these places, "by force are driven," and in the other by "was forced," yet, even under the guise of this very imperfect rendition, the careful reader can readily perceive that there is neither physical force nor violence in either case. No man was ever physically compelled to write history on account of his personal interest in what he wrote. Such a one may become *very desirous* of writing such history, but the *desire* is not compulsion. So the kingdom of heaven was not forced, compelled, nor driven; and men were never brought into it by force; nor did they then, or at any time rush into it forcefully, but in the earthly days of Jesus, when men were hearing of the near advent of the heavenly reign, the idea of its approach was an object of intense solicitude and loving expectation. This is what the Savior meant; nothing more.

MATTHEW 17:24-26.

"And when they were come to Capernaum, they that received

tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter said unto him, Of strangers. Jesus saith unto him, Then are the children free." The word "Tribute," in this connection, is peculiarly misleading, as it is hard to avoid the thought that, they who received the tribute money, were Caesar's tax-collectors; and some very intelligent students of the Scriptures have been sorely puzzled over the Savior's plea for exemption. What say they, was Christ a son of Caesar? And some have thought that Christ condescended to this as a figure of speech, to show his unqualified approbation of civil government. But this is a good example of perplexity gotten up solely by the translator; for, in the original, there is not even obscurity, and perplexity would not exist. It is a pleasure to note that the Revised Version has set this matter right, by giving us a faithful rendition of *didrachma*, which was the exact equivalent of the Hebrew *half-shekel*; so that by referring to Exodus 30:11-17, the reader will perceive that this *per capita* tax was for keeping up the tabernacle, or house of God; and as Christ was the Son of God, he ought to be exempt from this half-shekel temple tax, as civil governments had given no precedent of a king's son being taxed to keep up his own father's palace.

## DOCTRINAL PREJUDICE.

This is doubtless the source of much obscurity. The doctrine of passivity in conversion makes, even an otherwise, competent scholar see the passive voice in a verb, where all grammar declares it active; and hence we have such expressions as these: "except ye *be* converted, and become as little children"; "Repent ye, therefore, and *be* converted." In a correct translation, the expression "be converted" does not occur in the New Testament; for, when fairly rendered, it is always "turn" or "turn yourselves." The Revised Version removes this blemish from its pages. The so-called Evangelical doctrine of passive conversion had sufficient influence with King James' revisors to over-balance their knowledge of Greek grammar; and very strange is it, that they did not see the absurdity of commanding a person to *be* converted, when, as they taught, the converting process was entirely

the work of the Lord, whose power is irresistible. There can be no reasonable doubt, but that many men have delayed turning to the Lord, until it was too late, because of this false rendering; supposing it to be, neither their duty nor privilege, but that the Lord must turn them; and were thus led to expect the Lord to do for them what he commanded them to do for themselves. When an inquiring penitent is thus misled by a mistranslation, is there not a terrible responsibility resting upon the translator? Is it not the equivalent of preaching another gospel?

To be more specific we will examine a few more passages. Acts 3:19, Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Here are two mistranslations in the interest of the doctrine of passivity in conversion. 1. "Be converted," is obviously a mistranslation of the middle voice here used in the Greek. 2. "When the times of refreshing shall come from the presence of the Lord." It is hard to tell what the King's translators meant by this phrase, but it is capable of being explained as restricting the obligations of repentance and conversion to times of religious excitement. In this sense it has often been applied, yet nothing can be further from the import of the original. Or, it may imply, that although a sinner may take a resolution to repent and be converted before a revival came, yet he could not obtain remission until the refreshing seasons came! The true meaning is very accurately given by the Revised Version: "Repent and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." To the same effect also are the renderings of the "Bible Union" and Henry T. Anderson. It is quite remarkable that King James' Version follows, in this passage, the Latin Vulgate instead of Beza's, whose influence in other places can be so plainly traced. Beza uses the active voice of "converts," while the Vulgate uses the passive. There is no difficulty in deciding which of these ancient versions is nearest the Greek original.

In the same chapter, in the twenty-sixth verse, we have: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." This rendering plainly implies, that the blessing Jesus brings, consists in *his* turning every one from his iniquities, yet this meaning is

very wide of the sense of the Greek text. And here it is to be regretfully noted that the Revised Version has copied the imperfection of the Common Version. The contradiction that obtains in this sentence is the infinitive mood with the neuter article  $\tau\omega$  governed by the preposition  $\epsilon\nu$ . It occurs some *sixteen* times in the writings of Luke, exclusive of the place under consideration, and in nearly every other place they have translated it so as to imply "time when"; and in no case, that I have found, have they rendered it as in the present case. For instance, Luke 2:6, is "while they were there," not "*in* their being there." In verse 27, it is "*when* they were bringing the child Jesus," not "*in* bringing the child." Luke 3:21, "*when* all the people were baptized," not *in*. From these remarks it must be plain that this version imperatively demands emendations.

But another example of prejudice in translating can be found in the popular rendering of the word, which represents the first ordinance of the Christian Kingdom. In the first place "baptize" is a Greek word with its final letter changed from o to e; and like any other word transferred from a foreign language, its meaning can be purposely concealed and applied to almost any action that convenience, or prejudice, might dictate. For instance, if any one had witnessed nothing but sprinkling, when the minister says: "I baptize you," he would feel assured that baptize means affusion; but another, who had often heard the same words in connection with immersion, will be fully persuaded that nothing else can be baptism. The honest conviction of neither party to this controversy need be called in question; for it is not a question of human opinion, but the question is, what did Christ mean when he gave the apostles their commission to baptize? This is a question in philology subject to the demonstrations of the science of criticism. The oldest and longest established Pædo-baptist churches admit that the classic and primitive meaning of baptize is immerse. The most learned doctors among the Catholics and Episcopalians admit that immersion was the general practice of the Church for the first thirteen centuries of its existence. Such men as Dr. George Campbell of the Presbyterian church, and Dean Stanley of the Episcopal church, have put the meaning of this word beyond question. It is true that, while Dr. Campbell admits that the primitive baptism was immersion, yet he thinks we are not at lib-

erty to rectify this indefinite rendering; and Dean Stanley thinks it argues good sense in the church that she has changed immersion into sprinkling! If the Church is head over all things to Christ, the Dean is right; but if Christ is head over all things to the Church, the Dean is wrong. With the testimony of such men as these, who surely do not sympathize with immersion, we leave this part of the subject.

If the intention of a translation of the Scriptures be to make plain the commandments and ordinances of Christ, how can we excuse the intentional obscurity in the Common Version? Why do they say, "I baptize you *with* water?" Dr. George Campbell, in speaking of this perversion, says: "I am sorry that the Popish translators from the Vulgate, have shown greater veneration for the style of that version, than Protestant translators have shown for that of the original. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render *ἐν τῷ ὁρδανῇ* in *Jordon*, though nothing can be plainer, than that if there be any incongruity in the expression *in water*, this *in Jordon*, must be equally incongruous." Again, he says: "When therefore the Greek word *βαπτίζω* is adopted, I may say rather than translated into modern languages, the mode of construction ought to be preserved, so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party." Such is the testimony of an honest, learned and devout Presbyterian. There can be no reasonable doubt but that this partizan inclination, as he suggests, has put *with water* instead of *in water* where this ordinance is concerned, much to the obscurity of the original import of the word; and Dr. Campbell has very conclusively shown, in the above quotation, that this obscurity was not accidental, but intentional. But has any translator the right to adopt a foreign word into his vernacular, when it already contains the full equivalent of such foreign word, and then mistranslate its concomitant phrase, and so obscure its meaning? That this has been done in the case of *baptidzo*, we have the testimony of some of the most learned men among the Affusionists themselves.

Should it be urged that Immersion is a burdensome ceremonial, let the objector pause and ask himself this question: Does Christ, who actually died for us and proposes to give us eternal life, ask too much of us, if he requires us to imitate his burial and resurrection in our baptism? Is it not strange that men who really understand the meaning of this word, not only refuse to translate it, but even mistranslate its concomitants, and thus confuse the mind of the English reader?

## LUKE 2:2.

"This taxing was first made when Cyrenius was governor of Syria." The word here translated taxing, literally means enrolment, and the common rendering puts the event in the governorship of Cyrenius, or Quirinius. Over this text, as thus translated, there has been a strong controversy, for according to Josephus, Cyrenius was appointed governor of Syria some years after the death of Herod the Great, in whose reign our Saviour was born. It would take too long to tell how many critics have been puzzled over this text. Dr. George Campbell was completely confused over this verse, and translated it thus: "This first register took effect when Cyrenius was President of Syria." But if we follow Josephus, the Saviour must have been about eleven years old, when the governorship of Syria was turned over to Cyrenius, and if this enrolment or register did not take effect until his presidency, what were Joseph and Mary doing at Bethlehem eleven years before this "taxing" went into operation?

The Greek language has undergone searching investigation in the last half century, and much light has been shed upon its grammar by the indefatigable industry of German scholars, and this advance of philological criticism enables us to say that Greek writings, both sacred and classical, are much better understood to-day, than one hundred years ago. If we admit the validity of Germanic Philology, there is scarcely a shadow of difficulty in the text. Our best Greek grammars now authorize us to take *egeneto* as the 2d Aorist tense, which must be understood as the neuter verb *to be*; it will then read: "This was the first enrolment of Cyrenius, governor of Syria." The mistake of the common rendering consists in taking *egeneto* for a passive verb, instead of the neuter verb *to be*. This led the translators to make an adverb out of the adjective *protec*, and these mistakes led to making *ηγεμον*-

εὐορίας Κυρηνίου a genitive absolute; and this is the grand mistake of all. It is true that a genitive absolute does denote time *when*, but the dependent genitive does not. So when we translate *egeneto* by the imperfect tense of the neuter verb *to be*, the adjective *protee* takes its place as such, and qualifies *apographce*, and its meaning is: "This was the first enrolment," etc.; and if this was the first enrolment, it must be first in reference to some person or place. If of a person, it must be of Cyrenius; hence the genitive *heegemoneuontos Cyrenion* is dependent upon *protee apographce* for its governing word. And equally does this governing phrase demand the genitive of some noun, or pronoun, to define its primordially. For it is absurd to say that, "This enrolment was first made when Cyrenius was governor," as it would imply that this *same* enrolment was made a second time.

The following is proposed as a perfect rendition of this celebrated passage. "This was the first enrolment of Cyrenius governor of Syria." This is substantially the version of the learned Dr. Lardner, to which Dr. George Campbell takes the following exceptions: 1. If the participle *heegemoneuontos* be translated as a substantive, it should have the article prefixed; but since the participle here has no article, it can not be taken as a noun.

We answer: This, no doubt, is a general rule, but not a universal one, for we find *heegoumenos*, a present participle of a kindred verb, taken as a noun, without the article prefixed, in Matt. 2:6. The same is also true of the same word in Acts 7:10.

2. His *second* objection is made by quoting Luke 3:1, and alledging that, "There can not be a greater coincidence in Syntax than there is in the two nouns compared. \* \* \* The similarity, in both, is striking upon the slightest attention." The Doctor is right—the similarity is much more striking upon the "slightest attention," than upon a more careful examination. The four examples he quotes from Luke 3:1, are all in the genitive case absolute, and why? Simply because they depend for their government upon no other word in the sentence; but this genitive of Luke 2:2, is governed by *apographce*, and this governing word is limited in its signification by this genitive. This was the *first* enrolment of Governor Cyrenius—limited to him alone. The cause of Dr. Campbell's mistake was, that he overlooked the neuter signification of *egeneto*. He took it to be a passive verb, but

Kuhner says the 2d Aorist of *ginomai* is always neuter. The enrolment to which Josephus alludes in book 18, sec. 1, must have been the *second* enrolment of this honorable Roman senator; and that this was not made until our Savior was about eleven years old, is quite true. And as Josephus testifies that Cyrenius had passed through all the magistracies, and was in such high esteem with Cæsar, it is not unreasonable to suppose that he was the same who took the census in the days of Herod the Great; so, if we receive Dr. Lardner's rendition, there is no collision with profane history.

ACTS 13:48.

"And when the Gentiles heard it, they were glad, and glorified the word of the Lord, and as many as were ordained unto eternal life believed."

This version very plainly teaches that men are ordained to eternal life before they believe, and as plainly intimates that faith is not a condition of divine acceptance; rather that acceptance with God is the condition of faith. Among all the blemishes of the Common Version, there is scarcely one more inexcusable than this. In many other mistakes the translators could excuse themselves with the plea of following the order of words in the sentence, but here there is no such excuse, for they had to transpose the members of the sentence, to make it teach a doctrine, both at variance with the remainder of God's Word and the common sense of mankind. If the King's translators had followed the order of words, as they had done in other places, they would have said: "As many as believed were ordained unto eternal life." But even in this rendering, "ordained" was a mistaken rendering; for this same word, by the same translators, is rendered "determined" in Acts 15:2,—“They determined that Paul and Barnabas should go up to Jerusalem.” These brethren had considerable controversy with the emisaries from Judea, and after a patient hearing, they determined, or decided, that Paul and Barnabas should go; in like manner these Gentiles, in the passage under consideration, after hearing both sides of the question, “of life or no life,” believed and decided, or determined to obtain eternal life; but to intimate that they determined on eternal life before they believed, savors strongly of absurdity.

There is a strange uniformity among English versions in re-

producing this unauthorized transposition just noticed, for which *three* reasons may be given: 1. The dread of differing widely from predecessors; 2. A desire to follow the Old Latin Version, which gave this text a strong turn towards Augustinism; and 3. Because the tenses of the verbs in this sentence, as well as the voice of the one in dispute, have been misunderstood. If ἦσαν τεταγμένοι were the pluperfect passive of τασσω, and if that tense always corresponds with our pluperfect, and if this passive form were never used for the middle voice, the excuse for this transposition would be valid; but when we recognize it as the perfect middle, knowing that the perfect tense is used for continuous time, the excuse for transposing these verbs is fairly taken away.

Examples of the verb *to be* joined with participles of the present and perfect tenses, are sufficiently numerous in Luke's writings to merit some attention. Acts 8:16, contains a specimen of the perfect gotten up in the exact form of the case under consideration—the union of ἦν with the perfect participle ἐπιπεπωκός, which, both the Common and the Revised Versions render *was* fallen—a simple imperfect tense. It is an affliction to note that the Revised Version has rigidly followed the Common Version in this absurd rendering of Acts 13:48; and the Bible Union translation is just as far astray as both of them. Henry T. Anderson came nearer giving the true meaning of this text than any version I have seen. He says: "As many as were determined on eternal life, believed." The difficulty with this translation is that it intimates that these men determined on eternal life before they believed. In such a case it is hard to see how they came by their determination. Did they, before believing on Christ, as one who had eternal life to bestow, determine to have it any how? And was their belief the result of this determination? Or was their determination the result of their faith? If we render this passage so as to convey the notion that these Gentiles were *ordained* unto eternal life, in order that they might believe; or that they were determined on eternal life before they believed the apostle's report; in either case we introduce a mystery, for which the Holy Scriptures are not responsible.

LUKE 7:47.

"Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much." The Savior had just been relating

the parable of the two debtors, the one owing five hundred shillings, and the other fifty. Both were freely forgiven. Now which would love the banker most? Simon decided that he who had the largest sum forgiven him; and Jesus approved the decision. Let us bear in mind that the moral of this parable was, that great love should follow the pardon of so many sins, and not that great love should precede such pardon. Though this is evidently the lesson of the parable, our Common Version represents the Savior as stultifying his own representation of the case by saying, "her sins, which are many, are forgiven her, for (because) she loved much." This mistake was caused by our translators overlooking the extent of the power of the original conjunction *ὅτι*. That this little word often has the meaning of "for," "because," is not to be denied; but that it has also the meaning of the inferential *therefore*, is equally certain. Hosea 9:15. "All their wickedness was in Gilgal, for there I hated them." This is the Common Version, but it represents God's hatred of them as the cause of their wickedness, contrary to the true sense of the passage. The true meaning of the text is, "All their wickedness was in Gilgal, therefore I hate them there." So of the text under consideration: "Wherefore I say unto you, her sins which are many are forgiven her, therefore she loved much. But he to whom little is forgiven, the same loveth little." Simon, the Pharisee, no doubt felt himself complimented by the intimation that he had few sins to be forgiven; and could easily excuse himself for his neglect of those oriental symbols of love and esteem, of which Jesus reminded him; but his little love was manifested in giving him a dinner, while withholding the more significant symbols of personal attachment.

## OBJECTION.

This sinful woman had followed the Savior into Simon's house, and had anointed his feet with ointment, and had moistened them with tears, and had given them many a kiss, thus showing every sign of the most devoted love, before he pronounced her sins forgiven.

## ANSWER.

We are not told that this was the first time he had so declared; and no supposition of love previous to pardon can explain the transports of this woman's heart, so long as we appreciate the par-

able of the two debtors, which our Saviour offers as the justification or explanation of this phenomenal love. We are at liberty to suppose that this poor sinner had previously obtained pardon of Christ, and followed him into Simon's house for the purpose of expressing the intensity of her gratitude; and Jesus repeated the words, or decree, of pardon, for the sake of those who sat by. Any supposition, consistent with the narrative, is better than to make our blessed Saviour stultify himself in the application of his own parable.

B. U. WATKINS.

## BOOK NOTICES.

DORNER ON THE FUTURE STATE. Being a Translation of the Section of his *System of Christian Doctrine*, comprising the doctrine of the last things; translated by, and with an Introduction and Notes, by Newman Smyth. Published by Charles Scribner's Sons, New York.

In the *April* No. of this *Review*, in our mention of this work, we promised to give in this No. a more extended review of it. We now fulfill the promise. The Introduction comprises quite a large portion of the book, and the essay seems to demand it, as the language is generally quite obscure, which is somewhat owing to the peculiarity of German metaphysics and also to the translation. The Essay, as well as the Introduction, is entirely metaphysical, and endeavors to treat the questions discussed in a purely philosophical manner. Man's moral and mental natures are discussed and explained, God's character is described, and then His laws are harmonized with the relation that is thus shown to exist between God and man. As illustrative of this statement, we make a quotation from the *Introduction*.

"Free, moral personality (for which God created man) can be fully developed out of the generic state, or race-connection, and can be finally self-determined in good or evil only through the actual choice or rejection of the supreme ethical good."

Here it is assumed that God created man simply that man might exercise "free, moral personality," for which assumption there is no proof; and having created him for this purpose, this free, moral personality can be fully developed out of the generic state. God created man for the exercise of free, moral personality, and then man can develop this personality out of, or by the force of, his generic peculiarities. By virtue of his being of the genus *homo* this development of free personality continues as long as he remains a man, when he ceases to be a man then this generic force ceases. Therefore while a man lives, his personality is not determined, and after death this force continues until his race-connection is merged into pure spirit or annihilation. As it is not philosophical, as he contends, for God to blot out what he has

created, and as all the influences after death will be in one direction, he argues that the reasonable conclusion is that this power of free, moral personality will eventuate in the choosing of good. To reach this conclusion two propositions must be proved or assumed—that this generic peculiarity acts after death, and that then all the influences urge to good. Some effort is made to sustain these positions from Scripture, but not so much from the *letter* as from the supposed *spirit*. We find this exhibited in this quotation:

A theology may be fully equipped with proof-texts and maintain the letter of Scripture, but to be really biblical it must have a heart, also, for the profound mysticism of Paul's faith and John's love."

Here it is assumed that the *letter* and *spirit* of Scripture antagonize each other. This is hard to understand, and it has long been a puzzle to us to know exactly what was meant by the charge of being a "literalist." If the letter does not indicate the "spirit", how are we to determine the spirit? We can not believe that inspired writers had the same conception of words that was held by Tallerand, who claimed that the use of words was to hide one's thoughts. When men spoke as they were moved by the Holy Spirit we have always held that they used words to convey their thoughts, and we never could divorce the spirit from the letter, and have looked for the spirit only in the words. It has been whispered that we were a "literalist," but never having understood what was intended or contained in the accusation, we have not been much concerned. It may be that our opposition to the position taken in the following extract may explain the accusation.

"If there must be dogmatism and intolerance, let it be over some minor question, as the mode of baptism, or the constitution of the church, where it may serve to cast moulds for congenial groupings of Christians, and may do Christianity itself comparatively little harm."

We do not consider any commands of Christ as "minor questions," but when Christ said, by his apostles, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," we hold that, when this command comes to our knowledge, if we do not obey it, our sins will not be pardoned; and that when, in this Scripture, it is said βαπτισθήτω, he meant a definite action, and we have never admitted any question

of *mode*. This may be what is meant by "literalism." Spiritualism, as in opposition to literalism, must mean discarding what the Spirit says and taking what we think the Spirit should have said. We beg to be excused.

Dorner, having decided that God's purpose was the final harmony of man with his character, concluded that "the consummation of the Church and the kingdom of God, is the perfecting of the individual believers," and as "individuals depart from this earth without being already holy, the perfection of individuals is dependent upon their continued personal existence or immortality," and therefore probation reaches beyond death. We deny the first premise, that it was the purpose of God to bring every individual into harmony with his character. He could not have created man with the power of choice if all men were ultimately to decide for the good. At some time this freedom must be taken away, and just at that moment must God so change man as to make him a different creature. If man was created a free agent, with power to accept or reject the good, in this life, but in the next life deprived of this power and forced to a certain conclusion, we think a serious reflection is cast upon the wisdom and mercy of God.

A careful study of the Scriptures leads to the conclusion that it was the expectation of God that man, in the exercise of this power of choice, would, some decide for the good and some for the evil. The reiterated statements point continually to this conclusion. "Depart from me ye cursed into everlasting punishment." "He that denies me before men, him will I deny before my Father." "Then shall he separate the sheep from the goats." A probation after death is not a necessity in the moral economy of the Universe, and we are not compelled to part from the *letter* of Scripture and to seek in its *spirit* for its teaching in reference to eschatology.

"Sin hinders the unfolding of the personality according to the rich manifoldness of powers which are designed for harmonious co-working; but the power of evil can never prevent the consummation of believers, for it is indeed absolutely condemnable yet not absolutely strong, but a finite quantity; while, on the other hand, the power of redemption is an infinite one. It is the power of unquenchable eternal life, which shall never be conquered, so that already, through the simple, continuing growth of the power of sanctification, evil must be overcome and excluded."

Here we have the assumption—that holiness will, ultimately and universally prevail—again stated and defended. Man's moral freedom is destroyed by the relation that good bears to evil, the one infinite the other finite, and the *finite* compelled to yield to the *infinite*. There is no authority for this either in Scripture or reason. Good is no more infinite than evil; good is positive, evil is negative; the one is God, the other is want of God. Heat is positive, cold is negative, but because such is the case it is not concluded that ultimately, in the physical world, there will be absolute heat, for such a thing can not be conceived. God is absolute good, anything short of him contains some evil. Those who have been washed in the blood of the sacrifice and admitted into the presence of God, shall be like Him, for they shall see him as he is. Those who have been brought forth to a resurrection of condemnation shall not be like God, for they are banished from his presence and shall not see him as he is. This teaching of the Scriptures does not encourage or sustain the theory of *dualism*, that good and evil are two antagonizing powers, continually striving for supremacy, but it shows that in the consummation of man's probation, in the presence of God, in man's heart there is no space for evil and hence no evil can come in.

This theory of final and universal salvation requires an intermediate state, between death and judgment, where repentance and purification may come. Dörner argues that, "if death at once decides everything, then that would anticipate the final judgment," and hence can not be received. A man commits a crime, violates a statutory law, he escapes arrest for a time, and his trial is delayed, but the delay does not supercede the trial and condemnation when he is arrested. He lives after the crime is committed, may commit no other crime and may largely enjoy life, but the ultimate trial is not waved. A man dies out of Christ, he goes into the unseen world, and *may* have a conscious existence, which we neither affirm or deny, which existence may be of such a nature as to harmonize with his earthly character, the thought of the final judgment making no more impression upon him than it did in this world. Upon the condition of the spirit from the moment of death to the sounding of the last trump and the opening of the books, we make no dogmatic assertion, because we do not know, and we do not know because it has not been revealed. We do

know that there is to be a judgment and that each one will receive the things done in the body, and the Psalmist wrote, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?"

The Scripture relied on to sustain the position that there is an intermediate probationary state in which opportunities are presented for repentance and pardon is, of course, I Peter 3:18-20. That we may have the passage directly before us we will quote it as it stands in the *New Version*.

"Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, who aforetime, were disobedient, when the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water."

(a). How did he go and preach to the spirits in prison? In the spirit—not the Holy Spirit, but in his spirit as in contradistinction to in the body; by Noah, a preacher of righteousness. (b). To whom did he go and preach? To the spirits in prison, who were disobedient. (c). When were they disobedient? Before Noah commenced building the ark. God decided to destroy them because they were disobedient, and hence the disobedience antedated the building of the ark. (d). When did Christ, in spirit, go and preach to these disobedient spirits? "When the long-suffering of God waited in the days of Noah, while the ark was a preparing." (e). In what prison were these spirits? In bondage to sin. They are spoken of as spirits in prison, because the bondage was spiritual not physical. Their bodies were not in prison, but their spirits; hence they are spoken of as *spirits* in prison. From this analysis we learn, that Christ, while Noah was building the ark, through Noah, preached righteousness to the people then living, who afore had grown so wicked that God had determined to destroy them. From this Scripture, by no legitimate inference, can the idea be drawn that Christ, as a disembodied spirit, ever went into the abode of disembodied spirits and preached to them; and if such could be tortured from it, it would be absolutely impossible to deduce the conclusion that he preached to any spirits except those who were disobedient before the flood. If he did no preaching to any disobedient disembodied spirits after

that time, then we have no ground upon which to base the supposition or theory that there is, or was a necessity for, an intermediate probationary state. And just here it is appropriate to say something about *Hades*.

*Aδης* occurs eleven times in the New Testament; ten times rendered "hell," and once "grave." In the *Revised Version* in every place it is transferred. In 1 Cor. 15:55, in the revised Greek text, *θάνατος* is substituted and translated "death." To the English mind the word "hell" has no other meaning except a place of punishment for the wicked after death; but at the time of the King James Version it meant "unseen," "covered up," "a covering," and at one time the cover or binding of a book was called "helan," now "hell." Hades, to an English mind means nothing, only by authority. To understand it we must go to the literature of the people who gave us the word. What did a Greek understand when *ᾗδης* was used? It is compounded of a negative, and *ἰδεν*, "to see," *unseen*. Homer uses it as a name for Pluto, the god of the *unseen world*. According to the Greek and Roman philosophies it was the abode of the spirits of the dead; later it was divided into two divisions, Elysium and Tartarus—the former for the honored, the latter for the dishonored. The Hebrew word *sheol* is rendered in the *Septuagint* by *ᾗδης*, and in the *King James Version* translated "hell." In the Old Testament the word is used in the sense of the unseen world, of hidden depth and vastness, and of a place of torment, *never* in the sense of happiness. In the New Testament it is both in the sense of the "unseen" and the place of torment, *never* in the sense of happiness. Once in the New Testament (2 Peter 2:4), is the word "Tartarus"—*ταρταρώ* used, and this Epistle is distinguished by the occurrence of words used no where else in the Bible. It would be strange if inspired writers would describe the condition of disembodied spirits by the terms of human philosophies used before the bringing to light the life beyond the grave. If Hades was used by the inspired writers to describe and teach the existence of a place or state of spiritual activity and progress, is it not strange that, neither in the Old or New Testament, is the idea of happiness hinted at? The thought is always the unseen or the unhappy.

*Γέννα* is found twelve times in the New Testament, and always translated "hell," and is used to convey the idea of punishment and suffering.

What do we learn from this investigation? (a). That "Hades" by the Greeks was used to designate the unseen world, peopled by the disembodied spirits, and presided over by Pluto, afterwards divided into two, one for the honorable and one for the dishonorable. (b). That the Christian writers used the term in its primary meaning, only once in its divided meaning, then its unhappy division, never its happy division. (c). That in no single passage is spiritual activity or progress hinted at. We can now proceed with our review.

"Certainly the possibility is conceivable, that in the intermediate state the soul has the power, at least in reference to particular acts, to appropriate to itself elements out of nature for purposes of self-revelation, but the forming of a permanent new body and its indissoluble union with the soul are reserved, according to the New Testament, for the resurrection."

We have made this extract to give the reader a specimen of the style of German so-called Christian philosophy, and the baseless assumptions upon which conclusions are founded. To take this language as it stands, it is a mere jumble of words. How can a "soul appropriate to itself elements out of nature for purposes of self-revelation," and even if it were true, what sense is there in such a declaration? How can self-revelation come from an appropriation of natural elements; and how can a soul appropriate natural elements? We can not see how such an impossibility is conceivable, and yet on such an assumption, he builds an argument for progress in the intermediate state.

"But do not the *certitude* and *power of baptism* suffer unless all are saved? In baptism surely God confers on man election and his faithful covenant, which does not apply merely to the moment. If, then, a baptized one is lost, the certainty of the election testified by baptism is gone."

"Repent and be baptized for the remission of sins," and "he that believes and is baptized shall be saved," constitute the "certitude and power of baptism." This argument evidences a deplorable want of knowledge about the plan of salvation. Remission, pardon of past sins, is confounded with final salvation. God does not promise eternal salvation as the result of being baptized. In baptism we put on Christ; but having put him on, we must *work* out our salvation. Ananias and Simon Magus were baptized, but we are assured that it did not insure their salvation, though possibly the latter did repent and reform. We read in the Bible of

many who put on Christ, who went back to the world. There is no such idea taught in the Bible, as that of a baptismal regeneration that makes a man so perfectly holy that he can never sin. While we believe that a man can not put on Christ until he is baptized, yet we do not believe there is that effect produced by it as will insure him salvation unless he adds to his faith, which is manifested by his baptism, all the duties of a Christian. Baptism is the final act or step that insures pardon for past sins and makes him a child of God, when, and only when, he can come to God as his Father and ask and obtain forgiveness of daily sins, and thereby keep himself in that close sympathy and relationship with the Heavenly Father as will fit and entitle him to a life in heaven. If these elementary principles had been understood by Dorner, he would never have written this statement, and he could have easily seen how the final condemnation of a baptized person would not nullify the certitude and power of baptism.

We have thus briefly reviewed this work, and in our examination of it have found but little to commend, but much to condemn. The spirit is not commendable, the logic is faulty, and its influence can not be good. If we would read the Bible with more humility, and faith, and common sense, and with less philosophizing we would grow into closer fellowship with the Father, Son and Holy Spirit.

KINSHIP TO CHRIST AND OTHER SERMONS. By J. Z. Tyler. Published by John Burns, St. Louis, Mo. pp. 332. Price \$1.50. From the Author.

Our readers, being informed that the Author of this book is the writer of the Article in our January Number, entitled! *The Distinctive Peculiarities of the Disciples*, from which it has been copied into an English publication, will ask for no other assurance that this book is readable and valuable; and further than to give the contents, it is unnecessary for us to speak.

I. Kinship to Christ: Text—Mark 3:31—35; II. Increasing in the Knowledge of God: Text—Col. 1:9, 10; III. The Central Facts in the Christian System: Text—John 20:30, 31; IV. The Glorious Gospel: Text—2 Cor. 4:3,4; V. Special Influence in Conversion: Text—Acts 16:14; VI. Your Own Salvation: Text—

Phil. 2:12, 13; VII. Ordinances of the Lord: Text—Luke 1:6; VIII. Safety in Shipwreck: Text—Acts 27:31; IX. Manifestation of Faith: Text—James 2:14—18; X. The Exterior and the Interior of Our Deeds: Text—Mark 9:41; XI. The Unifying Power of the Cross: Text—John 12:32,33; XII. Paul's Chapter on Charity: Text—1 Cor. 13:1—13; XIII. The Ground of Our Hope: Text—1 Peter 3:15; XIV. Drifting from God: Text—Heb. 3:12; XV. Christ as a Teacher: John 3:2; XVI. The Way, the Truth and the Life: Text—14:6; XVII. Our Sins and Our Savior: Text—Matt. 1:21; XVIII. Christ's Purposes in Our Conversion: Text—Phil. 3:12; XIX. Christless Reformation: Text—Luke 11:21—26; XX. The Fruits of the Spirit: Text—Gal. 5:22, 23; XXI. Christ's Lessons from the Vineyard: Text—John 15:1—6; XXII. Hindrances: Text—Gal. 5:7; XXIII. Obedience to Heavenly Visions: Text—Acts 26:19; XXIV. The Divine Estimate of Man: Text—Psalm 8:3, 4; XXV. Mutual Helpfulness: Text—Rom. 15:1 and Gal. 6:2; XXVI. Service and Honor: John 12:26; XXVII. Here and Hereafter: Text—Gal. 6:7—9; XXVIII. Idlers Interviewed: Matt. 20:6; XXIX. Distinctive Peculiarities of the Disciples: Text—Acts 28:22.

OLD TESTAMENT ETHICS VINDICATED. Being an Exposition of Old Testament Morals; A comparison of Old Testament Morals with the Morals of Heathen—so called—"Sacred Books," Religions, Philosophers, and Infidel writers; and a Vindication of Old Testament Morals against Infidelity. By W. A. Jarrel, Author of *Election, Liberty of Conscience, etc.* pp. 275. Price \$1.50, postage paid. Orders to be sent to the Author at *Greenville, Texas*.

The above is the title page of a book laid upon our table by the Author. We are informed that the *first* edition is nearly exhausted and the *second* is in preparation. It is furnished with a very complete index, making it easy of reference. We have read this book very carefully. The style could be improved, and it would be better if carefully winnowed; the wheat is all there, but some chaff is with it. Its defense of the morality and equity of the Old Testament Code and history is impregnable. The criticisms of Infidels melt away before this presentation of *facts* "as the frost before the morning sun." The "mistakes of Moses,"

the cruelties and immoralities of the Bible, when brought into comparison with the facts, as here presented, fade away as the "baseless fabric of a dream." The Author is peculiarly forcible and logical in the treatment of his special subject, but when he wanders off, as he does sometimes, into a discussion of New Testament teachings, he soon becomes lost in the fog of sectarian speculation. We are sorry that he has so marred his work, but even as it is, it is valuable, and is in convenient form for reference. It is a book worth having in your library.

THE REAL AND IDEAL IN RELIGION, OR SYSTEMS OF FAITH AND SIGHT; NIGHT AND DAY OF MYSTERY AND REVELATION, OR THE UNFOLDING OF TRUTH IN JESUS; SCRIPTURAL SANCTIFICATION VERSUS PHARISAICAL PERFECTION.

These three tracts are by C. B. Hornor, of Appleton City, St. Clair county, Missouri, and published by John Burns, St. Louis. They are logical, practical and well written. They are for sale by the Author and Publisher, at 10 cents each, and should be read and circulated.

THE CHRISTIAN MINISTERS' MANUAL: *For the use of Church Officers in the various relations of Evangelists, Pastors, Bishops and Deacons.* By F. M. Green. Motto: "Let all things be done decently and in order." John Burns, St. Louis, Publisher. Price \$1.00 to \$1.50, according to binding. From the publisher.

When visiting many of our congregations it does seem that such a book is absolutely needed, but then the thought immediately comes, is it not better to have a lack, than an excess of formality? Christ guarded continually against formality. His kingdom was within, and only one formal rite was ever given. He made it severely simple so as to reduce the possibility of formalism to the *minimum*. The Jews by their rites and ceremonies had made the worship so cumbersome that it had lost its meaning to the hearts of the worshippers. This book is valuable if taken merely as a suggestion, but if taken and *used as a manual* we think its influence will rather be harmful. Things, in many congregations, need being set in order, but we think an evangel-

ist could do it, with less danger of ultimate harm, by oral instruction. As far as the instruction and suggestions of the book are concerned they are valuable; then we would suggest that the brethren procure the book, read it, master its contents, and then—put it away.

A CRITIQUE OF DESIGN-ARGUMENTS. *A Historical Review and Free Examination of the Methods of Reasoning in Natural Theology.* By L. E. Hicks, Professor of Geology in Denison University, Granville, Ohio. Published by Charles Scribner's Sons, New York. pp. 417. Price \$1.50.

This is a valuable contribution to this particular line of argument. We never had much confidence in Natural Theology, from the time of *Butler's Analogy* to this latest effort. Christianity, the life and teachings of Christ, is what concerns us, and what the Bible reveals is all sufficient for our purposes. Immortality can not be demonstrated; it is a matter of faith. He who while on earth promised us life eternal, is divine; we can prove his divinity by his resurrection; and thus the problem is solved by faith.

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#### AMONG OUR EXCHANGES.

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THE PRESBYTERIAN REVIEW.—Edited by Charles A. Briggs and Francis L. Patton, and published by Anson D. F. Randolph & Co., 900 Broadway, New York. Price \$3.00 a year.

*The April No.* contains: I. The Second Advent not Premilennial, by Prof. Robert W. Patterson, D. D.; II. The Holy Sabbath, by J. H. McIlvaine, D. D.; III. Doctrinal Significance of the Revision, by Prof. Llewellyn J. Evans, D. D.; IV. Presbyterianism in its Relation to Congregationalism, by Joseph K. Wright; V. Revised Book of Discipline, by Edward P. Humphrey, D. D., LL.D.; VI. The Dogmatic Aspect of Pentateuchal Criticism, by Prof. Francis L. Patton, D. D.; LL.D.; VII. Notes and Notices: VIII. Reviews.

The *second* Article, "The Holy Sabbath," is one of some interest, as it is the subject upon which essays have been invited by an American Theological College, for a prize. The questions which are connected with this subject, are: The perpetuity of its observance; its character; and whether it was merged into the Lord's Day. As to the *first*, the writer contends that as it was given in connection, and as part of, the Decalogue, and given in the same manner, directly by God and with his finger written on stone, that it must be as perpetual as the others; and as the others are perpetual in their character so also must be this. To this it can be answered that the continuance of the commandments of the Decalogue is due to their reaffirmation by Christ or by his authority, and that the Sabbath was not so reaffirmed. If it had been God's purpose in writing these commands upon stone to insure their everlasting observance through all time, we might expect that these stones would have been preserved. It has not continued in its original observance. Its special character and significance was *rest*. God *rested* or ceased from labor on the seventh day, and *therefore* the Sabbath was instituted. Take away this idea of *rest*, and properly the sabbath is destroyed. To be the sabbath, originally ordained, it must be on the seventh day. The writer discusses the question of the days of creation. He admits that they were periods, then the sabbath is a period also. Science has demonstrated that the development of the earth, commencing from nothing, as measured by recent growth, must have required countless years instead of six days. While this is demonstrated, it does not follow that the Mosaic account is not true. When God created the world, he not only created the matter of which it was composed, but also ordained laws for its future development. It is reasonable to conclude that his creative work would be such as to harmonize with the future operation of these laws. We therefore conclude that the creation was in six days, but matter created in such condition as to harmonize with future development, and consequently having the appearance of greater age. The evening and morning constituted the day, six of which were devoted to labor, the seventh to rest. The Lord's Day is not a day of rest. The idea is worship. Rest and worship are not the same. Civil authority has put the idea of rest into the Lord's-Day, not the New Testament. No authority in the New Testa-

ment can be found for the idea of substitution, the *first* for the *seventh*. The *first day* worship is purely Christian, and is nowhere, by divine authority or example, called the Christian sabbath. There is no Christian sabbath, except that rest (*sabbatismos*) that remains for the people of God. Why Christian men and women, especially preachers and writers, will persist in speaking of the Lord's Day as the Sabbath, we can not understand.

THE BIBLIOTHECA SACRA.—Edited by Edwards A. Park, and published by W. F. Draper, Andover, Mass. Price \$4.00 a year.

*The April Number* contains: I. Certain Legal Analogies, by Francis Wharton, LL.D.; II. The Proposed Reconstruction of the Pentateuch, by Prof. Edwin C. Bissell; III. The Position and Character of the American Clergy, by Charles F. Thwing; IV. Positivism as a Working System, by F. H. Johnson; V. The Preaching to the Spirits in Prison, by S. C. Bartlett, D. D., LL.D.; VI. Notices of Recent Publications.

THE NORTH AMERICAN REVIEW.—Edited by Allen Thorndike Rice, and published at No. 30 Lafayette Place, New York. (Monthly). Price \$5.00 a year.

*The April Number* contains: I. Divorce, by Dr. Theodore D. Woolsey and Judge John A. Jameson; II. A Canadian View of Annexation, by Dr. P. Bender; III. National Aid to Public Schools, by Senator John A. Logan; IV. The Dangerous Classes, by Dr. Howard Crosby; V. Race Education, by Pres. James C. Welling; VI. The Water Supply of Cities, by Charles F. Wingate; VII. Ethical System, by Prof. T. H. Hedge; VIII. Street Begging, by Dr. Charles F. Deems; IX. Criticism and Christianity, by O. B. Frothingham.

*The May Number* offers the following: I. Mexico, by Senator John T. Morgan; II. The Disintegration of Romanism, by William Kirkus; III. Emerson and Carlyle, by Edwin P. Whipple; IV. A Secular View of Moral Training, by Prof. Felix Adler; V. Communism in the United States, by Prof. Alexander Winchell; VI. Affinities of Buddhism and Christianity, by Dr. J. F. Clarke; VII. Woman as an Inventor, by Matilda Joslyn Gage; VIII. Col-

lege Endowments, by Rossiter Johnson; IX. Extradition, by A. G. Sedgwick.

*The June Number* has the following Table of Contents: I. American Manufacturing Interests, by Joseph Nimmo, Jr.; II. Present Aspects of College Training, by Pres. D. C. Gilman; III. The Abuse of Citizenship, by Edward Self; IV. Herbert Spencer's Facts and Inferences, by Prof Isaac L. Rice; V. A. Few Words about Public Singing, by Christine Nilsson; VI. Incidental Taxation, by William M. Springer, M. C.; VII. The Moral Influence of the Drama, by Dr. J. M. Buckley, John Gilbert, A. M. Palmer, and William Winter.

MANFORD'S MAGAZINE.—Edited and Published by Erasmus Manford and Mrs. H. B. Manford, Chicago, Ill. Price \$1.50. The Numbers for April, May and June are received, and contain the usual amount of interesting original and selected reading.

THE CUMBERLAND PRESBYTERIAN QUARTERLY REVIEW.—Edited by the *Theological Faculty of Cumberland University*, at Lebanon, Tenn. Price \$2.00 a year.

*The April Number Contains:* I. Studies in Christian Evidence. No. 3, by S. H. Buchanan, D. D.; II. Exegesis of Ephesians 2:8, by S. T. Anderson, D. D.; III. The Adam of Eden, According to Common Sense, or the Theory of the Personal Self, by F. A. Ross, D. D.; IV. Practical Psychology, by Prof. A. M. Burney; V. The Unfinished Campaign, by Hon. R. C. Ewing; VI. Atonement, by J. T. A. Henderson; VII. Coal, by Prof. J. I. D. Hinds, Ph. D.; VIII. Pres. T. C. Anderson, D. D.; IX. Literary Notices; X. Eulogy: Hon. R. L. Caruthers, by Hon. James D. Richardson.

THE UNITARIAN REVIEW.—Edited by Henry H. Barber and James De Normandie, and Published (monthly) at 141 Franklin Street, Boston. Price \$3.00 a year.

*The March Number* contains: I. Festival Days in the Church, by Charles W. Wendte; II. A moral Unity—At the Last

by Rushton D. Burr; III. M. Hyacinthe Lawson, by D. Charraud; IV. Fichte, His Popular Works, by Albert Walkley; V. The Method of the Psychology of Religion, by Francis G. Peabody; VI. Editor's Note Book; VII. Church and Ministry; VIII. Notes from England; by John Page Hopps; IX. Things at Home and Abroad, by Mrs. Martha P. Lowe; X. Review of Current Literature.

*The April* contents are: I. The Hebrew Prophets, by R. P. Stebbins; II. The Two Worlds One, by James T. Bixby; III. Calvinistic Theology and the Andover School, by John C. Dodge; IV. The Method of the Psychology of Religion, by Francis G. Peabody, D. D.; V. Maria Edgeworth, by Caroline H. Dall; VI. Conventional Lying, by Charles T. Jerome; VII. Heroism and Sacrifice, by E. C. Butler; VIII. Editor's Note Book.

*The May Number* has: I. The Art of Raphael, by John W. Chadwick; II. The Truth: What ought we to believe, by Edgar Buckingham; III. The Spirit of Plato, by J. Frederic Dutton; IV. Socrates, by W. C. Collar; V. Doubt, by George Putnam, D. D.; VI. Editors Note Book; VII. Things at Home and Abroad, by Mrs. Martha P. Lowe; VIII. Notes from England; IX. Review of Current Literature.

THE METHODIST QUARTERLY REVIEW.—Edited by D. D. Whedon, LL. D., and Published by Phillips & Hunt, 805 Broadway, N. Y. Price \$2.60 a year.

*The April Number* Contains: I. Henry B. Bascom, D. D., LL. D., (*with steel engravings*) by W. H. Milburn; II. A Glimpse of Old Testament Eschatology, by the late Prof. Tayler Lewis; III. Methodist Doctrinal Standards, (*Second Article*), by Richard Wheatley; IV. The Beginning of Life, by Prof. S. D. Hillman, Ph. D.; V. The Religion of Babylonia and Assyria, (*Second Article*), by J. N. Fradenburg, Ph. D.; VI. Methodist Foreign Missions, by Daniel Curry, D. D.; VII. The Problem of our Church Benevolences, (*Second Article*), by J. W. Young; VIII. Synopsis of the Quarterlies; Foreign Religious Intelligence; Foreign Literary Intelligence; Quarterly Book Table.

THE BAPTIST QUARTERLY REVIEW.—Edited by J. R. Baumes, D. D., and Published at 180 Elm Street, Cincinnati, Ohio. Price \$2.50 a year.

*The Contents for June* are: I. Some Phases of Theology in the "Paradise Lost," by W. H. Stifler, D. D.; II. Some Impressions of Swedenborg, by W. N. Clarke, D. D.; III. Liberty and Toleration, by P. S. Evans; IV. The Correlation of Christian Doctrines, by S. F. Smith, D. D.; V. Prof. Samuel S. Greene, LL. D., by Reuben A. Guild, LL. D.; VI. A Study in the Atonement, by S. Graves, D. D.; VII. Modified Calvinism, or Reminders of Freedom of the Will, by Augustus H. Strong, D. D.; VIII. Books—Reviews and Notices.

THE AMERICAN CHURCH REVIEW.—Edited by Henry Mason Baum, and Published (*monthly*) by the *American Church Review Association*, New York. Price \$2.00 a year.

*The March Number* has the following essays: I. Liturgical Enrichment, by J. F. Young, S. T. D.; II. Notes and Strictures on the New Revision of the New Testament, by Daniel R. Goodwin, D. D., LL. D.; III. Some Fallacies of Herbert Spencer, by George William Douglas, A. M.; IV. Holy Communion on Good Friday, by Robert Ritchie; V. Physical Effects of Religious Fasting upon Health, by William Adams, D. D.; VI. Literary Notices, VII. Notes and Queries.

*The April Number* contains: I. Our American Episcopate, by Thomas Hubbard Vail, D. D., LL. D.; II. Notes and Strictures on the New Revision of the New Testament, (*Second Number*) by Daniel R. Goodwin, D. D., LL. D.; III. The Higher Law, by H. N. Hudson, LL. D.; IV. Rossetti in Poetry and Art, by Julius H. Ward, M. A.; V. Literary Notices; VI. Notes and Queries.

*The May Number*, has: I. The Canon of the Missionary Episcopate, by R. B. Clarkson, D. D.; II. Ancient Astronomy a Theophany, by Mrs. E. Bedell Benjamin; III. Notes and Strictures on the New Revision of the New Testament, by Daniel R. Goodwin, D. D., LL. D.; IV. Increase and Training of Candidates for Holy Orders, by Fleming James, D. D.; V. Prayer for the Departed, by Arthur C. A. Hall, M. A.; VI. Moxley's Reminiscences of the Oxford Movement, by Canon R. W. Norman, D. C. L.

THE REFORMED QUARTERLY REVIEW.—Edited by Thomas G. Apple, D. D., and John M. Fitzel, D. D., and published by the *Reformed Church Publication Board*, 907 Arch Street, Philadelphia. Price \$3.00.

*The April Number* gives its readers the following Essays:

- I. Prohibitory Temperance Legislation, by J. Spangler Kieffer;
- II. The Reason as an Ideal Power, by Allen Traver;
- III. The Moral Nature of Man, by Dr. C. R. Lane;
- IV. Who are the Elect? by W. Rupp;
- V. On the Significance of Greek Culture, by John B. Kieffer;
- VI. Notices of New Books.

The IVth Article is full of thought and provokes comment. Foreordination, predestination, divine election, have been subjects fruitful of speculation and discussion. Calvin, reasoning most logically from certain premises, came to a certain conclusion, against which even his dogmatic spirit revolted, and which he declared was a *decretum horrible*; yet his stern sense of conviction led him to force it as an article of faith upon his fellow-men. Others, recognizing his conclusion as being *horrible*, reasoned just as logically from different premises, and came to a different conclusion. The controversy is in reference to the premises. The author of this article seeks premises somewhat different from all others, and reaches as a conclusion a modified Calvinism. His theory, putting it in different language, but preserving the idea, for the purpose of condensation, is, that the foreknowledge and predestination of God consists in the existence in the mind of God, from all eternity, of a general plan in reference to man; that this plan to a certain extent took cognizance of individuals; that it provided for the creation of man with the power of choice; that it also gave different capabilities to different individuals; and made their development, in a large measure, depend upon external conditions over which they had no control. From these premises he logically concludes that, in the abstract, all men are free to choose or reject, to obey or disobey, but individually they are limited in the possibility of development, and can not attain to a higher station of glory than is made possible by their talents. This does away with the theory of Calvin, that from all eternity each individual was pre-determined to happiness or misery, that the number of elect could not be added to or diminished. Our author claims that a man *may* fail in the possibilities of his endowment,

and that this failure *may* depend upon his surroundings. We fail to see that this is much less *horrible* than the conclusion of Calvin. If God creates and gives me only one talent and surrounds me with conditions unfavorable to the development and exercise of that, then I fail to appreciate the gift or power of choice.

We conceive that all the difficulty in this subject is in a misapprehension of the proof texts connected with it. Rom. 8:28—30; 9:11; Eph. 1:5; 1 Cor. 15:41; and Rom. 9:21, contain the declarations which have given rise to this controversy. A careful examination of these Scriptures may lead us into light.

We wish first however to call attention to some other divine statements. Mark 16:15,16. "And he said unto them, "Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." It would have been mockery to preach the gospel to any man who could not believe, but the command is to preach it to every creature—to the whole creation, no exception. "The gospel of Christ: for it is the power of God unto salvation unto every one that believeth." (Rom. 1:16). No intimation of any distinction of blessing or punishment—to one class the promise is salvation, to the other condemnation. Peter made the declaration (Acts 2:38) to all who were present, "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Here the promise and command is to every one. No intimation of any exceptions, or incapacities, or inequalities of ability. 1 John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." 1 John 3:23. "And this is the commandment, That we should believe on the name of his Son Jesus Christ." Here the *command* is to believe, to every one, and the *promise* is that whoever obeys "is born of God." John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In all these Scriptures the prominent thought is man's freedom of will; no intimation in the most remote degree, that his power to choose was limited. The Gospel is placed before him and he is told to accept or reject; he is promised eternal life or everlasting punishment. There is no controversy about the teaching of these Scriptures, only so far as the duration of punishment is concerned. The Bible does not contradict itself, it does harmo-

nize in all its utterances, and we must understand the obscure by the plain. If the proof-text of the theory of Calvinism seem to conflict with the Scriptures we have quoted, we know that we have misunderstood them, we must restudy them. Let us therefore examine these Scriptures, commencing with Rom. 8:28—30. The first declaration "that all things work together for good to them that love God," we know to be true because to the person whose heart is full of love to God, all things that come to him are good, as his desires are in subjection to the will of his Father; but when we come to the second clause, we hesitate, "*even* to them that are called according to *his* purpose." In this short clause we have two words added, "*even*" and "*his*." From the Scriptures above cited we learn how men were "*called*." They were "*called*" by having the Gospel preached to them. That was his plan or purpose. The next verse, "For whom he foreknew, he also foreordained to be conformed to the image of his Son," contains the words that have given rise to these conflicting opinions. We admit that the language is susceptible of the interpretation put upon it by Calvin, but at the same time we contend that such an interpretation is in conflict with other plain declarations of the New Testament, and consequently, by our rule, it can not be correct. What, therefore, is its meaning? "Foreknew" must represent the same thought as is contained in "*are called*." The "*called*" are those who exercise the privilege of choice, and therefore the "*foreknown*" refers to the same persons. How then can we understand this term? God's plan of salvation was in his mind from the time that it was determined to offer his Son as a universal sacrifice, and those who would in all future ages accept of this sacrifice, were, as a class, foreknown of God, for he knew that some would accept of the sacrifice, and hence they were foreknown of God; and knowing from the beginning that some would accept the terms of salvation, he predestinated, or predetermined, made it a part of the general plan, that they would conform in spirit and character to his Son. It could not be otherwise. Then to paraphrase the language we would have it thus: And we know that all things are accepted, by those who have the spirit of Christ, as being right; for those who have the spirit of Christ have obtained it by the plan given by God, and God knowing that some would be obedient to his plan, he determined that this obedience would make

them conform to the character of his Son, and those who thus became Christ-like he called to be his children, and being adopted as his children he approved them as having done right, and being approved he honored them. This interpretation does no violence to the language of the apostle and harmonizes with those teachings of the Bible that are unambiguous. •Romans 9:11, has no reference to God's purpose or plan of salvation. It was a special exercise of his supreme power, in order that his purpose in reference to man might be consummated. This is shown to be the case by the attempt of the apostle in the twenty-first verse to justify God in exercising his power. The apostle recognizes the fact that in this instance, God, in taking away the individual freedom, violated that attribute which he had given to man; but in the passage just cited and commented upon, he makes no defence, and therefore we conclude that in that instance no violence was done to man's nature. Ephesians 1:4,5, is explained by our explanation of Rom. 8:28—30. He chose us in Christ by giving us the opportunity of putting on Christ, in accepting the plan of salvation as given in Christ, and before Christ was offered as a sacrifice he determined that those who received Christ should be adopted as sons, as brethren of Christ, so that he might be the first, the elder brother, among many brethren.

Our author claims that God endows men with different capacities, giving some five, some two, and some one talent, and that each individual can use only so many talents as are given him, no more, but may neglect or refuse to use that many. In other words, he may rise only to the full possibilities of his endowments, and may utterly fail of all his possibilities; and that in heaven the redeemed spirits will rank in glory as God endowed them in this life, and cites 1 Cor. 15:41, in support of his position. We think he has misapprehended this Scripture altogether. Will our readers please turn to this chapter and read it in connection with what is here written. The apostle is arguing to prove the resurrection of the dead. A strong and learned sect of the Jews denied it, and especially so when the apostles were urging the fact of Christ's resurrection as a proof of his divinity. While he was making this argument, he meets an imaginary inquiry, "How are the dead raised? and with what manner of body do they come?" He probably had in mind the answer of the Savior to the ques-

tion in relation to the man who had seven wives. The difficulty in this objector's mind was, if the dead are raised and live again, there would be many family and social complications in heaven, and he could not understand probably how the redeemed could be perfectly happy if some dear familiar form was missing. The apostle explains by stating that the body that dies and is buried is not resurrected, but the spirit clothed in a new body as God may give it. He explains that although all animals have bodies of flesh, yet the flesh is not alike, some of the flesh is the flesh of men, and some the flesh of beasts; also that inanimate bodies likewise differ, the celestial from the terrestrial, the sun from the moon, and one star from another star, yet they are all inanimate bodies. God has given the quality as pleased him. So in the resurrection. The fleshly body is buried, but by God's will it springs up a spiritual body. You sow wheat, the grain you sow dies, but God brings up another body in its place, and gives it a body as he pleases, but it pleases him to give to every seed its own body, so that wheat is always resurrected with a wheat body, and corn with a corn body, but God chose to resurrect man not with a body of flesh but with a body of spirit. With the body of flesh dead, all of the passions and affections of the flesh are dead; with the new body of spirit only the affections and aspirations of the spirit are retained. This being understood all the difficulties in the mind of the enquirer vanishes. While we do not believe that God exerts a special and distinct power in endowing each individual at conception, yet if he did, the spirit remains the same in all individuals, and it only being resurrected, it follows that all are resurrected on an equality. Men came into this world variously endowed mentally and physically, but the inequality is in obedience to laws foreordained by God; some of which we understand and some we do not. We know that sometimes children will inherit diseases and dispositions and appetites from parents, and some will not. We can understand why they do inherit, but we can not yet tell why they do not. We admit that some children come into this world with such inherited traits of mind and physical peculiarities that they can not discern good from evil. We have no difficulty in deciding as to their future destiny. We know that God is wiser than we and that he foreknew of such a class and foreordained what should be their destiny. As we are

not of that class, as his revealed word was not for them, his purpose is not revealed to us, only so much being revealed as is necessary for us. Our author has much trouble about these persons, and makes provision for the exercise of their volition in Hades, in an intermediate state, where they will be freed from their hinderances. We can only say that God has not said so, and it is a simple conjecture. We are not of that class and hence it is not interesting to us.

One observation, and we close this review. God has commanded men every where to believe on Christ, to turn from their sins, and to obey his commands. This command is positive and universal. Whether Calvinism is true or false, we do not know whether or not we are the elect; then why is it of such importance as to make it an element of division among those who are trying to serve God? If we admit that God is infinitely wise and merciful, where is the necessity of distracting the minds of men from their duty with questions of no consequence to us and unrevealed by God? Why theorize about the "spirits in prison" while we are in this life? Men have duties to perform here, why take a moment of time from urging them to do their duty here, with speculations about their opportunities hereafter? Let preachers and writers ponder these questions.

THE UNIVERSALIST QUARTERLY.—Edited by Thomas B. Thayer, D. D., and Published by the *Universalist Publishing House*, 16 Bromfield Street, Boston. Price \$2.00 a year.

*The April Number* gives its readers: I. An Age of Reconciliation, by Austin Bierbower; II. Theories of Skepticism—Materialism, by Wm. Tucker, D. D.; III. Defensive War and Christianity, by Chaplain G. Collins, U. S. A.; IV. Luke the Beloved Physician, by O. D. Miller, D. D.; V. Theology and Science, by S. A. Gardner; VI. The Incongruous Conflict, by G. H. Emerson, D. D.; VII. Force and Will, by O. A. Rounds; VIII. Motive and Effort, by W. S. Perkins; IX. The Method of Salvation, by W. S. Woodbridge; X. General Review; Contemporary Literature.

The IXth Article arrests our attention, occurring in a *Universalist* publication. Advocating, as they do, universal salvation,

it is not often that the "method" is discussed. Their theory would lead them, logically, only to urge holy living; salvation is assured; but in this article the method by which this salvation is reached, is discussed. His theorizing leads him into several serious incongruities. He says, and truly, that "The great end and consummation to which Christianity looks is the salvation of the soul." He seems however to have a confused notion of what is meant by "salvation." "Its chief phase is no longer declared to be exemption from the just penalty of sin. Has not the Christian world now come practically to agree that salvation is the perfecting of the soul, its attainment of the stature of Christ? The soul dead to sin, perfect in purity, is the saved soul." From this we infer that a soul not dead to sin is not a saved soul, and hence some souls are not saved. But, in the Bible, salvation does not always mean final salvation, it sometimes simply means pardon for past sins. When a man obeys, his sins are pardoned, and at that time he is in a saved condition, but he is not saved until his earthly life is run. After pardon is obtained we must "work out our salvation." If salvation is not exemption from the just penalty of sin, we fail to understand what it is. Salvation is safety from some impending danger. Spiritual salvation is safety from some spiritual danger. The danger is punishment. The punishment is the just penalty of sin; it can be nothing else. There must be a penalty for sin as there is a reward for righteousness. One is the corollary of the other. Sin—punishment; righteousness—reward. It must be a *just* penalty, as it comes from God, and God is Justice. Salvation is *not* the perfecting of the soul, it is the consequence of this perfecting. A man is pardoned by subjecting his will to the will of God, and if he cultivates this character and disposition till death he is saved, and it results in the perfecting of the soul, and in acquiring the stature of Christ.

He says that salvation comes from God. We may easily fall into the error of thinking that man is the source of his own salvation, that he saves himself. Salvation does come from God. Our daily food comes from God, but it does not come unless we labor for it. Man does not save himself, but if he does not labor for it, he does not obtain it. There is a co-operation between God and man. God gives him the ability and opportunity; man must exercise this ability and embrace the opportunity.

When he speaks of the *means* of salvation we expect something definite, but we are disappointed. "The means of salvation is God's communication of himself to us. Faith is the channel of God's communion with us. We have faith when we rise up to a consciousness of God within us." Suppose we do not rise up to this consciousness, then God is not communicated to us, and we are not saved. How then? "We have faith *when*"; this *when* implies a time when we do not have it; then sometime in our lives we are not saved. But it is stated that in the intermediate state the opportunity is presented, but this logically implies, that if something is presented for our acceptance, we can refuse to accept it.

In answer to the question, How does God act upon us? he answers by an illustration from plant growth, receiving every thing from without; but he says the illustration fails in several important points. The plant is passive; it receives what comes within its reach; it has no choice. "Man can either call down the refreshing dews of grace, or he may place himself in parched and miserable soil." If salvation is only from God and man can do nothing, as he claims in the preceeding pages of his paper, how can he call down the refreshing dews of grace? What becomes of the man who places himself in parched and miserable soil? The plant would die, will not the man? He says when a man has thus disobeyed the law and stopped his growth, the chief means of recovery is repentance. Is this an act of God or of man? If of God, why was man permitted to disobey? Would it not have been better for God to have exercised his power to keep the man in health than to permit him to injure himself and then to cure him? If of man, does not man then work out his own salvation? God has given us all our faculties and has promised us, on certain conditions, eternal happiness, and these conditions we can perform if we choose. God has done his part, a royal and loving part, why will we not do ours?

THE QUARTERLY REVIEW OF THE M. E. CHURCH, SOUTH, edited by J. W. Hinton, D. D. (Macon, Ga.) Price \$3.00 a year.

The April Number contains: I. Horace Bushnell, by J. H. Carlisle, LL.D.; II. Matter and its Phenomena, by Pres. George

T. Gould, D.D.; III. Prohibition and Temperance, by Walter B. Hill, Esq.; IV. Methodism Positive Christianity, by John B. Robins; V. Ancient Greek Education, by Prof. O. H. P. Corprew, A. M.; VI. The Bible Epic-Messiah, by R. J. Bowman; VII. Dr. David Livingston, by A. S. Andrews, D. D.; VIII. Jesuitism, by F. M. Edwards; IX. Bishop J. O. Andrews, by W. J. Scott; X. Library Table; Views and Reviews; Editorial Notes.

In the IVth Article the writer makes the claim "that the doctrines of Methodism are such as may be demonstrated by proof from experience, rendering it the only positive view that can be taken of Christianity." This is a strong position to assume, whether it can be sustained is the question. If the doctrines of Methodism *can* be demonstrated by proofs from experience, we do not see why it should be the only positive view that can be taken of Christianity. We are charitable enough to suppose that the writer meant by "doctrines of Methodism," what the Methodists hold as the teaching or doctrine of the Bible. If this understanding is correct, it would be expected that he would state the points of difference between the Methodists and *all* other religious organizations, as he claims that it *only* has a positive view of Christianity. He states *two* principles, both of which are aphorisms of John Wesley, not "doctrines" in any sense, as the basis of his claim for exclusive possession of a positive view of Christianity. The first is, "*I think and let think*;" the second is, "*The world is my parish*." In what sense did Wesley use the first? We suppose his meaning was, that as there were conflicting views as to what was taught in the Bible, he was willing to let every man have his own opinion, if the same privilege was given him. He was a member of the Established Church of England, which organization denied him that freedom of preaching and church government which he desired, and hence as the weaker party at that time he was in favor of freedom of opinion. We know of no Protestant religious organization, at this time, that holds a contrary view. Freedom of religious opinion is the spirit of all Protestant governments and is secured by law. Then on this ground this exclusive claim of Methodism can not be sustained.

The second is like unto the first. "The world is my parish," is claimed by every religious body. The world has not been parcelled out religiously, although some utilitarian, liberal religionist

several years ago in Scribner's Magazine (if we mistake not) make the proposition. So this can not sustain his claim. But suppose both these claims were held only by Methodists, how would they constitute a positive view of Christianity? It is true that Christianity teaches freedom of human will, but we fail to find where it gives permission to men to teach what they *think* in the place of what the Bible says.

"But to be more specific, Methodism is the only system of the Christian religion that seeks to harmonize its thinking or opinions on the Bible, with its practice or experience." This is a serious charge against other religious bodies. Think of it. No other system of the Christian religion, (a very odd and awkward expression), seeks to harmonize its teaching with its practice!! It is true that many individuals who profess to be Christians fail to harmonize their practices with their professions; but this is equally true of individual Methodists. We know of no religious body that does not urge perfect harmony between its tenets and practices.

We care not to discuss the question whether Methodism is a positive view of Christianity, our object being only to show the emptiness of its claim to exclusiveness. There is much that is held in common by all religious people, and this common faith is what is found in the Bible, the differences come in with human theorizing.

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THE CHRISTIAN

# QUARTERLY REVIEW.

“Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.”

*B. H. R. 22 22 22 22 22*

EDITED BY

E. W. HERNDON, A. M., M. D.

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# THE REVIEW.

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OCTOBER, 1883.

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## THE TEMPORARY AND THE PERMANENT IN CHRISTIANITY.

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Any religion to become universal must have a wide range of adaptability. It must be flexible. Christianity sues for universal allegiance to its Author. It is, therefore, revolutionary. It will turn the world upside down. False religions must forsake their altars and re-dedicate their temples, but to the One God and Jesus Christ whom He hath sent. Admitting the divine origin of the Hebrew religion, Christ claims the same for his own and also the right to supplant Mosaism. Reformed Judaism, so-called, strives to hold its ground against Christianity by a show of universality. The Rabbins, generally, admit that, as Judaism was taught in Palestine it was a local religion only, but that it is not essentially so. They claim now that it is by nature a universal religion and was intended to be so from the first; that its Palestinian localisms were intended to be temporary, not permanent; and, moreover, if anything yet clings to it preventing its adaptability to all nations, that should be shorn away. The modern Synagogue is a theological tailor shop. Its motto: "Warranted to fit." The Rabbis are ever busy cutting, basting, stitching, pressing, and patching the old religion to make it meet current demands.

Christianity, although flexible enough for all nationalities as regards its circumstantialia, permits no change in its essential truths or principles. Here it is inflexible as cold glass. Many of its teachers, however, have failed to realize this fact, although warned that if an angel from heaven preach any other than the original gospel, or pervert it wilfully, the curse of God is denounced against him. Whatever is of its essence or structure must persist. But its mere appurtenances or accidents may change with changing times, manners, and customs.

It may not always be easy to run the line between the temporary and the permanent, between the essential and the accidental, but it may and ought to be done. Many are deterred from the effort from fear of the anathema of Paul, not that they dread it so much as an infliction from God, but more, from the ultra-conservative, custom-enslaved, in the Church. The wiser and freer always distinguish between the gospel and localisms apt to grow up around, and sometimes, to fasten their tendrils upon its very vitals. Others, mistaking license for liberty, pursue the Rabbinical policy of bending Christianity to the variant demands of conflicting tastes or culture at any hazard of its essential truths, principles and ordinances.

The writer dares not to hope that his effort to mark off the temporary from the permanent in Christianity shall be satisfactory to others, nor even to himself, but, if it may result in prompting to the attempt a more skillful hand, he shall be gratified. The want of a proper classification has been the prolific source of acrimonious controversies. And where the ultra-conservative party has triumphed the flexibility of Christianity has been impaired or destroyed; or, if the ultra-radical spirit has gained ascendancy, the distinctive features of Christianity have been obscured, and its peculiar power to convert and save has well-nigh perished. We seek the *Via Media*. In aid of our design we ask the reader's careful attention to a paragraph from "An Essay, by Arthur Penrhyn Stanley, Dean of Westminster."

"2. We now pass to the change in the form itself. For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptize"—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern Churches.

In the Western Church it still lingers amongst Roman Catholics in the solitary instance of the cathedral of Milan, amongst Protestants in the austere sect of the Baptists. It lasted long into the Middle Ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they found that they could use the warm water of the Geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast Empire. Even in the Church of England it is still observed in theory. Elizabeth and Edward the Sixth were both immersed. The rubric in the Public Baptism for Infants enjoins that, unless for special cases, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century. With the few exceptions just mentioned, the whole of the Western Churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the North and West. Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It had no doubt the sanction of the Apostles and of their Master. It had the sanction of the venerable Churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient Church (except in the rare case of deathbeds or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novatian. It still has the sanction of the powerful religious community which numbers amongst its members such noble characters as John Bunyan, Robert Hall, and Havelock. In a version of the Bible which the Baptist Church has compiled for its own use in America, where it excels in numbers all but the Methodists, it is thought necessary, and on philological grounds it is quite correct, to translate John the Baptist by John the Immerser. It has even been defended on sanitary grounds. Sir John Floyer dated the prevalence of consumption to the discontinuance of baptism by immersion. But, speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater change even than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For that was a change which did not affect the thing that was signified; whereas the change from immersion to sprink-

ling has set aside the larger part of apostolic language regarding Baptism, and has altered the very meaning of the word. But whereas the withholding of the cup produced the long and sanguinary war of Bohemia, and has been one of the standing grievances of the Protestants against the Roman Catholic Church, the withdrawal of the ancient rite of immersion, decided by the usage of the whole ancient Church to be essential to the sacrament of Baptism, has been, with the exception of the insurrection of the Anabaptists of Munster, adopted almost without a struggle. It shows the wisdom of not imposing the customs of other regions and other climates on those to whom they are not congenial. It shows how the spirit which lives and moves in human society can override even the most sacred ordinances. It remains an instructive example of the facility and silence with which, in matters of form, even the greatest changes can be effected without any serious loss to Christian truth, and with great advantage to Christian solemnity and edification. The substitution of sprinkling for immersion must to many at the time, as to the Baptists now, have seemed the greatest and most dangerous innovation. Now, by most Catholics and by most Protestants, it is regarded almost as a second nature."

Respecting the above allow us to note a few admissions.

1. The word "baptize" in the time of Christ and the apostles meant to immerse, and as Jesus used the word in the Commission, he commanded immersion.

2. So the apostles and the whole ancient church understood and practiced.

3. The substitution of sprinkling was resisted for centuries, and "the change from immersion to sprinkling has set aside the larger part of Apostolic language regarding Baptism, and *has altered the very meaning of the word.*"

Now, since the writer concedes also that baptism is a part of the structure of Christianity, it belongs not to things temporary, but, permanent. It ought not, therefore, to have been changed or substituted, unless it can be made to appear that the church has power to change or destroy the very structure of Christianity as a whole. For the power that can change a divine institution can, of right, abrogate. But why, as a Protestant, the Dean should justify the change to sprinkling, and at the same time condemn the Roman change of the Eucharist, in taking the cup from the laity, especially declaring as he does, the former to be more revolutionary even to the setting aside of the Scripture language re-

garding Baptism, and changing the very meaning of the word, is a problem beyond our solution.

His line of argument may be of interest. In the former part of the Essay he claims that Baptism was instituted to be a symbol of—1. Purity. 2. "A burial of the old former self and the rising up again of the new self." 3. Our Christian profession, which is to follow Christ and to be made like unto him. He concludes that sprinkling, equally well with immersion, represents or symbolizes the spiritual ideas of Baptism, therefore, it is baptism. We do not care now to discuss the truth of this, in support of which he offers no proof whatever, nor anything but his own assertion and the weight of his great name. We submit to the intelligent reader to judge whether the symbolic meaning of the Apostolic Baptism, is conveyed by sprinkling—a wholly different act.

To strengthen his argument he adds another assumption: "The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the North and West." Here again we have not the shadow of a shade of proof, not even an interpolated commission which, if the assumption on design be true, ought to read: "Go make Disciples of all nations baptizing the Southern and Eastern nations, and sprinkling the nations of the North and West, into the name of the Father, and of the Son, and of the Holy Spirit." But, since the design of our Lord was not discovered by the apostles, nor by the ancient church who regarded sprinkling "as no baptism at all," and since the change was not made in Europe for centuries, by whose authority was it made? He answers: "Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty." Then, again, it was made by "the spirit which lives and moves in human society" which "can override even the most sacred ordinances." And in another place the Dean tells us that, it was "the triumph of common sense and convenience over the bondage of form and custom."

The spirit that can do such a thing certainly is authority not to change, simply, but to annul an ordinance. What Spirit can do this? Other than the Holy Spirit? Surely not. Was it,

then, the Holy Spirit? No, no; but "the spirit which lives and moves in human society." And, pray, what is that? "The general sentiment of Christian liberty." That is, it is the general sentiment that Christians have liberty to change any ordinance of Christ, guided only by "common sense and convenience," although that ordinance is a structural part of Christianity, so as to render it suitable "to the tastes, the convenience and the feelings"! Did the Church of Rome ever claim more? Why the learned Dean does not turn Romanist, is beyond our ken. Theologically, he is far removed from Chillingworth's maxim: "The Bible, the whole Bible, and nothing but the Bible is the religion of Protestants." Better far, would it be to change this sentiment, lest it may, sometime, lay violent hands upon the whole system of Christianity.

The scholarly Dean seems delighted with his theory. He glorifies the change from immersion to sprinkling as "a striking example of the triumph of common sense and convenience over the bondage of form and custom." This saying contains, no doubt, an element of truth which we wish now to eliminate. All error is half truth, it is said, and may be the able Dean's theory is a case in point.

There is a bondage of form and custom which ought to be broken. But it is the bondage of human form and custom. Where Christ has bound us to forms and customs which are involved in the very structure of Christianity, and consequently intended to be permanent, not mere appurtenances, loyalty to him requires that we shall limit our liberty by the law of Christ.

All mere human forms and customs appurtenant to Christianity are to be regarded as of the temporary; and, hence, subject to change or decay. They may be viewed in three classes:

- I. Such as are recognized and regulated by divine command.
- II. Such as are recognized simply by scriptural reference.
- III. Such as are unrecognized, yet may be rightfully observed.

No. I. may include the customs of, salutation by a kiss, washing feet, entertaining strangers, slavery and, probably, the enforced silence of women in public assemblies, etc.

Under No. II. may be placed the customs of, community of goods, worshipping in private houses, love-feasts, and such like.

Under No. III. we may range the customs of receiving mem-

bers into the church by the hand of fellowship, granting letters of commendation, holding official meetings, Sunday schools, Christmas festivals, *et id genus omne*.

The recognition of a form or custom by a command regulating it does not make it a part of Christianity, or endow it with permanency. Otherwise, we are living in disobedience to the command: "Greet one another with a holy kiss." Yet, not one in ten thousand Christians, although he might read the command daily, would ever feel a qualm of conscience for failure to obey it. So long as the custom of saluting by a kiss continued, the command enforced the kind of kiss. But the custom, which was the reason of the command, having changed, the command lapsed. The custom of washing the feet of guests prevalent when Christianity was established, was by command and reference sanctified as a rite of Christian hospitality, but as an ordinance of public worship—never. Hence, the custom failing, the command became, practically, obsolete long ago. So of the command regarding hospitality to strangers. And I do not hesitate to believe that the prohibition, 1 Cor. 14: 34, will yet be dissolved by the operation of the same principle—*Cessante legis ratione, cessat lex*.

The civilization of that time was such that of it was born the custom forbidding the exercise of womanly gifts in addressing *any* public assembly. The custom was recognized by a divine command, just as the custom of salutation, or slavery, enforcing silence upon Christian women, in this case, wives; yet in that same church they were permitted to pray and prophesy under certain restrictions regarding dress.

The reason upon which the prohibition is based is that, "it is a shame for women (wives) to speak in the church." Why? Because the custom of the time did not permit a woman to speak in any *promiscuous* assembly. In the meetings of disciples for mutual edification and worship it is evident that women were permitted to pray and prophesy, and the argument in chapter 11 is based upon this custom. Is it probable that if Paul were writing to an American church, he would make such a prohibition upon such a reason? During the recent commencement season of high schools, colleges and universities, thousands of ladies have appeared before crowded audiences in essays or orations. Who but a cynic or a vitalized fossil thinks it a shame?

Moreover, in respect to the restrictions of dress in chapter 11, no woman now feels that she is outraging her husband to appear in church without a veil, nor does any husband feel dishonored. Here, then, by universal practice, changed times, and customs, all women act upon the belief that they are emancipated from the injunctions referred to. Why, then, may not the prohibition of 1 Cor. 14:34, become obsolete? It is already obsolescent in relation to the general Christian consciousness.

It does not follow from the Scriptural recognition of a custom, external to the structure of Christianity, by a command regulating it in regard to Christian use, that it is thereby transferred to permanency in Christianity. The argument that it is so transferred will prove that the salutation by kiss, feet-washing, veiling women, and even slavery, are permanent Christian ordinances. Yet we know such a conclusion to be absurd.

If such a recognition of extra-Christian forms and customs fails to endow them with permanency or perpetuity, much less will Scriptural recognition by mere reference so endow any human form or custom. Hence, it is vain to contend that all churches should practice community of goods, because the church at Jerusalem did. So of worshipping in private houses instead of public chapels. So also, of the ancient love feasts. These *Agapæ* under the peculiar circumstances then existing were, no doubt, valuable, but not being among things permanent in the structure of Christianity, they were abandoned without damage when changed conditions appeared.

All organized communities, civil, social, or ecclesiastical, make for themselves unwritten laws, customs or usages, in addition to the written. The *lex scripta* is always complemented by the *lex non scripta*. Every church, or confederation of churches known as a denomination, matures out of experience forms and customs which, although not reduced to writing, are, nevertheless, potent in controlling or regulating its activities. The phrase "church rules," so commonly used, expresses the universal consciousness of their necessity. In some churches, after a time, these usages multiplying and, in some respects, differing from the customs of similar organisms, are reduced to writing for the information of new members and the general public, and also to secure order and prevent confusion within. But, they are no more binding, practi-

cally, after than before being written. Their reduction to writing may be detrimental to flexibility. The logic of events usually modifies or repeals an unwritten usage so gradually that the organism experiences no harmful shock; whereas, if it be dignified by writing and formal adoption, any change or repeal must depend upon a simultaneous action by all the members of the body, as in congregational government. And this is liable to the perils of agitation. But as already intimated there are the perils of confusion and misunderstanding to be encountered where many usages or customs exist unwritten, and yet have the force of law. And it has come to be a serious question, which is the lesser evil? That a reduction to writing of forms and customs of the third class, of which we now speak, is making a creed as some affirm, is mere *ad captandum*, the art of a demagogue, unless it arise from inability to distinguish between things that differ.

The bondage of human forms and customs is now, and always has been, the characteristic of Bourbonism both in church and state. The form of receiving persons, the whole membership present extending the hand, is an impressive usage and unobjectionable while a congregation is few in numbers, but, for many reasons, becomes impracticable when a church becomes large. But the usage is not even recognized by a reference in the Scriptures, yet, we have known persons so enslaved to this custom that any attempt to substitute it, by the custom of the preacher giving the hand in behalf of the congregation, would be regarded as a dangerous innovation, a departure from the "ancient order." So ready are we to rank among the permanent what belongs to the temporary, to fix in the very essence or structure of Christianity, what is a mere appurtenance.

If in the main, the correctness of our reasonings be granted, then it follows that, such persons as we have just alluded to stand for one extreme on the subject of Christian liberty, and the celebrated Dean of Westminster for the other, and, on the same condition, both are in error. The true position, then, is, Christians are at liberty to adapt themselves to changes effected by time, or other cause, in the mere appurtenances to Christianity, in what is not of its essence or structure; but, we are under bondage to every ordinance internal to, or an integral part of the gospel. But this is the bondage of true freedom. More than this, is spiritual slavery

indeed. Less, is not liberty, but dangerous license. Baptism and the Lord's Supper are original and essential elements of Christianity, they are parts of its very structure, therefore, ought not to be changed or cast out. Customs or usages external, but recognized by command, or reference, may or may not be permanent, and all others, all must concede, are subject to modification or repeal. Change and decay are written on all that is essentially human. The human costume of our holy religion may vary with changing times, but the religion itself, and all that is of its essence, shall endure to the death of time. "The word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you."

A. I. HOBBS.

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#### CHRIST--THE IDEAL TEACHER.

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The word "ideal," by usage, in different hands, has obtained two or three different meanings. To the rationalist, as applied to Christ, it signifies an antagonism with the historical, his theory of the origin of Christianity leading him to conclude that in so far as Jesus has existence after his death, it is merely that which belongs to the fertile fancies of his sanguine disciples. The change which took place at Jesus' death was not at the tomb, but in the excited and disordered brains of his friends. Thus, to this class of thinkers, he is an ideal rather than an historical Christ.

Then there is an appropriated use of this word "ideal" in the possession of the moralist. To him who looks distressfully upwards towards the lofty principles of Christ, finding them far beyond the reach of his secular, time-serving appetite, they become "ideal" as opposed to what he is pleased to call practical. It is needless to say that in neither this or that sense do we use the word *ideal*.

In what sense, then, is Jesus the Ideal Teacher? In every wise sense and as including all true ideals. As God, because he

accommodates himself to our reach and wants; harmonizes those attributes that master the intellect and win the heart; fills and satisfies all proper human expectations; and weans us from every vain imagination, fixing our thoughts and purposes on the Real. As man, lifting us up out of our fleshly selves and leading us with a brother's hand into greater than kings' courts. *It is as THE MAN we wish to consider him.* Behold him! He baffles every conception. Unlike Cicero, he goes to no Athens to inform himself in current philosophies. Unlike Paul, he sits at the feet of no Gamaliel treasuring up the lore of the Rabbis. And yet he is intimidated by no one. Craft of lawyers and cunning of Herodians make no impression upon him. Pandering to no passion; making concession to no current errors; combating almost every favorite idea, this Ideal Teacher works and wins his way into the hearts of the hungering masses.

*Look at his style.* He is not dogmatic, using cast-iron forms of thought fit only for murderous yokes; creating unpleasant and disastrous reactions; repelling the people by the tyrannies of his system. He is not syllogistic, throwing his words into major and minor premises and thus robbing them of that spirit and vitality that gives them access to the heart. He is not scholastic, bandying fine phrase and epithet, displaying astute turns of speech, or inflicting on his hearers cumbrous quotations. He establishes himself on no human precedents; indulges in no exhaustive catechetical methods; introduces and suffers no sophistries; uses little or no historical coloring; refers approvingly to no Rabbinical authorities.

*Observe what his teaching did.* In an age of redundant knowledge, when men were worn out with legal quibbles, and wasted with finical moral exactions, so that they became indifferent and skeptical, disinclined to assume any hostile attitude; wanting to go on their several ways, and willing to tolerate anything so that they remained undisturbed—under such circumstances as these Jesus succeeded in arresting men's attention.

Not only so. The vision of men was diseased. The pole of that vision was so displaced that men took wrong and hurtful directions. As one, lost in the forest, beats about in circles, profiting by neither flight of bird nor blaze of star, so man, in the times of Jesus went about seeking rest and finding none. It was his to

place before the healed eye a pole-star such as should open up a sure path and lead to a constant goal.

Mark the simplicity with which this was wrought. He brought men back to themselves and their actual needs; and he brought new growth to old roots. All that was good, as a moral element, in Judaism, he gave currency to; and all those primal conceptions of God, hid and buried away under type and shadow he planted ineradically and forever into human thought. Promoted by the skill of his husbandry, love to stranger, neighbor, brother, God grew and throve in the hearts of men; and, prayer and praise; justification, sanctification and redemption nestled and rejoiced, finding permanent lodgement in welcome souls.

*What his teaching was.* If we may avail ourselves of De Quincey's distinction, it was a literature of power rather than of knowledge. It was of no interest to him to establish a rival lore with that of the Rabbis. In their systems there was no impulse. As a log lying on the strand, so what instruction they had to give lay like a dead-weight, upon mankind. The truths they sought to teach men were exterior, touching duty and obligation at a million points. The circumference they undertook was infinite, so that they never accomplished their round. They were specialists on a myriad of (to them) equally important matters, and because of this they were fundamental in nothing. Jesus was wiser. He took the inside track. He looked at man from the center and so was enabled at will, to radiate on all lines. With him, man was greater than the systems grouped about mankind. He touched those parts of our common humanity where are seated the fibres of our eternal being. Like a master-musician he struck such chords as swept the whole diapason of the heart. The merely local and extraneous gave him no special concern, for they were to pass; but man, in his estimate, is eternal. All sublunary things relate to him only in so far as they promote or retard his progress towards the Eternal Truth.

This, then, is Jesus as the Ideal Teacher. His words are full of thought. They are beautiful words and they teach us faith and duty. They are wonderful words, but the secret of their success is this: *They are words of power.* Impulse, not unintelligent, irresistible impulse, but sweet, stirring, holy impulse is what enables them to find their way to Nathaniel sitting in the shady

vale; to Zaccheus perched on the sycamore; to blind Bartimeus groping in the dusty highway; to Matthew sitting at the receipt of customs; or to Paul, wending his way to Damascus. As a wave bears up the helpless sailor, flung from the wrecked ship and tossing about on the vast main, on and on, from trough to crest, overshadowing bar and billowy deep, so the words of Christ take hold of man, bestir him, bear him on out of the ranges of sin, and still on, up into the keeping of his Heavenly Father. They are Spirit and Life.

*Jesus was no Utilitarian, nor was he a Pantheist.* And yet with him, as with them, humanity was much. There was just this distinction. They say, "Humanity is everything." He, "God is everything." They say, "The highest being is man." He, "The highest being is God, and man next." They say, "In man himself is to be found all that constitutes religious truth." He, "Go to the Scriptures if you would hear what God says." They say, "Man as an individual dies, but humanity itself is indestructible; we lose our individuality, to be sure, but let us content ourselves in the thought that we contribute to the prosperity of the masses." He, "If a man die in his sins, where I am he shall never come." and "he that believeth in me shall never die," "I go to prepare mansions for you." Here is a specimen of that *power* in his words we spoke of. His system impels men forward, for there is something to escape from, and something to strive for. Individual immortality is not absorbed and lost. Conscious of our personal being now, our moral nature points to the continuance of it hereafter, and Christ's words corroborate this. Life is more than a ray of light to go out in eclipse, or a drop of water to be swallowed by the ocean. Little "utility" can there be in such absurdities as these. The propagation of them deadens all interest in individuality, its obligations, incentives and hopes.

*He had profound convictions of human need.* With him the *Fall* was no moral uprise, nor was *Sin* either serviceable or incidental. Man was not self-existent nor self-dependent. He took in the critical situation thus. Man was a child of God, and having transgressed, he had alienated himself from his Father. While alienated, such was the disposition of his mind and heart that there was no other way of return but through one acceptable to God. Seeing this wretched mortal, beggared and in rags, lost and

undone, groping his way without light or hope, Jesus undertakes his redemption. The vast vision of human need took relentless hold upon him. This, coupled with his conception of human greatness, led him into the heart of his work. The thoughts of human need and human greatness are twins. Both were born in the same moment and sprang from the same sympathetic womb. The one incites the other. Those who regard man as insignificant and infinitesimal find no inducement to render aid. Their creed is a cramped one and their theology is impotent to save. 'Tis the divinity in man that stirs us. Imbued with this, Jesus humbled himself, even down to death on the cross. The offspring of God could not be despised, however degenerate and disgraced they might be.

*He believed and practised what he taught.* No catchpenny phrase, such as "Don't do as I do, but do as I say," ever escaped from his lips. He never showed others,

"The thorny path of virtue, while he,  
Himself the primrose path of dalliance trod  
And recked not his own rede."

Austerity and negligence of relatives; faithlessness of friends; fury of Sanhedrim; treachery of disciple; scorn of man and desertion of God—together with constant attack of malign spirits and baptisms of blood, do not seem to tell of ease on his part. From Jordan to Calvary, every step taken, was in our behalf—to give example and to inspire imitation; to lead men out of the limbo of haze and dream, into the limitations of an actual life. Even for himself, he laid hold of vigorous, constant Duty, stern and painful though its aspects, as the talisman of a perfect peace, and the achievement of moral victory. Could he, then, do less than commend it to others?

*He secured ample season for meditation.* The informing and molding of a human spirit is too serious a service for giddy or jaded brain. Immense is the draft made upon the spiritual teacher. He must not only communicate truths, but also reprove sin; meet, and remove or satisfy, conscientious scruples; convert elements of doubt into a basis of faith; recast phases of casuistry so that spiritual rather than ethical sentiments shall predominate; meet all such objections as are fatal to saving truth and conquer them. In a word, he must conquer the pupil, absolutely, and lead him

captive unto God. All this requires forethought. One needs with cool and clear vision to survey his field, and forecast his campaign. Not until his responsibilities set solidly on his shoulders, and sink deeply into his heart, can he consider himself at all capable of even an attempt towards victory. How then can that rattle-brain dare to hope, whose time up to the very hour of instruction is spent in feverish secularisms or frivolous pleasures? A moment's observation of The Master's course will teach us the vanity of such expectation. We would better meet the Tempter in the wilderness, while given to pondering and reflection, and there measure arms, than to permit him to precipitate himself upon us, as he did on Job, feasting from house to house with his sons. Repositories of strength and refreshing, are these mountain-sides, vales of Kedron, and Gethsemanes.

*He possessed an inexhaustible resignation.* Having been placed in the breach by his own consent he met "the slings and arrows" of persecution and of disappointment with an unflinching face. He had not that weakness of humanity that is perpetually concerning itself with multitudinous corrections. Trifles, like straws, were suffered to come and go, unnoticed. Being understood by God, and harmonizing his actions with the authority of truth, he survived and flourished notwithstanding the misconceptions of men. Zigzag as they might he went straight on. He had no time to fritter away upon dumb dogs. For the honest he had infinite patience, and a fund of loving counsel; for the wayward and the captious, he was as though they were not. His foothold was firm set in righteousness, therefore he could well afford to be calm. His hope was in the salvation of men, consequently he could wisely ignore every disturbing factor. Why should he be overtaken and conquered by the crotchets and hobbies of mankind? His delight was in truth, and in the law of the Lord did he meditate day and night. Heartily resigned to the will of God, whatever that might be, whether the redemption of the obedient, or the punishment of the rebellious, he was thus preserved from breaking down in grief at the conduct of impenitent men. He had clear convictions of a triumphant outcome. In the "long run" he believed God would be the winner. Such was his faith in human nature, as shown in his assumption of it, that he delighted in contemplating it as glorified by the transfiguring light

of God. Men might falter and fall, never having looked fully into the scarred countenance of holy and besetting Love, but whenever the world, palled with the false promises of the Evil One, and emaciated and wrecked in the turbulence of its own passion, shall turn in despair of good within itself, to whatever may be higher and more hopeful, thus feeling after an Unknown God, it shall find Him who is the "Father of mercies and the God of all comfort."

J. W. MONSER.

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#### EXEGETICAL.

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"But God hath chosen the foolish things of the world that He may put to shame the wise ; and God hath chosen the weak things of the world that He may put to shame the things which are mighty ; and the base things of the world, and the things which are despised, hath God chosen, yea *and things which are not, that He may bring to nought the things which are* ; that no flesh might glory in His presence." 1 Cor. i. 27—29.

"As it is written, I have made thee (Abraham) a father of many nations—before that God whom he believed, who giveth life to the dead, *and calleth the things which are NOT as though they were*," Rom. iv. 17.

The statements in the above passages of Scripture, involve an important principle or rule of interpretation. The Apostle says that "God hath chosen things which are not," or have no existence at the time, "that He may bring *to nothing* the things which are," or do exist. And that He speaks of those things which are not, or have *no existence* at the time of speaking, as though they were in existence.

These statements are worthy of a most profound examination, and the principle or principles involved, cannot fail to aid us much in our investigations of the Sacred Scriptures. Indeed, it seems to me, almost impossible to conduct our exegetical studies satisfactorily without a due regard to them.

If God has chosen the things of *the future*, things which only exist in *purpose* or *prospectively*, to bring to nothing things which now have a real existence or being; and if He speaks of those things which have no existence except in His own mind or purpose, as though they were in existence at the time of His speaking, it is vastly important that we should be able to determine when and where He thus speaks. . But, first of all, let us examine carefully and critically into the truth of this matter. It involves a proper understanding of the tenses and also the idioms of the Hebrew, Greek, and other languages, not excepting the English—to some extent.

It is an important question in translating the Hebrew and Greek Scripture into English, whether we should adhere to the idioms of these languages, or conform our translation to the idiom of our own vernacular. DR. YOUNG says: "There are two modes of translation which may be adopted in rendering into our language the writings of an ancient author; the one is, to bring him before us in such a manner as that we may *regard him as our own*; the other is, to *transport ourselves over to him, adopting his situation, modes of speaking, thinking, acting—peculiarities of age and race, air, gesture, voice, &c.*" This latter method is, doubtless, the best. "All attempts to make Moses or Paul act, speak or reason, as if they were Englishmen of the nineteenth century, must inevitably tend to change the translator into a *paraphrast* or *commentator*."

It is important to remember, "That the Hebrews were in the habit of using the *past tense* to express the *certainty* of an action taking place, even though the action might not really be performed for some time after."

"That the Hebrews, in referring to events which might be either *past* or *future*, were accustomed to act on the principle of transferring themselves *mentally* to the *period* and *place* of the *events themselves*, and were not content with coldly reviewing them as those of a *bygone* or *still coming time*; hence the very frequent use of the *present tense*."

"It would appear that the Hebrew writers, when narrating or describing events which might be either *past* or *future*—(such as the case of Moses in reference to the *Creation* or the *Deluge*, on the one hand, and to the *Coming of Messiah*, or the *Calamities*

which were to befall Israel, on the other hand)—uniformly wrote as if they were alive at the time of the occurrence of the events mentioned, and as eyewitnesses of what they are narrating."

This principle of translation has long been admitted by the best Biblical Expositors in reference to the *Prophetic Deliniation* of Gospel times, but it is equally applicable and necessary to the historical narratives of Genesis, Ruth, and other portions of the Scriptures.

Let it be specially noted that, "the Hebrew writers often express the certainty of a thing taking place by putting it in the PAST TENSE, though the actual fulfillment may not take place for ages."

Many examples of this will be given hereafter. Let this principle be carried out, as it ought to be, and nine-tenths of the common critical works on the Bible are rendered perfectly useless; and positively injurious."

Let me now examine some authorities on this subject.

Dr. Samuel Lee writes: "As it is now placed beyond doubt that the Hebrew tense formerly termed *future*, is an indefinite or unlimited *present*—i. e. expresses the action, &c., of the verb, as present with any time intimated by the context," &c.

Gesenius writes: "The *preterite* serves to express what is *finished* and *past*, whether it actually belongs to the past, or properly lies in the present, or even in the future, and is only represented as past, that it may thus appear as certain as if it had already happened, or that it may stand, as relatively earlier, in comparison with a subsequent event. (Heb. Gr. p. 203.) The Preterite is used "even for the future, in *protestations* and *assurances*, in which the mind of the speaker views the action as *already accomplished*, being as good as done. In German and English the present is sometimes used in this case for the future. So in stipulations or promises in the way of a compact." This is easily understood and appreciated when the language is used by God, as when he says in Gen. xv. 18, "Unto thy seed *I have given* this land;" and xvii. 4. "My covenant is with thee, and *thou hast become* a father of a multitude of nations." The same thing is found in Gen. xxiii. 11, 2 Kings v. 6, &c. There are hundreds of examples in the Scriptures like the above.

Moses Stuart writes: "In the Revelation the present tense

is put for the *præter*. This is indeed very frequent; but then this belongs to all the New Testament, and to all the Classic Greek writers. The *historic present* (as grammarians call it) belongs of course to all animated narration. *The present is put for the future.* It is so. \* \* \* Nothing is more usual (Matt. xxv. 2.) \* \* \* There is no enallage of the tenses, as grammarians are wont to call it, i. e., the use of one tense for another by a sort of mistake or heedlessness, but a designed tropical use of the *present in order to give vivacity and energy to the expression.* In perfect accordance with this *idiom* are our English expressions, 'I am going abroad,' 'I am going to journey,' 'I am coming to you speedily,' &c.

Dr. Macknight writes: "The preterite tenses, especially in the prophetic writings, are used for the future, to shew the absolute certainty of the things spoken of. Thus Romans, viii. 30, the called (rather predestinated) are represented as *already* justified and even glorified. Eph. ii. 6: Believers are said to be already 'raised from the dead.' Heb. ii. 7: 'Thou *hast made*,' &c.; 'Thou *will make* him for a little while less than angels'; for this was spoken long before the Son of God was made man. Heb. iii. 14: 'We *have been made*,' &c., 'We *shall be made* partakers of Christ, if we hold,' &c. Wherefore Heb. xii. 22 may be translated, 'But ye *shall* (or will) *come* unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem,'" &c.

The present tense is some times put for the preterite, Acts ix. 36: 'They were all afraid of him, not believing that he (*is*) was a disciple.' Phil. i. 20; Heb. viii. 3, 8.

The present tense is some times put for the future, to shew that the thing spoken of shall as certainly happen as if it were already present. Matt. iii. 10; Mark vi. 31; 1 Cor. xv. 2, 12; James v. 3; 2 Peter iii. 11, 12. See Essay IV, paragraphs 10, 11, 18.

Dr. Doddridge writes: "In Scripture language, that which is very sure, and very near, is spoken of as if it were already done. Thus Christ speaks of himself as if he were already in possession of his glory while he was here on earth: John xviii. 24; and sinners, too, are represented as condemned already: John iii. 18; and saints are spoken of as already glorified: Eph. ii. 10; and Heb. xii. 22, 23. *Family Expositor.* Matt. iii. 10."

Hartwell Horne writes: "There are nearly one hundred in-

stances in the New Testament in which the past is put for the present tense," and, he might have added, for the future. Introduction, vol. i. p. 113.

Dr. Young, from whom I have quoted repeatedly, says: "The Hebrew has only two tenses, which, for want of better terms, may be called past and present." He then gives examples and illustrations, which it is not necessary I should repeat here.

Nicholls, in speaking of the Samaritan language, writes: "Some verbs include, under the perfect form, both a perfect and present tense, . . . we sometimes find a future circumstance related in the perfect tense, as something that has actually taken place. The design of the writers, in this case, was to mark the future occurrence as something already evidently decreed and decided on, and therefore as it were accomplished," &c.

Isenberg, in speaking of the Amharic, writes: "The Abyssinians have not, strictly speaking, more than two divisions of time, —the past and the present; the present being used also for the future," &c.

Tattam, speaking of the Coptic, says: "Instances frequently occur, in which the present tense is used for the perfect, and also for the future." Grammar, p. 61—66.

Richardson, speaking of the ancient Arabic, says: "The preterite is used also in place of the future," &c. Grammar, p. 81—89.

What is said above is true of nearly all the languages spoken. Speaking of the ancient Greek, Winer gives numerous examples bearing upon, and illustrative of, the tenses, confirmatory of what has already been said. I will give a few. "So, the Lord came (will come) with ten thousand of his saints." Jude 14. "If our earthly house were dissolved, we have (shall have) a building of God." &c. 2 Cor. v. 1.

What has been said of other languages, is largely true of the English, in proof of which see Priestley's Grammar, Latham's English Grammar, p. 455; also Murray's, p. 116—119. How, then, it may be asked, can we determine with any degree of certainty, in Biblical interpretation, whether the events spoken of belong to the past, present, or future? I answer:

1. Consider whether the events are historically true of the past, from a prophetic stand-point.

2. The futurity of events are indicated either by auxiliary verbs, adverbs, and other particles, the subject matter, the events themselves, or the context—all of which must be taken into the account, and duly considered.

By carefully observing these rules, there can, I think, be no serious difficulty in the way of the honest inquirer after the truth; while to neglect or ignore them will most certainly lead to endless confusion in the interpretation of the Scriptures, and particularly so of the prophetic writings.

I will now give some examples illustrative of the principles involved.

"For unto us a child is born, unto us a son is given," &c. Isaiah ix. 6. This language was used by the prophet several hundred years before the birth of Christ.

"Babylon is fallen, is fallen! and all the graven images of her gods he hath broken unto the ground." Isaiah xxi. 9. The downfall of Babylon is spoken of as if already an accomplished fact, and yet the event was in the future.

"I gave my back to smiters, and my cheeks to pluckers; my face I hid not from reproaches and spitting." Isaiah i. 6.

The fifty-third chapter is full of examples of this kind, such as the following: "He is despised;" "he bare our sicknesses;" "he carried our sorrows;" he "was wounded for our transgressions;" "bruised for our iniquities; the chastisement of our peace was upon him." "The Lord laid on him the iniquity of us all." "He was oppressed and he was afflicted," &c., &c. Read the whole chapter, and many other examples will be seen.

"He that believeth on the Son hath (shall have) everlasting life." John iii. 36. I suppose no one pretends to be in actual possession of "eternal life" at this present time, and hence the meaning is, shall or will have it hereafter.

"If our earthly house of this tabernacle were dissolved, we have (shall have) a building of God," &c. 2 Cor. v. 1.

"This earthly house" is the present animal body in which "we groan," the "building of God, a house not made with hands, eternal in the heavens," is the immortal and incorruptible body with which we desire to be "clothed" or invested; and when we are thus "clothed" it will be "with our house which is (will be) from heaven."

"Behold, the Lord came (will come) with ten thousand of his saints," is another example in point. Jude 14. "Came" in recent editions of the C. V. is changed to "cometh," which is better, but "will come" is better still.

This brief article is suggestive of important matters connected with Biblical exegesis, and it is of sufficient interest to be more fully elaborated, but for the present I leave it here.

J. TOMLINE WALSH.

#### ONE CHAPTER IN THEODICY--THE ORIGIN OF EVIL.

"That thou mayest be justified in thy threatenings, and mayest overcome when thou judgest."—Macknight's translation of Rom. iii. 4.

In imitation of Guizot, it may now be said: "I have a mind full, at once, of confidence and *disquietude*, of hope and alarm. Whether for good, or evil, the crisis, in which the religious world is plunged. It is infinitely more serious, than our fathers predicted it would be; and even more so, than we ourselves care to think, or express our belief on the real state of Religious philosophy. Sublime truths, and excellent principles, are intrinsically blended with notions essentially false and perverse. Noble work of progress, and a hideous work of destruction, are operating simultaneously in the opinions of religious society. Religious philosophy is floating like a cloud between the heavens of light and purity, and the abyss of eternal blackness and darkness." *Guizot's Meditations*. By the change of a word here and there, I have accommodated these eloquent words of Guizot to the subject of our present discussion. But what the learned Jurist felt for society at the *Renaissance*, in the beginning of the nineteenth century, we may be excused in feeling for the unrest and uncertainty of Theology at the present day. Religious thought is in its transition period. The extremes of traditionalism, and crude original

thought meet and mingle like foggy twilight with the deeper shades of the incoming night. For original thought unrestrained by truth and conscience, is as powerless to settle these questions, as is the most effete tradition.

The human mind hungers to understand the mystery of "good and evil." That a good Being should introduce good into the world, is not hard to understand; but why evil should enter in, to combat the good, and poison society, is the problem, which agitates every reflecting mind. That sin entered the world by an act, or a predetermination of a good Being, is a palpable absurdity. That its entrance could not be prevented by almighty power, can be explained by the fact that its entrance was not a question of power. But more of this in its proper place.

If we take Rom. iii. 4, as an axiom, we will, at least, have the advantage of approaching this question from the right direction. "That thou mightest be justified in thy threatenings, and overcome when thou judgest." If this applies to the Almighty, as we know it does, we are authorized to infer, that the Creator before he commanded light to shine out of darkness, so clearly foresaw the conditions of the incoming world, as to know he would be justified from all blame, in the eyes of an intelligent Universe. Theodicy, therefore, is not to be looked upon, as a human invention, but an ideal *entity*, even before the angels shouted over the corner stone of creation. It is something to be sought for, and found, not a desirable something, which ought to be *made*.

The mistakes, which beset this investigation, are not so very numerous, but like mathematical errors, they are of fatal consequence. And like the errors indicated above, are sometimes best detected by the absurdity of their leadings. The following list will contain some of these cardinal mistakes.

1. Magnifying God's power, at the expense of his goodness and justice, is an absurdity, in as much as it presents the Divine Being in an attitude of extreme repulsiveness. Such unwarrantable reasoning *inculpates*, instead of vindicating the character of God.

2. Magnifying his goodness, by denying his power, and pre-science. This is a modernism. The thought is, that God was good enough to have kept sin out of the world, but he was deficient in pre-knowledge—that he did not know what sin was, until

he saw it; or, if he foresaw it, he was deficient in power to prevent it. In the thought here presented it is assumed, that the sins of men involve the question of God's power. Sin is disobedience to God, and disobedience turns upon the volition and power of man. If man were compelled to act without his will, such act would have no moral character,—would be neither sin nor righteousness to him.

3. The jumbling together of foreknowledge, and foreordination. We know that a statesman can foresee an event he is anxious to defeat. Thomas Corwine foresaw, that the war with Mexico, would induce a civil war, but wished to defeat its possibility. But if he had laid the plans, which made the war inevitable, he could be said to have foreordained it, and of course would be responsible for all its consequences. It is freely admitted, that in every personal act of the Creator, foresight and foreordination imply each other; but the sinful acts of man, are not his acts, therefore he may have foreseen them, without implying foreordination. To hypothecate that God foreordained sin, is to represent him as at war with himself.

4. The making authority the synonym of coercion. Authority is the foundation of Government; but coercion comes in when government fails. Coercion moves mechanically, like power moves machinery. Authority moves man as a self-conscious, and conscientious being. Authority appeals to man personally. Coercion appeals to an extraneous power. Another specific difference between authority and coercion, is that one implies liberty, while the other implies its exact negation. Authority recognizes liberty as a condition of its applicability. Inert matter has no liberty, hence is never addressed by mandatory authority. The former applies the coercive plow to his ground, never thinks of using authority.

With this much of introduction, let us proceed to the investigation of these cardinal errors. This magnifying the power of God, at the expense of his goodness and justice, is the mistake which, since the days of Augustine, and more especially, since those of the Swiss Reformer, has poisoned theology with the doctrine of unconditional predestination. The only plea that can be made for this unutterable injustice is, that God has the power to do as he pleases. True indeed, he can do his pleasure. But can

he please to do an act of partiality, or injustice? Justice implies straightness—a straightness which does not bend to partiality or favoritism. But injustice is not inaptly characterized as *crookedness*. It is plain, as logic can make it, that if the Creator predestinated all the sin, and its retributive sufferings, that all this punishment has been laid upon innocent shoulders; man, poor helpless man, is the victim of a relentless power! But *Power* is no excuse for injustice, but rather intensifies its repulsiveness. So we have a right to infer, that our Father in Heaven cannot do injustice, because he is both too wise, and too good, to do wrong. Any attempted vindication of God, which denies his omniscience, foreknowledge, justice or mercy, is not a Theodicy, but a caricature of the Supreme Being.

2. The sentiment of a recent writer is, that we have to justify God over the entrance of sin into the world, by denying him the attribute of foreknowledge. He seems to think, that had the Creator foreseen the malignity of sin, its entrance would have been prevented; or, if free-agency made sin unpreventable, he would have made man a machine, or omitted his existence altogether. In vindicating the character of God, in his words, and works, it is more than slightly presumptuous to suggest a better plan of creation, than that which was followed by the Architect of the Universe. It is even possible, that God foresaw not only everything that has come to pass and ever will come to pass, but that he also foreknew what would have come to pass, had he made the world on the plan suggested by our modern thinkers. But let us spend a few moments in contemplating the kind of a world we would have, had all its inhabitants have been made machines, instead of self-conscious free agents. We know that every living thing, from the gnat to the elephant, is a free agent; and it is plain, they all take pleasure in their conscious freedom. But if all living beings were made to move by a power not their own, all their pleasure would have been lost to the world. There could be no society in such a world. All the converse of such a world would be like a talking machine, with a third party turning the crank. If we were all mere machines, our communication with each other would have constituted some such a society in it, as the clanking of a power loom and the buzzing of a carding machine, so all the pleasures of society would be lost in the world our philos-

ophers would have built. In such a sphere, there would be no responsibility, and consequently no honor; for honor is the correlative of responsibility. Idiots are not responsible, so we never speak of an honorable idiot. And why do young men so intensely desire to assume responsible positions in society? Because they know that honors cluster around responsibility well fulfilled. High offices imply high responsibilities and high honors; so in such a world, all its honors would be zero, and all its pleasures lost. And not only so, but even self-respect would have to succumb; for what man could respect himself, when he knows he has no principles of action, but is moved by a power over which he has no control? So the pleasure of self-conscious integrity, would have to be an unknown factor in the comforts of this machine world. In such a world, there could be no pleasure for man or beast. All freedom being taken away, self-gratulation, a large element of vital happiness, would go with it. Such a world could bring neither profit to the creature, nor honor to the Creator.

But it may be objected, that man might have been a machine, and yet think himself a free agent, and this delusion would give him all the happiness he needed. I answer, it is a very unworthy view to take of our Creator, who is truth itself, that he should make the happiness of his creatures depend upon a delusion—a deception—a falsehood! A world, the comforts of which are sustained by deception, may be very consistent with unbelief; but it never could originate from a God of truth.

The third mistake, is making foreknowledge the equivalent of foreordination. Foresight no more implies responsibility for what is foreseen, than the testimony of an eye-witness of a murder, involves him as an accessory. It is cheerfully admitted that God's foresight of his *own acts* clearly involves foreordination; but not so with those of sinful men, whose deeds are peremptorily forbidden.

This brings us to the fourth mistake; the making authority the synonym of coercion. Coercion implies physical power; but authority is moral power. It moves intelligent beings by something within themselves. So that every act of obedience, has in it an element of spontaneity. Hence true obedience is always cheerful, possessing, as it does, two conditions of pleasure, pleasing ourselves, while pleasing another. Coercion is materialistic,

and has no element of intelligent enjoyment. Mind alone puts forth authority, and mind alone can receive it. Authority can be disobeyed; but coercion is compulsion.

In the discussion of this question, we have to encounter the sophism of an unauthorized use of *permit* and *permission*. God cannot be said to have permitted sin to enter the world, for he forbade it, and when it came, he punished it. We are frequently plied with the question, why did God permit sin? Sin came without permission, and against prohibition. The question is then put in another form: Why did he not prevent it? This is the central problem in this investigation, hence we wish to disengage it from misleading accidents in its statement.

But before we begin our answer, let it be remarked that no God-fearing man is in any danger of adopting the impious notion, that God connived at the introduction of evil; or, that he intended it as a part of his own work. Sin is the thing which our Father hates. It is the object of his utter detestation. Sin is a violation of the laws God had made for the comfort, and perpetuation of the world. A man who loves God, finds no difficulty in supposing that the Creator had sufficient wisdom, when making the world, to not involve the purity of his character in the mistakes of his creatures. It is only with such as wish to throw the blame of their own crimes upon their Maker, that we have any controversy. I once asked a Calvinist, if he believed foreknowledge proved foreordination? His reply was, he certainly did. The next question was, did he believe that God foreordained all the sin and crime of the world? He said yes! I asked: If so, is not the Creator responsible for all the sin and crimes of the world? He supposed it could not be otherwise. The question was then put, How much would you take to bear the imputation of all the arson, robbery and murder which occur in the new state of Minnesota? His answer was, he would not take millions of money. No amount of money would be any temptation to carry such an imputation. It was then rejoined: Yet you are willing to impute crimes a million times worse, and untold millions of times more numerous, to the Father of Mercies, while calling yourself a child of God!

This Essay was not intended to correct the mistakes of men, who truly love God, but to enable such, to give a suitable answer

to those, who seek to disturb their faith. That God is infinitely good, wise and just, is so plainly revealed in the Scriptures of truth, and so consonant with reason, that to the reflecting mind, it carries the aspect of an axiom; hence we cannot impute to the great Source of light and life, aught that is wicked, vile, or impure. Yet there are such things as wickedness, villany and impurity in the world. But the question is, how came they here? To hypothecate that God built this beautiful world, to make it the theatre of sin and pain, is both absurd and blasphemous. It is a slander against his wisdom to say he made this world in order to initiate a rebellion against himself! The Scriptures assure us, that an enemy sowed the tares of sin in this wheat-field of the world; and from all we can learn in the Book of God, of its origin, we are made certain, that it came in much against the will of God, and even at his sore displeasure.

But are there any axioms which can help us understand how so conspicuous a thing as sin could intrude itself into the world against the will of an omnipotent Creator? The following are therefore proposed as bearing directly on the subject: 1. Negatives exist independent of creation. *Illustration:* Light was created by a *fiat* of the Almighty; but darkness existed before creation began, and even yet it exists, wherever and whenever that entity called light is withdrawn. Hence, sin the negation of all good, can exist without being created. Hence God is not the Author of sin.

2. It is a Scriptural axiom, that God cannot lie. He is too wise to *be deceived*, and too good to deceive others. *Illustration and application:* He can no more make a lie, than he can tell one. Hence he could not make man both a free agent, and a machine at the same time. He *could not*, as here used, implies no deficiency in omnipotence, but the Divine consistency of goodness, wisdom and truth forbids anything in God's creation, which implies absurdity.

3. Right and wrong are, and always were, antipodal principles, yet reciprocally implying each other. *Illustration:* There would never have been a name for *right* if there had been no wrong; nor would wrong have had a name, but for the existence of right.

The creation of what is *true*, necessarily suggested the recogni-

tion of what is *false*. Travelling the right road gives us pleasure, hence we call it *good*, but the wrong road leads us into difficulty, and disappointment, so we call it evil; so, to do that which is right in the sight of the Lord, who knows all things, leads to permanent happiness; hence we call it good. But to do wrong is evil in the sight of the Lord, is sin, because it leads to the worst of consequences. So we can see that sin is not of God, but consists in disobeying and opposing his goodness, wisdom, and truth; so if the Creator had built the world upon the machine plan, it would have been made without the motive of comfort to his creatures, or for the exhibition of his own power. For there is no comfort in this wide world of animal life, without the consciousness of volitionality and free activity; and had there been no free agency in the universe, his power could have been seen and appreciated by no one but himself. For in such a case there could have been no thought—no intellectual approbation, nor action, but what was the direct, personal exertion of God himself; hence there could be none to praise God, nor to admire his works, but himself alone!

But we have not yet answered the crucial question: Why did not God prevent sin's entrance into the world? Was he deficient in power? Not at all! It was because of his abundant truthfulness, wisdom, and grace. His infinite foresight took in at a glance every possible plan upon which a world could be made. He had the wisdom to see, if he made it to be run by his own personal power, he could claim from such a world, no rational service; and as there could be no responsibility, there could be no self-respect, nor social honor; and such a negative world could afford no comfort to the machines, thus made, nor reflect honor upon its creator. But we are met with this objection: Would it not have been better for the lost sinner to have been made a machine, than to suffer the eternal consequences of his volitional freedom? This may be readily admitted without impeaching either the wisdom, or goodness of God; for it must be remembered, that general laws are liable to bear hard on special cases. When God made the world he gave no laws for the accommodation of law breakers. He made the world for the righteous—such as observe his laws; and such as choose to violate them, have to take the consequences. However to meet the gist of this sub-

ject, let us ask: Had the Almighty, to suit the quibbles of law-breakers, made this world without law, for fear some reckless sinner might suffer eternal consequences for disobedience, what kind of a world would it now be? Much like the *Chance World of Hafed*! An abode unfit for any kind of living entities. There are two kinds of entities in the world, matter and mind. The one is essentially inert, and can only move as it is moved upon; but mind is forever active, and is capable of putting forth energies peculiarly its own. But nothing can govern its automatic movements, except the authority of a kindred essence. You can no more check the action of the mind, with material dykes, and barriers, than you can stop the flow of water by the power of logic and eloquence! Authority originates only in mind, and mind alone is able to appreciate its behests. Hence matter is governed by matter, and mind by mind; and to ask, why God had not imposed a material barrier against sin? is about like asking a man why he had not appealed to a prairie fire with a logical demonstration. The answer would doubtless be, that the fire could not appreciate an argument. Just as little can sin appreciate a material impediment. The only physical impediment, which could have prevented sin, would have been to take away free agency, which is to remove manhood, and all that man holds dear. Not that sin is to be thus held, but freedom, the abuse of which is sin. Of course if man had never been made, he could not have sinned; but it is absurd to think, that the intelligences of the Universe would be better off, had such been the case. But such a preventive of sin, is so near unthinkable, that further note of it is unnecessary. But if you ask: Why did he not interpose his authority? The answer is, that was done most emphatically. The death and sufferings of the Son of God is the authoritative argument against sin. Hence it is, that Almighty love and wisdom move upon the minds of men; and thus it is that the logic of eternal love engages our temporal selfishness, with design of conquest and salvation—to save the sinner, and destroy the sin.

But we must return to the question, the origin of Sin.

OBJECTION.—If free agency is essential to rational happiness, and yet an only condition, upon which sin can possibly exist, how can we be happy in heaven, where there is no sin, hence probably no free agency?

ANSWER.—Heaven is the abode of God ; and he is a free agent. We will not sin ; for we shall be like him, when we see him as he is. Our freedom from sin there, may not turn upon our inability to do wrong, but upon the society, with which we shall be surrounded. It would be strange, if our own experience with sin in this world, when its consequences are looked upon from a loftier standpoint, together with associations of society of absolute purity, should not eradicate every desire to sin ; so that every thought will be brought voluntarily into the service of God.

But it were absurd to construct a Theodicy upon abstract reasoning, without availing ourselves of the assistance of Divine Revelation. Had God never vouchsafed a revelation, Theodicy would be an impossibility ; and its need had never been felt. It is by the Scriptures alone, that we obtain a glimpse of the Divine character ; and this faint exhibition of infinity (no doubt, as much as we can bear,) but starts us hungering to know more of him, whose prominent attribute is love. So when we read that "God is love," we see so many proofs of benevolence in nature, that we seize upon this oracle, as if it were an axiom. But when we look into society, and see so much distress and misery, we instinctively inquire, Whence comes all this evil ? It cannot come from the Fountain of Life, who is the quintessence of all truth and blessedness. The Sacred Writings teach us, that sickness, and even death itself, are brought upon us, by our opposition to God—not voluntarily by the act of God, but by our own transgressions of his laws, which were made for our comfort. We learn from the Pentateuch, that sin entered the world by a direct violation of God's parental instruction to our great progenitors ; but whether this prohibition was intended to protect them from a physical, or moral danger, we are not told ; but we are not left in doubt, as to the effects, that ensued. It first produced guilt and shame, evinced by their hiding themselves ; next it was murder in Adam's own family. From the parables of Jesus we learn, that an enemy sowed the tares in the field. "And the enemy that sowed them, is the Devil." From this, we infer, that Satan is the author of sin. Nor is there anything unreasonable in this inference.

It is self-evident that *wrong* is a correlative of *right*. Wrong follows right just as truly as light implies darkness. It is also axiomatic, that right is a unit, while its counterparts are multitudi-

nous. *Right* is *positive*, *wrong* is *negative*. Positive truth is uniform. It can neither be increased, nor diminished. But the negation of truth, is capable of both, and that indefinitely. Truth has in it an element of sameness; while falsehood can be changed without limit. We have then only to suppose, that our Father in Heaven has opponents in the Spirit World, as we know He has in this world, and we find no difficulty in making our deductions, as to the origin of evil, fall within the purview of Divine Revelation. We can then suppose, that the leader of this spiritual antagonism, was a fallen angel, who used his free agency in heaven, to oppose his Creator. [See Luke 10:18 and Jude 6.] And it is but reasonable to suppose, that a malignant being endued with the power of spiritual intelligence, together with an endless existence, should choose the refuge of complicated deception and unlimited falsehood, by which to oppose the God of eternal truth! All this is not wonderful, if we admit the statesmanship of our great adversary. For the grand field of his operations would be upon the family of man, and mankind have always loved change, and change is an essential attribute of deception, which cannot be carried on without ingenious and frequent mutations. Whereas truth, like its great Author, is "without variableness, or shadow of turning." Hence, men sometimes look upon truth as monotonous, and will accept of almost anything, for sake of change. It is not unsafe to hypothesize, that this love of change was an original endowment at man's creation. For he was made to be a resident of a world where light and darkness, cold and heat were to keep up a continual alternation. And it is not improbable these mutations gratified some appetite of the human soul, which our Adversary knew could be turned against the unvarying uniformity of truth. So with this proclivity in man, and with Satan's infinite variety of falsehood, and the sparkling seductivity of its attractions, it is not past credibility, that he should have kept up a six thousand years warfare against the God of Truth!

So far as we are informed by the sacred writings, it seems a necessary inference, that man fell not from any defect in his organization, nor from any inwrought proclivity to sin, but solely from the extraneous temptations of a wily tempter, who exhibited the strongest possible inducements to disobedience. The hope of advancement in knowledge, is one of the noblest passions of our in-

tellectual nature. This, it was, upon which the subtle tempter wrought, when he broke the fealty of man to his Maker. But for the motive of this Temptation, we have a right to infer, that Eden would have continued a sinless Paradise.

OBJECTION.—If God foreknew, that a certain angel would, in the course of events, become a devil, is he not responsible for all that such angel might do?

ANSWER.—By no means! For, "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." (Ez. 18:20). But if this be a self-evident principle of social justice, why should it not also be an axiom in Theology? No earthly father bears the blame of a reckless son, who violates every mandate of his upright father, provided only, that such son has past his nonage, and is acting upon his own responsibility. But why is it, that theologians are so unwilling to concede to the Father of Spirits, the justice they so readily grant to the fathers of our flesh? It ought to be an axiom, that our Father in Heaven shall not bear the blame of our voluntary transgressions. And certainly it is. But the application of this principle to our Heavenly Father, is much more cogent, than to earthly fathers. For some human fathers have been known to teach their sons villany. But nothing approaching this, can be imputed to Him, whose very being is infinite purity and holiness! But to suppose, that He, who planned this mighty Universe, with its millions of suns, and their satellites, many of which are larger than the globe we inhabit—to think of Him, who projected all these worlds, and all their suns, every one of which he calls by name, for there is no searching of his understanding—to think of Him as being unable to keep his character from being implicated with the sins of wicked men, is very near, if not quite the climax of stupidity!

B. U. WATKINS.

*Received of J. S. Bell  
Lynnville Ill*

THE CHURCH AS THE BODY OF CHRIST; UNSECTARIAN, AND NON-DENOMINATIONAL.

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"And He is the Head of the Body, the Church." "For His Body's sake which is the Church." "And gave Him to be Head over all things to the Church which is His Body, the fulness of Him that filleth all in all." Col. i:18,24. Eph. i:23.

The term *church* in current usage has quite a variety of significations, only three of which need be noticed in this investigation. In its first and simplest sense, it is applied to a local assembly, or particular congregation of worshipers, as the church at Jerusalem. In its second and widest sense, it is applied to the Body of Christ as a whole, including all the saved. In a third sense, it is applied to an ecclesiastical organization, or particular denomination of religious people. For the sake both of brevity and perspicuity, we will speak of these as the church local, the Church general, and the church denominational. Of these usages, the first and second are scriptural; the third is post-scriptural, having originated in an unscriptural state of affairs.

In the days of the apostles, and for centuries afterward, there were no rival Denominations, no hostile and opposing Ecclesiastisms, all claiming as organized bodies to be the true churches of God and Christ. During all this time, while the Gospel was spreading all over the civilized world, and penetrating the uttermost parts of the earth, humbling the self-righteous Jew, reforming the dissolute Greek, subduing the warlike Roman, and taming the wild Barbarian, there was no Eastern Church, or Western Church; no Church of England, or Church of America; no Papal Church, or Protestant Church; there was but the One Church constituting the One Body of Christ, a grand Unit opposed to the World, the Flesh and the Devil, and the only hope of perishing humanity. We therefore rule the denominational application of

the term out of the investigation, and shall allude to it only as it may be necessary to keep the proper distinctions constantly and clearly before our minds.

It is not the object of this effort either to canvass the claims of the various denominations into which Christendom has been so unfortunately divided, or to assert that the people with whom we are identified, constitute, as a religious body *the Church* of God. While heartily rejecting all such high-church claims, regarding them as unscriptural and absurd, we nevertheless most confidently trust that individually we are members of the Body of Christ; and we steadfastly maintain that the local assemblies among us are true churches of Christ to the extent of their fidelity to the Lord in faith and worship. What we thus claim for ourselves individually and congregationally, we freely grant to all others, the same divine standard of faith and worship being applied.

Local churches, and the Church as the Body of Christ, are both of divine origin, but churches denominational, are wholly of human origin. The Lord Jesus Christ in His supreme authority founded the Church of which He alone is the Head; and apostles, prophets, and evangelists, commissioned by Him, and inspired by the Holy Spirit, planted churches all over the Roman Empire, and set in order the agencies and means by which this divinely-ordained work is to be carried on to the end of the Gospel age. Uninspired men, without any warrant whatever from the great Head of the Church, founded, and built up denominational organizations long after the apostles and other inspired teachers had passed way; and for more than twelve hundred years the people of God have been divided, and the world has been bewildered, by the conflicting claims of rival denominations that have ever been unable to preserve their own unity. It is not for the purpose, however, of inveighing against the ecclesiasticisms of the day, whether Greek, or Roman, or Protestant, that we now raise the question concerning the Church as the Body of Christ; but for the purpose of setting forth what we conscientiously believe to be the truth on this all-important subject, that we may be able to determine for ourselves in the light of scriptural teaching, what is our own relationship individually and congregationally to the Church, the Body of Christ, in which there is salvation, out of which there is none.

Restricting the investigation therefore to the New Testament

usage of the term, we will examine as fully as our limited space will permit, both the local and general application of the same. The term rendered church literally means *the called out*; and is defined as "*an assembly of the citizens summoned by the crier; the legislative assembly.*" The word itself, however, indicates neither the character of the assembly, nor the purpose for which it convenes. It is the context in any case that determines whether the assembly is lawful or unlawful, legislative or judicial, secular or religious. In Acts xix: 32 and 41, it is applied by Luke to the riotous assembly of shrine makers at Ephesus who were cleaving the air by crying out for the space of two hours, "Great is Diana of the Ephesians." In the 39th verse of the same chapter, it is applied by the town clerk to a "lawful assembly," the one before him being an unlawful assembly. In Acts viii: 38, the same term is applied by Stephen to the whole congregation of the Israelites in their wanderings through the wilderness. In all other instances, it is applied either to local churches, or to the Church as the Body of Christ.

It is a well known fact, which the writers among us have often emphasized as in the highest degree significant, that wherever the term *church* is used to designate the disciples of Jesus in any city, or particular locality, it is invariably used in the singular number; but when used to designate the disciples of one province or country in contradistinction from those of another, it is invariably used in the plural number. For instance, we read on the one hand of "the church which was at Jerusalem," "the church which was at Antioch," and "the church of God which is at Corinth;" but on the other hand, "of the churches of the Gentiles," "the churches of Galatia," "the churches of Asia," and finally of "all the churches." In the Revised Testament we find an apparent exception to this usage in Acts ix: 31, where we have *church* instead of *churches* as in the common version. "So the *church* throughout all Galilee, Judea, and Samaria, had peace." In this rendering, the revisers doubtless followed the authority of the best manuscripts, and we accept it as correct. We do not regard it, however, as a real exception to the usage described above, for the following reason. At the time to which this statement refers, the whole Church, or Body of Christ, was within the limits of Judea, Galilee, and Samaria, excepting perhaps a few individuals scattered

abroad. This being true, the term *church* is here used in its general sense, as equivalent to the Body of Christ; and it still remains a fact that when the disciples of one country are distinguished from those of another, if the term *church* is used at all, it is used in the plural number. Long after the time to which this statement of Luke refers, Paul wrote to "the *church* of the Thessalonians," saying, "For ye brethren became imitators of the *churches* of God which are in Judea." It is unquestionably true that whenever the plural form *churches* is used, the reference is invariably to particular or local churches, and never to denominations or ecclesiastical organizations; and we think we can safely affirm that whenever the singular form is used, the reference is either to the church at some place, or to the Body of Christ as a whole.

One part of this scriptural usage of the term, we observe, the other we violate. We speak of the churches in Kentucky, the churches in Virginia, and the churches in Ohio, in exact accordance with scriptural usage. While the apostles, however, spoke of but one church in Jerusalem although there were thousands of disciples there; and while at a much later date there was still but the one church of Christ at Antioch although half the population of two hundred thousand souls were Christians: yet we already have several churches in various cities, the entire membership of all which would make but a small fraction of the church at Jerusalem, or Corinth, or Antioch. Have we not in this departed from apostolic usage, not only in speech, which in itself is no small matter, but also in practice which is far worse?

Now unless it can be shown that a change of times and circumstances justifies a change of practice, the sooner we return to the apostolic practice in this respect, as in all others, the better it will be for ourselves, and the great cause we are pleading. For unless we go on to perfection, and exemplify the second lesson of the Gospel, as we have already exemplified the first, we will sooner or later sink into a sect among the sects, and add another to the many denominations already existing without any authority from the great Head of the Church. *The apostles never planted but one church in a city, and that church never became large enough in their judgment to be divided.* This fact we present for thoughtful consideration.

## THE LOCAL CHURCH DEFINED.

A local church, or to speak more in accordance with New Testament usage, the church at any specified place, or in any particular community, is the whole number of baptized believers living at that place or in that community, and co-operating in the work and worship of the Lord. If so many unscriptural ideas had not been associated with the term *fellowship*, I would say that the church at any particular place is the number of baptized believers at that place having fellowship with one another in the work and worship of the Lord. By fellowship, I mean what the word always implies in the New Testament, *partnership*, or joint participation in labor and enjoyment. The fellowship that consists only in good feeling, or charitable sentiment, is entirely too sentimental for any practical purpose whatever; and will neither promote personal growth in faith and piety, nor minister to the edification of the church in spiritual power and influence. To talk of having fellowship in the church when we are doing nothing for ourselves or others, is to talk utter nonsense; for whenever we fail to work and worship as the Lord directs, we cut ourselves off from the means both of receiving and of imparting good, and all real fellowship is, for the time being, at an end.

This local church, as thus defined, may be fully organized with its elders and deacons for home work, and its evangelists for missionary work; or it may consist simply of babes in Christ, worshipping God as best they can under the direction and with the assistance of the evangelist who stands to them in the relation of a spiritual father. When Paul and Barnabas had returned to Antioch after their first great missionary tour, "*and had gathered the church together, they rehearsed all that God had done with them.*" Acts xiv:27. So when Judas and Silas had returned from Jerusalem on a certain occasion, "*having gathered the multitude together, they delivered the epistle.*" Acts xv:30. "The multitude" in the one case is precisely the same as "the church" in the other; for it was *the multitude* of the disciples, the saints, the baptized believers at Antioch that constituted *the church* at Antioch. These disciples of Jesus who dwelt at Antioch, were the church before they came together, the church when they came together, the church after they came together, and, in a word, the church all the time at that place. It is the church at any place,

or in any community, that comes together, or assembles. Where there is no church in any community, there can be no assembling or coming together in a scriptural sense. According then to the usage of the apostles, it was the multitude or number of the disciples at any place that constituted the church at that place, not by virtue of coming together, but by virtue of their covenant relation with Christ and fraternal relation with each other. The coming together was for purposes of mutual instruction, edification, assistance and enjoyment. Covenant relationship with Christ establishes fraternal relationship with one another; and then local relationship determines the metes and bounds of local or particular churches.

#### THE CHURCH AS THE BODY OF CHRIST, DEFINED.

We come now to the main point in our investigation, the consideration of the Church as the Body of Christ. What is it? What does it include? and what exclude? What is it to be a member of the Church or Body of Christ? And what not to be a member? These are questions of thrilling interest, and momentous import, which we will endeavor to answer in the light of divine truth. We desire to look at this subject from every standpoint from which it may be viewed with profit; and in our effort to ascertain what the Church is, it will be of great advantage to note carefully what it is not.

The Church, as the Body of Christ, is not, never has been, and never will be, an ecclesiastical organization in the current theological import of these terms. It is not any one of the denominations into which Christendom has been, and is still, so unhappily divided; nor is it all of them combined. The Church, or Body of Christ, was in existence long before any one of the existing denominations was founded; and it will continue long after they have all passed away forever. The oldest of them all is too young by more than five hundred years to lay any claim whatever to the exalted rank of being "the Church which is His Body, the fulness of Him that filleth all in all."

It need only be stated that no local church constitutes the Church or Body of Christ; nor do all local churches, the world over, fill up the full measure of this Body, for the aggregate of all local churches embraces beyond doubt many who are not in Christ, and may not embrace many who are in Christ.

What, then, in the light of scriptural teaching, is the Church, or Body of Christ? It is the SUM TOTAL of all who are in Christ, viewed from the stand-point of their personal relationship to Him, as the Son of God and the Savior of sinners. It includes all the saved; and excludes all the unsaved. No unsaved man has ever been, or can ever be, in the Church or Body of Christ; and since the day of Pentecost, no saved man has ever been, or can ever be, out of the Church or Body of Christ. As long then as men are unregenerate, or unsaved, so long are they out of the Church or Body of Christ, whatever their profession, local church relation, or ecclesiastical position may be. On the other hand, in the very act of being born again, turning to the Lord, or being saved, they become members of the Church or Body of Christ. Hence, to be in the Church or Body of Christ, is to be saved; and to be out of the Church or Body of Christ is to be unsaved. The same can not be affirmed of any local church, or aggregation of local churches, of any denominational church, or of any religious organization whatever, however pure the men may be who founded and who preside over it. However small a local church may be, it may include in its membership some unsaved person; and however large a denomination, or an ecclesiastical organization may be, it does not, and can not include all the saved, and may include in its recognized membership many of the unsaved.

We, my brethren, as a religious people, are not the aggregate of all the saved; and therefore we, as a religious people, are not exclusively the Church which is the Body of Christ. There are doubtless some unsaved persons among us, and even if all who are associated with us are really in Christ, we constitute but a small fraction of all the saved. I rejoice to think that many, very many indeed, who are not identified with us as a religious people, are nevertheless in a saved state, and therefore members of the Church, or Body of Christ. If this is not true, our plea for Christian unity is, and ever has been, a solemn farce, yea more, a hypocritical pretence. If this is not true, then in all Christendom there are no Christians, no true disciples of Jesus, to be *united*; but only sinners, and the worst kind of sinners, to be *converted*. If this is not true, then the churches among us are filled with unregenerate, unsaved, persons; for many of their members have been received from other religious bodies on their previ-

ous Christian character, that is their personal faith in Jesus, and personal submission to His supreme authority. These persons came out from the various ecclesiastical organizations with which they had been connected, and took their stand with us on the Bible and under the banner of King Jesus, in response to that plea which in its origin was the leading characteristic of this great Reformation of the nineteenth century. If these persons were not already, by virtue of their personal faith and obedience, members of the Church, or Body of Christ, then we united with, and are still living with, those who are not in Christ, and are therefore yet unsaved; for certainly the mere transfer of their names from one church record to another did not make them members of Christ's Body, the Church, if they were not members before. But I need not pursue this absurdity any farther.

We trust it is now clear to the minds of all, that the Church, or Body of Christ, is not identical with any denomination of religious people, or ecclesiastical organization whatever; nor is it the aggregate merely of all local churches. Take every local church on earth that by any stretch of charity can be called a true church at all, and among the recognized members of this aggregated body there may be many who are not, and in reality never have been, members of the Body of Christ; while on the other hand, many whose names, beyond all doubt, are written in the Lamb's Book of Life, will be left out of this aggregated body; for there are many faithful followers of Jesus who, in consequence of their isolation, have no membership in any local church. This, fact, however, does not justify any one in standing aloof from the local church, when he lives within the limits of one; nor does it justify any one in neglecting to use every means within his power to plant a local church in the community in which he resides. Both sides of this statement will be developed more fully, as we proceed; and, we trust, to the satisfaction of all.

We now raise the question,—*How do men become members of the Church, or Body of Christ?* A scriptural answer to this question will set forth in the clearest light the distinctions which we have drawn between the Church as the Body of Christ on the one hand, and churches both local and denominational on the other. We will give first a negative, and then a positive answer to this question. Men do not, and can not become members of

the Church, or Body of Christ, by attaching themselves to some denomination, or by entering into some ecclesiastical organization. Nor do they become members of Christ's Body by simply taking membership in a local church; for unless a man is a member of the Body of Christ, he has no right to membership in any local church that is constituted after the pattern that was given in Jerusalem. A man may be an accredited member of any denomination, or of any ecclesiastical court or council, and yet not a member of the Church, the Body of Christ. A man may be a trusted member of any local church among us, or among any other religious people, and still not be a member of the Church, the Body of Christ. On the other hand, a man may not belong to any denomination, may not have any connection with any ecclesiastical organization whatever, may not even have membership in any local church whatever, and yet be a member of the Church which is the Body of Christ.

As this statement, so far as it relates to the local church, may seem strange to some of the brethren, I will endeavor to place it beyond dispute. To do this, I simply cite the case of the Ethiopian treasurer of Queen Candace. Philip met him on the way to Gaza, and led him to Jesus as the promised Messiah. He heartily embraced the word of salvation; and when they came unto a certain water, he was at once baptized. Philip is instantly caught away, and the Ethiopian goes on his way rejoicing. He is now in Christ in the Kingdom, a member of the Church which is the Body of Christ, in a word, *saved*; but of what local church is he a member? *Of none whatever.* We do not know that he ever saw another member of Christ's Body on earth, after Philip was caught away; yet if he himself remained faithful, he lived and died a member of the Church which is the Body of Christ. It is quite probable, as he carried the light and power of Gospel truth with him, that he may have planted a church in the country to which he returned; but of this we have no certain information. And if his life and labors were thus fruitful, it was as a member of the Church, the Body of Christ, that he was enabled to lead others into the same fold. Had he returned to Jerusalem, however, or had he gone to any other place at which there was a church, it would have been his duty as a member of Christ's Body to unite with the other members of the same Body in local church capacity, for in becom-

ing members of the Body of Christ, the Church, we become members one of another. Should any one, however, be separated through life from all other members of Christ's Body, as the Ethiopian may have been from the day of his conversion, and as many others may have been during the greater portion of their lives, then he must fight out the great battle of life, on his own individual responsibility to God. The man who does this is a hero indeed, and will wear a glorious crown in the life to come. Those, not thus situated, can not claim any exemption from the duties they owe to the local church. Indeed they should regard it as one of the greatest privileges granted to them on earth, to be associated with other members of the Body of Christ in upholding the banner of truth, and carrying on the work of the Lord.

The point which I wish to make clear, and to impress on the mind of my readers, is this: *It is membership in the Church, or Body of Christ, that entitles any one to membership in the local church*; and not membership in a local church that entitles any one to membership in the Church, or Body of Christ, as many seem to think. Only those who are already in Christ, and therefore members of His Body, the Church, can constitute a scriptural church in any locality. And as the Church which is the Body of Christ consists of the sum total of all who are in Christ, the world over, so the church in any city or community should consist of the sum total of all the members of Christ's Body in that city or community. Then would every local church be, in deed and in truth, just what it should be, a representation in miniature of the Church as the Body of Christ. Unfortunately both for the local churches, and the communities around them, this happy state of affairs is seldom, if ever found. Unregenerate men may, and perhaps often do, gain admission into our local churches; but unregenerate men can never gain admission into the Kingdom, Church, or Body of Christ. Unregenerate men may deceive us, and gain our recognition and fellowship; but unregenerate men can never deceive the Lord, and thus gain His recognition and fellowship.

I trust we are now prepared for the direct and positive answer to the question raised. *It is by personal faith in Jesus, and personal submission to His supreme authority, and in this way only, that men become members of "the Church which is His Body."*

This personal faith in Jesus accepts Him in all the fulness of that character in which He is revealed in the Gospel, as the Christ, the Son of the living God, the Lamb for sinners slain, the Lord of all, and the Judge of the living and the dead; and this personal submission to His supreme authority involves a genuine repentance toward God, and baptism into the name of the Father and of the Son and of the Holy Spirit. In this way, the Ethiopian became a member of the Body of Christ, and went on his way rejoicing. In this way, Jews on the one hand, and Gentiles on the other, entered into and constituted the One Body belonging to the One Head; and then by co-operating in the work and worship of the Lord in the various localities in which they lived, they constituted local churches. For example: "Many of the Corinthians hearing, believed and were baptized." This made them members of the Church, or Body of Christ, establishing at one and the same time a vital relationship between them individually and the Lord Jesus Christ, and also a fraternal relationship among themselves, making them members one of another. Then by fellowshiping one another, not simply in sentiment or good feeling, but in the faithful observance of all things commanded by the Lord, thus carrying on His work, they constituted *the church of God at Corinth*.

Membership in the Church, or Body of Christ is an individual or personal matter. It is a relation that exists between Christ the Head, and each converted, or new born man in his own personal responsibility to God. This relation is not affected by the consent or dissent of men, by the vote of local churches, or by the decision of ecclesiastical councils. Membership in Christ's Body, the Church, is a God-given privilege, a divine birthright, which all the powers of Earth and Hades can not withhold or take away. "He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i: 11-13.

The baptism instituted by the Savior was not a baptism into any ecclesiastical organization, but a baptism "into the name of the Father and of the Son and of the Holy Spirit." The baptism administered by the apostles was not a baptism into any sect, or

denomination, nor was it a baptism into the church at Jerusalem, the church at Antioch, or the church at any other special locality. It was a baptism "into Christ," "into His death," "into one body"—that One Body which is the Church. Membership, however, in a local church does depend to a certain extent on the consent and dissent of men. It may be withheld from those who are scripturally entitled to it; or it may be granted to those who are not scripturally entitled to it. In the one case, the party rejected is still a member of the Body of Christ, though not a member of the local church; in the other case, the party received is not a member of the Body of Christ, though a recognized member of the local church.

We will now examine some passages of Scripture bearing directly on these points, quoting from the Revised Testament, as we have done in case of the passages already cited. "For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ, did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all *one man* in Christ Jesus. And if ye are Christ's then are ye Abraham's seed, heirs according to promise." Gal. iii: 26-29. While this epistle was addressed "unto the churches of Galatia," this passage sets forth the personal relation of the Galatian brethren to the Lord Jesus Christ; for it was by their personal faith in Him, and personal baptism into Him, that they became members of His Body, the Church, thus becoming also Abraham's seed and heirs according to the promise. But as they did not all live in the same city or community, it was necessary for them to form local churches for convenience in assembling to carry on the work of the Lord in the conversion of sinners, and the edification of the saints.

"For as the Body is One, and hath many members, and all the members of the Body being many are One Body; so also is Christ. For in one spirit were we all baptized into One Body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit. For the Body is not one member, but many." 1 Cor. xii:12-14. This grand passage presents to our view the Church as a whole, made up of many members, each sustaining the same vital relation to Christ, and the same fraternal relation one to another, and each to all, as alike members of His Body.

"Now ye are the Body of Christ, and severally," that is individually, "members thereof. And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues." 1 Cor. xii:27,28. "The Body of Christ," and "the Church," are here used synonymously; and it is expressly declared that membership in this Body, or Church, is individual, as the phrase rendered "in particular," or "severally," clearly implies. This passage can not be restricted to the church at Corinth, or to any other local church. The epistle in which it is found, is addressed, it is true, to "the church of God which is at Corinth;" but then Paul adds, "to them that are sanctified in Christ Jesus, called saints," thus setting forth prominently their personal relationship to Christ; and then looking beyond the bounds of this local church, and taking in at one view the entire number of the saved then living, he adds again, "with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." That the apostle had in view the whole Body of which Christ is the Head, is evident from the fact that the gifts here enumerated, consisting of apostles, prophets, teachers, miracles, &c., were not all set in the church at Corinth, but in the Church as the Body of Christ, and distributed among the various local churches according to their special needs. The description was applicable however to the church at Corinth just to the extent to which it was a likeness in miniature of the whole Body of which it was a small part.

The parallel passage in Ephesians, iv:11-16, throws additional light on the same subject. The apostle states expressly that the objects of the gifts bestowed on the Church, including the apostles and other inspired teachers, was "for the purpose of fitting the saints" "unto the work of the ministry," "unto the edifying of the Body of Christ"—one general purpose including two subordinate purposes. By the help of these gifts, and in the use of the means which Divine Wisdom had established, the saints were to "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of Christ." Being established in the truth, they were to "grow up in all things into Him who is the Head even Christ; from whom all the Body fitly framed, and knit together by that which every joint supplieth, according to the working in due

measure of each several part, maketh increase of the Body unto the building up of itself in love."

By another beautiful and striking figure, used both by Paul and Peter, the Church is represented as a *temple*, composed wholly of *living stones*, in which God dwells through the Holy Spirit. In the second chapter of Ephesians, Paul declares that God had broken down the middle wall of partition previously existing between Jews and Gentiles, making of the two classes of people *One New Man*, the Body or Church of Christ, and that having slain the enmity of the Law, He came and preached peace to the Gentiles who were afar off, as well as to the Jews who were nigh. Then he adds: "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." Eph. ii:19-22.

"Each several building" I take to be each local church, as "the church at Jerusalem," "the church that was at Antioch," &c. The common version has "the whole building," which in our humble judgment better suits the context than the revised rendering, "each several building." It matters but little, however, which of the two we adopt as the true rendering in this case; for that which is true of the whole in the respect mentioned, is also true of every part both congregationally and individually. The Body of Christ in the aggregate is the temple of God, the grandest of all temples. Every true church in any locality is a temple of God; and every Christian man and woman is also a temple of God. "Know ye not that ye are a temple of God?" This was to the saints at Corinth, as the Church of God at that place. "Know ye not that your bodies are members of Christ?" Again, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" This, as the context shows, was addressed to them individually, and brings us back again to the consideration of the very beginning of our spiritual life in our personal union with Christ. Whenever any one becomes a temple of the Holy Spirit, then he is in Christ, then he is saved, then he is a member of "the Church which is His Body."

To the saints at large, Peter writes: "Ye also, as *living stones*, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light." 1 Pet. ii:5-9. All the stones in this "spiritual house," this "holy temple," being "living stones," the house or temple itself can not be identical with any denomination, or any aggregation of local churches, for they all may include in their actual membership some who are not, and never have been, "living stones," or consistent parts of this "spiritual house or "holy temple." Trusting that the distinctions we have attempted to make, are now sufficiently clear, we will briefly consider the bearing of these scriptural facts and principles on the important subject of

#### CHURCH DISCIPLINE.

All the disciplinary power which the great Head of the Church has entrusted to the hands of frail and fallible men, pertains to the local churches of which they are members, and not to the Body of Christ as a whole. When local churches receive members, they receive them into their own local church fellowship; and when they exclude members, they exclude them from their own local church fellowship. They may receive into their local church fellowship those who are not members of the Body of Christ, and they may exclude from their local church fellowship those who are still members of the Body of Christ. Neither the reception, nor the exclusion of such parties, affects their personal relation to Christ, or to "the Church which is His Body." The reception of a hypocrite into a local church does not, and can not, make him a member of Christ's Body; and the exclusion of a faithful disciple of Jesus from a local church does not, and can not, separate him from the Body of Christ. Yet the first is fully invested with all the privileges the local church can bestow; and the second is just as completely divested of the same. Both the reception and the exclusion are realities, so far as the local church is concerned; and both are absolute nullities with reference to the Body of Christ, the Church. Even when the fellowship of the church is rightfully withdrawn from offending members, there is

great danger that the matter will not be properly understood either by the offender or by the church.

To the Thessalonians Paul writes : "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition received of us." 2 Thess. iii: 6. This is a positive commandment, invested with an awful solemnity, and it should be faithfully observed by every local church; yet this withdrawal of the fellowship of the church does not of itself sever the disorderly brother from the Body of Christ, or thrust him out of the "Kingdom of God's dear Son." It only separates him from the privileges of the local church, until he repents of his disorderly walk; and is thus prepared to resume his place in the church, and again enjoy its fellowship. It is simply a suspension from the enjoyment of local church privileges, as a matter of family discipline, for the benefit of the offender, as well as for the purity of the church. This view of the matter is confirmed by Paul's additional admonition to the Thessalonians: "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thess. iii: 14, 15. This shows clearly that such a man was still a brother, though acting unworthily; still a member of Christ's Body, though an unruly one; still a son of God, though an erring one; hence the way was to be kept open in kindness and brotherly love for him to return to the path of duty, and to the enjoyment of all the privileges of the local church. There are many wayward children in our Father's family, and some unruly and disorderly members in almost every church or portion of this family; and the remedy provided for all such cases is strict yet loving discipline by the local church to which they belong; for the Church, as a whole, can take no action whatever in such cases.

By far the strongest language in all the New Testament with reference to matters of discipline, is found in the severe sentence which Paul pronounced against the incestuous man at Corinth. "For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing. In the name of our Lord Jesus, ye being gathered together, and my spirit in the power of the Lord Jesus, to deliver

such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. v: 3-5. This is a fearful sentence indeed; and, if this were all, we might well conclude that this man was delivered over to helpless ruin, so far at least as this life is concerned, yet certainly with a view to his salvation in the life to come; for it is expressly said that this handing over to Satan is for the destruction of the flesh in order that the spirit may be saved in the day of the Lord Jesus. The destruction of the flesh, in contrast with the salvation of the spirit, must mean the destruction of those fleshly lusts and vile passions that had led him into so gross a sin, so much to his own dishonor and to the shame of the church. While the sentence itself, severe as it may seem, had in view the correction, as well as the punishment, of the offender, the apostle had also in view, as the context clearly shows, the purity and influence of the church at Corinth. It was necessary for the church to clear herself of this vile iniquity by showing to the world that she could not, and would not, tolerate such shameful conduct in any of her members. Now the question arises: Did the action of the church in carrying out this sentence of the apostle thrust this man out of the Kingdom, and cut him off from the Body of Christ? If he were out of the Kingdom, it was his own rebellion against the authority of the Lord that thrust him out. If he had lost all vital relation with Christ as the Head of the Body, it was his own indulgence in gross sin that had destroyed that vital relation. If he was a dead and withered branch, fit only to be burned, his own vile course of life had brought him into this fatal condition. If all these things be true, and as many more as can be imagined in the same direction, the sentence of Paul and the action of the church simply recognized these facts, and, *because of these facts*, put him out of the fellowship of the church at Corinth, in order that the church at Corinth might not be a partaker of his sins by recognizing him as a worthy member, and that the cause of Christ might not be dishonored by the toleration of so vile a course of life. There is but one power or agent on earth that can separate a man from "the love of God which is in Christ," and that is the man himself. "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ

Jesus our Lord." Rom. viii: 38, 39. There is just one agent not included in this enumeration, and that agent is the man himself who is in Christ. All outside powers combined can not separate a man from the love of God which is in Christ, but he can separate himself from that love. All outside powers combined can not thrust a man out of the Kingdom of God; but the man himself can become a traitor, and make a wreck of his own faith and hope, for which the Lord, the Judge of all, will eventually thrust him out. Now if this incestuous man was separated from the love of God, and entirely severed from the Body of Christ, it was in consequence of his own sinful conduct; yet he was still a member of the church at Corinth, and in full fellowship too, as Paul's burning reproof of the whole church clearly shows. It was therefore necessary that he should be separated from the church at that place both for his own good, and for the good of the church itself. Whether then he was in Christ or out of Christ, the action of the church at Corinth simply affected his relation to the church at Corinth.

There is another admonition in the same connection which shows the extent of the action of the local church in this and all similar cases. "I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner; with such a one, no, not to eat." "Put away the wicked man *from among yourselves.*" 1 Cor. v: 11-13. This wicked man then was put away from among themselves, for the clearing of the church, and for the correction of the man himself. This action of the local church separated him for the time being from its fellowship, cut him off from the enjoyment of all its privileges, and to this extent delivered him over to Satan for the destruction of the flesh. This severe measure of discipline had its intended effect in arousing him to a sense of his guilt and danger, and in bringing him to a sincere repentance toward God. On learning this, the apostle in his second epistle exhorts the church to forgive and restore him. "Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him. For to this end also did I write

that I might know the proof of you, whether ye are obedient in all things." 2 Cor. ii: 6-9. From this it seems clear to us that the man's own bad conduct, the sentence of Paul, and the action of the church at Corinth, all combined, did not invalidate his baptism, that initiatory act of obedience by which, as a penitent believer, he had been ingrafted into the Body of Christ, and brought into the enjoyment of all the privileges and blessings of the Kingdom. If his baptism was not invalidated, then his covenant relation with the Father, Son, and the Holy Spirit, had not been destroyed. And if his covenant relation had not been destroyed, then, even while excluded, he did not sustain the relation of an alien, either to the Church as a whole, or to the church at Corinth. What relation then did he sustain? In relation to the Church or Kingdom, he was an erring son, an unruly member, a disloyal citizen. In relation to the church at Corinth, he was an unworthy brother, suspended from all the privileges of the church during his bad behavior. In relation to both, he was under a severe disciplinary punishment for the threefold purpose of reclaiming him, clearing the church at Corinth of all blame, and removing this shameful reproach from the cause of Christ. This punitive measure had the desired effect. He did repent, and was filled with sorrow and shame, thus showing that he had not become a dead and withered branch. Then the faithful members, acting again by the direction of Paul, restored to him that which they had withdrawn from him,—their confidence, brotherly love, and participation in all the privileges of the church at Corinth.

But, suppose the offender in any case will not repent, obstinately persisting in his disorderly course, what then? Just let him remain cut off from all the privileges of the local church, refuse to associate with him as a worthy member while admonishing him as a brother; and thus show to the world that, as faithful disciples of Jesus, we do not approve, and can not recognize such a course of life. But what of the man himself? We will leave this matter with the Lord. He will attend to all such cases at His coming, and will deal with them as they deserve. This is His prerogative, not ours. If they were hypocrites from the beginning, and therefore never members of His Body, though actual members of some local church, He will deal with them as hypocrites. If they were at one time true disciples, and fell away from the

faith and hope of the Gospel, He will deal with them as apostates.

We often hear such expressions as "turning men out of the church," "excommunicating men from the church," &c. Now if these expressions relate to the local church, they are all right; but if they relate to the Church as the Body of Christ, they are all wrong. There is no power on earth that can cut off a member from the Body of Christ, the Church. Only God or Christ can perform an act so awful in its consequences. "Every branch in me," says the Saviour, "that beareth not fruit, He"—the Father, the Husbandman—"taketh away." Again He says, "If a man abide not in me, he is cast forth as a branch, and is withered and they gather them, and cast them into the fire, and they are burned," John xv: 2—6. These words of Jesus set forth our personal relation to Him as the True Vine, the source of all spiritual life, and they look forward to the final and general judgment. "They gather them." Who? The reapers, the angels, the messengers of God. When? "In the end of the world,"—the conclusion of the Gospel age.

Brethren, when we receive persons into the church, at any place, we simply give them our confidence and brotherly love, and pledge to them our sympathy and help in their effort to serve the Lord. We also admit them to a joint participation with us of all the privileges pertaining to this local church fellowship. When we withdraw from those who walk disorderly, put away wicked men from among ourselves, exclude them, excommunicate them, or turn them out, as we may prefer to express the matter, we simply take away from them that which we gave them, and *no more*. We did not bestow on them the right, privilege, or power to become the children of God; and we can not take away from them the right, privilege, or power, to remain children of God to the day of eternity. We did not open the door of the Kingdom and bring them in, however much we may have helped them by preaching to them the Gospel of our common salvation; and we can not open the door and thrust them out into Satan's kingdom again. The keys of the Kingdom do not belong to us, to any local church, to any aggregation of local churches, to any denomination, or to any ecclesiastical court whatever. All the bulls of excommunication ever thundered from the Vatican, all the decrees of all the Councils that ever sat on earth, all the decisions of all the Ecclesi-

astical Courts ever held, with all the votes of all the local churches ever taken, never affected in any way, or to any extent, any man's personal relation to the Church which is the Body of Christ; never put any man *into* that Body who was *out*; nor any one *out* who was in reality *in* that Body. It is a man's own personal conduct, and that alone, which affects his personal and vital relationship to Christ. A man himself may throw away his birthright, or sell it for a mess of pottage; he may commit treason against the Lord who redeemed him, and forfeit his right to the saint's everlasting inheritance; but all the powers of Earth and Hades combined can not sever the vital relationship existing between Christ and the very weakest of His disciples. Only God and Christ can sever this relation, the man himself having become a dead and fruitless branch.

There are other practical questions growing out of the distinctions we have attempted to draw, that we would be pleased to consider, had we the time and the space,—such as the planting and training of local churches in new fields of labor; the setting in order of the things wanting in these churches as they grow in numbers, develop in character, and increase in influence; the relation of isolated brethren to the Church as the Body of Christ, and the best course for them to pursue;—but these topics, interesting and important as they are, must either be laid over for subsequent investigation, or left to abler pens. One other point only, we will notice in conclusion, and that quite briefly.

"The Church which is His Body, the fulness of Him that filleth all in all"—the aggregate or sum total of all the saved—has never yet had a meeting on earth, and can never have a meeting until the Lord Himself shall come to take His ransomed home. A large portion of this Body has already passed over the Jordan; a small portion, compared with the whole, is daily struggling on in a weary pilgrimage through this wilderness of sin; and a large portion, it may be by far the largest of all, is yet to live and enter this grand army of the faithful. But instead of taking this grand sweep of all the ages, we may limit our view to any single age of the history of the Church, and the same will still be true. From the time at which the Gospel spread beyond the narrow limits of the land of Judea, down to the present day, it has ever been a physical impossibility for all the members of Christ's Body on earth to

assemble at one place in one grand universal mass meeting. Amid all the vagaries that have ever been entertained by visionary minds, and the chimerical projects that have been attempted from time to time, such an impossible feat as this has never, so far as we know, been either entertained or attempted. The Church which is the Body of Christ will never have but one meeting on earth or in Heaven; for that one meeting will last forever. When the Lord Himself shall descend from Heaven with the voice of the archangel and the trump of God, when the sleeping saints are raised in glory, honor and immortality, and the living saints are changed into the same divine image; when all these are caught up together to meet the Lord in the air, and to be with Him forever,—*then*, and not till *then*, will the General Assembly and Church of the First-Born, the whole Family in Heaven and Earth, have its first grand universal convocation. That Congregation will never break up. Its first meeting will be its last and only meeting. The Hope of all ages will then be consummated in full fruition. The Sabbath on which the saints will then enter, will never end. Throughout the onrolling ages of Eternity that bloodwashed throng, “insphered in realms of light, and empalaced in mansions of heavenly bliss,” will continue to sing and live the praise of Him who died to redeem them from sin and death. That you, dear reader, and I too, may be found among that happy throng, is, and ever will be, the most fervent prayer of the writer.

B. F. MANIRE.

INSPIRATION.

The title of this paper may be old, but the subject is modern. In proportion as men turn to the Bible as the source of religious doctrine and authority, in that proportion do they desire to know in what sense it is the word of God, in what sense it is inspired. After it has been demonstrated that Christianity is of divine origin and that the Bible contains a revelation from Heaven, such a theory of Inspiration may be adopted as will render this revela-



tion practically worthless. In the progress of religious thought, great subjects often need reconsideration and restatement. Every Christian parent, every Sunday-school teacher, and every preacher, desires to have consistent, scientific, defensible and scriptural views on this subject; we desire to see and feel the rock on which we are building.

Inspiration is not only a subject of acknowledged importance, but candor requires the admission that it is also one of very great difficulty. One who does not see and duly appreciate these difficulties is unfitted for this discussion, and the discussion itself is useless unless it is conducted with the purpose to show how these discords disappear in the harmony of a true system. The following is a brief conspectus of these difficulties: (1) If the Bible is assumed to be all inspired, the words as well as the thoughts, we find it hard to defend this position; there are too many inaccuracies, it is said; too many trivial statements; the style of the different writers is too variant; in many cases there was no need of such inspiration; and in some portions it is wholly disclaimed. (2) If it is maintained that none of the Bible is inspired, then it sinks to the level of all other human productions; and even below this level, becoming self-contradictory and mendacious, since many portions and writers of the Bible claim this divine assistance. (3) If we say that some of the Bible is inspired and some not, then who shall draw the line, and to draw such a line would not Inspiration be requisite? If the divine and the human, the food and the poison, are mingled, is not the compound useless and even dangerous? (4) Again, is Inspiration a natural or a supernatural gift? Were Homer and Shakespeare inspired as well as Isaiah, and Calvin as well as Paul? (5) Still further, what would be adequate proof of inspiration? Shall it be the nature of the things written, a superhuman sublimity in the style, the testimony of the ancient church, or the testimony of the writers themselves—any or all of these? (6) Finally, would Inspiration secure the writers of the Bible against all possible error, or would it be sufficient if they were secured from error in reference to the one great purpose of revelation, the making of men "wise unto salvation?" Surely this array of difficulties is sufficient to make one cautious in speaking and writing on this subject; sufficient to make one modest in stating his own opinions and in criticising the opinions

of others. Indeed, there is no subject on which one is in more danger of saying unwise and unwarranted things; no subject with regard to which we more frequently pray that Christianity may not suffer in the house of its friends.

I. First of all, it is needful to form a definite idea of the question under discussion. Stated in Bible language it is this: *Were the Holy Scriptures given by Inspiration of God?* This question should be carefully distinguished from several others with which it is liable to be confounded. 1. From the question, whether Christianity is supernatural and of divine authority? Inspiration concerns the *how* and not the *what*. When we have brought up our evidences and proved that Christianity is of God, Inspiration is still another and a subsequent question. Indeed, if it were denied that any part of the Bible is inspired, still Christianity might remain. We might lose some arguments, yet enough might remain to justify our faith in Christ. The writers of ancient history were not inspired, and yet the great facts of history are most certain. To say the least, Bible history is not less reliable than any other. Besides, we are wont to corroborate sacred history by the testimony of profane, uninspired writers. Inspired scriptures may, therefore, have great weight. The question of Inspiration does not involve everything. "What think ye of the Christ?" is more fundamental than, "What think ye of Inspiration?" We are not discussing the divine origin of Christianity. This will be taken for granted and used as an important premise.

2. From the question, whether the original writers of the Bible—whether the *men*, were inspired? They might have been inspired to *know*, but not to *write*, or to write and not to know, as was evidently the fact in some instances. It is true, the fact of inspired men may lie very near the other fact of inspired books, and that the one may be a reason for the other, and yet these two facts are different.

3. Especially must this question be discriminated from that of *revelation*. How the original writers of the Bible learned or obtained the things they wrote, how the revelation was made to *them*, is one thing; but with what assistance they wrote, or how this revelation was made known to *us*, is quite a different thing. This will be the more evident, if we consider the various sources whence the material of the Bible was obtained. These sources were two,

the human and the divine. The *human sources* of the things given in the Bible are the following: (1) The writer himself. Here we place what the writer derived from four sources—consciousness, intuition, experience, and reason. *Consciousness* gave him a knowledge of his own spirit; its nature to some extent; its states and activities. This knowledge of himself was a knowledge also of the human mind in general, and the means of understanding, so far as possible to man, the divine nature and spiritual activity. Hence he derived his ideas of existence, the superiority of mind, sin and sorrow, innocence and peace, love and hate, and all the yearnings of the soul. This knowledge runs all through the Bible, sometimes as a distinct stream, but usually flowing into and mingling with others. *Intuition* gave him certain fundamental ideas and truths. These writers were men, and possessed, like other men, that stock of original knowledge which is denominated "common sense," without which they would have been fools and incapable of any intellectual progress. From this source they derived their ideas of right and wrong, their belief that men should do right, and the first premises in all their reasonings. *Experience* furnished whatever memory might recall of what they had seen and felt. This is a prolific source of Bible material; the history written by Moses, the gospels of Matthew and John in good part, and a large part of Acts, are examples. *Reason* is here used as a general term for that mental activity by which the elements of original knowledge are compared and combined and thus new forms of knowledge produced. This includes the logical process by which, through two propositions properly related, the mind perceives a third truth; the process of classification by which general notions are formed; and the creative process over which the imagination presides, which furnishes new things, and a distinct kind of knowledge. The proverbs of Solomon, the poetry of David, the drama of Job and Solomon's Song, the imagery of the prophets, the moral and social truths of large portions of the Bible, are all in some measure the product of reason. (2) A second human source is the testimony of other men. Mark and Luke undoubtedly obtained many things from the apostolic preaching and from their intimate association with Paul and other apostles. (3) A third source is the documents of various kinds to which the writers of the Bible had access. Moses

may have used such sources of history; for example, the genealogical tables of Genesis and the law copied from the tables of stone. The books of Samuel, Kings, and Chronicles give evidence, more or less clear, of having been made up from pre-existing annals. The genealogy of Jesus was evidently taken from Jewish records. It is no uncommon or remarkable fact that many portions of the Scriptures may be traced to former writings.

The *divine sources* of the material of the Bible are even more various. Nearly all the facts in the case are ignored by one who supposes that Inspiration was the only method of divine communication. (1) God himself spoke from the heavens. The instances are few, but impressive; from the smoking and trembling summit of Sinai; from the bowed heavens when Jesus was baptized; and from the "excellent glory" which canopied the Mount of Transfiguration. The Law and the oracle, "This is my beloved Son; hear ye Him," were worthy of this divine utterance. (2) The teachings, character, and example of Jesus are another source. The Son of God was sent into the world to make a great revelation to man. A large portion of the gospel is what Jesus did and taught. (3) A third divine source is the ministration of Angels. Angels visited Abraham, explained the visions of Daniel, announced the birth of the Christ, and explained the symbols of the Apocalypse. (4) Another source was the dream and the vision; the presentation of a scene in the sleeping or the waking state of the prophet. Memory recalled what was seen and heard, and the writer gave it permanent record. (5) Inspiration was another source and the last in this analysis. By a direct influence of the Divine Spirit upon the human spirit, superhuman knowledge was conveyed to man. In dreams and visions this must have been a part of the process; since a spiritual influence was needed that the dream or vision might appear, and for its correct interpretation, either at the time or after. In this way the facts of the Creation were given to Moses, the purposes of the Divine Mind, and the many predictions of the prophets. These five methods are sufficient to illustrate Paul's statement: "God, who at sundry times and in *divers manners* spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." This analysis shows that the methods of revelation were many and that

Inspiration, as a means of knowledge, was only one of these methods.

These by-paths into which the discussion might wander having been guarded, we now return to the single question, "Were the Holy Scriptures given by Inspiration?" Were they *written* with or without the guidance of the Holy Spirit? Were the writers influenced by the Holy Spirit in respect to what and how they should write?

II. Our next duty is a clear definition of the two main terms in this question, viz: *Holy Scriptures* and *Inspiration*. Before entering upon the proof of any proposition we need to know exactly what is affirmed and concerning what the affirmation is made. Be it remembered, however, that the definitions of these terms here given are intended to be definitive only of the sense in which the affirmation will be made that, "The Holy Scriptures were given by Inspiration of God," and preliminary to the full establishment of their meaning.

1. By the "Holy Scriptures" we understand the thirty-nine books of the Old Testament and the twenty-seven books of the New. These books are regarded by the whole Christian world as of divine authority. All errors of transcription, all interpolations, and all apocryphal portions, are excluded, as forming no part of the Holy Scriptures. Biblical criticism has now so perfectly determined and expunged these errors that we have the Scriptures as they were left by the original writers; it is not therefore a logical requirement that the term "Holy Scriptures" should be restricted to the original autographs. If it be said that there may be a question as to what books are to be classed as Holy Scriptures, as to what books are canonical, we reply that this question has been decided, and decided upon its merits. In the days of Christ and his apostles, the Jewish Scriptures were known as the Sacred Scriptures, and were quoted and endorsed by them as such. Nor is there any doubt about these scriptures being the same as our canonical books of the Old Testament. The books of the New Testament were accepted by the Apostolic Church as of divine authority. Before the close of the second century there was an essential agreement in regard to the New Testament canon. Behind this decision we can not go; certainly not in this paper. If it can be shown that any book, or any portion of any book, was not re-

garded as sacred, and that it has no just claim to this high honor, why then it must be excluded from the Holy Scriptures, and then I affirm nothing concerning its inspiration.

2. *Inspiration*, in its most general sense, denotes a divine and miraculous illumination and guidance of the human mind. As applied to the Holy Scriptures, the word Inspiration is used to denote that divine and miraculous illumination and guidance which enabled their original writers to select from the storehouse of their knowledge the proper material, and correctly to embody the same in human language. If this is true of the Bible, then, in an important sense, it is the Word of God, a revelation of His will, and able to make men wise unto salvation. The law of parsimony requires that we shall not assign to any phenomenon a higher cause than may be needful to produce it. Inspiration as here defined is an adequate cause for the fact and form of the Bible, while if taken in any lower sense, the Scriptures would be shorn of all divine authority, and human fallibility would attach to all their utterances. It will be observed that in this definition of Inspiration there is no effort to determine the ratio of the divine to the human, no exact measuring of the divine influence, and no statement of the kind and degree of certitude which belongs to different portions of the Bible. We must not make our theory of Inspiration more rigid than the facts. We must not seek uniformity where God has placed wide diversity. One says that the parables of Jesus were always for the illustration of his doctrine; another, that they were for the obscuration of his teachings in order that the unworthy might not understand; and still another, that they were for present obscuration but future illumination. Evidently none of these are right, since the parable was sometimes for the one purpose and sometimes for the other. So we shall err if we say that, Inspiration was always of this degree or that. It varied with the changing circumstances of the writer's knowledge and skill, and with the nature of the truth to be conveyed. Sometimes the divine was the chief factor, sometimes the human, and sometimes they were nearly equal. It gave now the thought only, now the words only which the prophet did not understand, and now both thought and language; now the argument turns upon the exact word, and now it is gathered from the drift of the thought. In one place the utmost certainty is required, and the oath of God

is added for confirmation; and in another place a fact is given as found recorded in a loose and inaccurate, uninspired document, yet given as found in that document. With these preliminary definitions in our hands, we now come to our proposition.

### III. THE HOLY SCRIPTURES WERE GIVEN BY INSPIRATION OF GOD.

1. The first argument for this proposition is found in *its possibility*, in the fact that Inspiration takes place in harmony with, and through a *law of mind*. Disguise it as we may, the underlying and often unconscious reason why Inspiration is rejected or lowered till it is only a kind of genius, is to be found in the notion that it is unnatural and impossible. But to concede such a position is to give up every thing; for the very idea of a *revelation* is that of a miracle. Those who *on this ground* begin to explain away any miracle are logically bound to go on till all is lost. To yield one, is to give the tiger a taste of blood, the life-blood of Christianity. Those who are tempted in this direction should remember that if all the Bible miracles were given up, the fact of miracles would still remain in nature and science; the creation of the material universe and the manifestation of thought in every part, the production of life on this fire-purified globe, but not from antecedent life, and the creation of the human soul bearing the name and image of its Maker. It seems to be a fact that mind can act upon mind without using the special senses as a medium. In harmony with this law it was possible for wicked spirits to take possession of the human mind, and hence the New Testament accounts of demoniacs. Satanic influence is recognized in the Bible. The origin of thoughts and feelings is often shrouded in mystery. Sir William Hamilton supposes an unconscious mental activity; some scientists, an "unconscious cerebration;" and a recent theological writer, in the Princeton Review, a "hidden heart," "desperately wicked," concerning which the question is asked, "Who can know it?" The spiritual gifts of apostolic days, the baptism in the Spirit, and the gift of the Spirit, promised to all those who obey the gospel, are kindred facts. Inspiration is among the "all things" possible with God, but it seems the more possible in the light of these kindred facts, and when we have found an open pathway of approach.

It may be asked how there was any necessity that the Scriptures should be written by Inspiration, since it is by a fallible tran-

scription and transmission that they are handed down to us, and by an equally fallible interpretation that their truths are to be brought home to the understanding and conscience. Between God and the conscience there are four agencies: the Holy Spirit, the original writer, the transcriber, and the interpreter; now, it is said, why not move the point where infallibility ceases and fallibility begins one degree nearer God? Why not the original writer uninspired, as well as the transcriber and the interpreter? In answer it may be said, (1) That interpretation by inspiration implies an absurdity, since such interpretation would be the possession of all men and therefore natural, while Inspiration, as above defined, is miraculous; and further, interpretation by so-called inspiration, would open a wide door for all manner of fanaticism. (2) That error in transcription is sufficiently guarded by the number and wide diffusion of manuscripts made by different scribes. (3) That the space between God and man is infinite and the expression of divine thoughts in human language exceedingly difficult, and that this transition needed the highest assurance of truthfulness. (4) And that the Inspiration of the Scriptures is like the great seal of State, giving assurance that they speak with divine authority; without this, we have only the word of man; with it, the word of God.

2. The next argument is derived from the *nature of the things written*. A perfect analysis and presentation of this argument would require more space than can be given in this article. The following points must suffice: (1) First, there are passages and long lines of prophecy which the writers themselves did not understand. As Peter did not understand his own language when he said, "The promise is to you and to your children, and to all that are afar off," needing a miracle in after years to make it plain; so the prophets often did not understand the meaning of what they wrote. They could not, any more than we, comprehend a prophecy except in the light of its fulfillment. They could not comprehend a prediction isolated and out of all relation to the great scheme of prophetic testimony. Hence it is but natural that an apostle should say that they "searched what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Since they did not comprehend the thought,

they must have *written* by inspiration. (2) *Second*, there are, undoubtedly, portions of the Bible so abstract and spiritual as not to admit of revelation except by the use of words. If the sacred writers were inspired to know these things, they were also inspired to know the words which alone could reveal them, and hence to write them. Paul illustrated this when he says "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." (3) *Third*, the evident restraint under which the sacred penmen wrote indicates the guidance of Inspiration. The Bible is quite as remarkable for its silence on many subjects as for its great revelations. There is no effort to explain what is too high for the human understanding. There is no gratification of mere curiosity or wonder. There is no going beyond the limits assigned by the one purpose of the whole. This is seen to be superhuman when we consider how intense is the desire to know the unseen, how readily false prophets yield to this desire, and how many things of intensest interest the sacred writers might have written, but concerning which they are silent. For example, how much the evangelists might have written about the childhood and youth of Jesus, and how eagerly the apocryphal gospels have filled this blank. This was a restraint, an inspiration, in the *writing* and not in the knowing. (4) *Again*, the marvelous unity of the Bible implies a oneness of authorship, and hence its inspiration. Just as the variety of style, time and country indicate a variety of writers, so does this unity of thought, plan and language, in some respects, indicate the one spiritual illumination and guidance. Forty different writers, in various countries, during sixteen centuries, and under varying circumstances of civilization, freedom, and tribal prejudice, produce sixty-six treatises, in differing languages and on many subjects, prose and poetry, history and philosophy, law and morals, and yet they all unite in presenting one grand system of religion; a system beginning with the Creation and ending with the consummation of human history. "The testimony of Jesus is the spirit of prophecy." This unity is so remarkable that chance is out of the question. It proves a divine guidance; and this guidance must

have been in the selection of the material and in the writing. Moreover, this proof is one which includes the whole Bible. (5) Another evidence is found in the progressive development of Christianity as presented in the Bible. This progress of revelation is not a progress manufactured by an arbitrary arrangement of the books; it is a progress determined by the march of Jewish history and by the stern procession of the centuries. Besides, this progress was not recognized by the original writers, nor a subject of discussion in the earlier days. It is only in modern times that such a book has been written as "The Progress of Doctrine in the New Testament." This progress is so real and so important that unless it is regarded, there can be no correct interpretation and construction of Christian doctrine. The proof that the world by wisdom knew not God; the preparation and discipline of a people to whom the oracles of God could be committed; the revelation of God as self-existent, almighty, just, holy, and merciful; the development of Messianic testimony in type and prophecy; the gospels presenting the Christ in the fulness of the times, and the fundamental principles of Christianity; the gradual unfolding of the gospel in the Acts, and of conversion as required of various classes; the training of individuals and of churches; and the final triumph of the Church as portrayed in the Revelation of the Apostle John—all these present but a brief sketch of a progress which would require a volume for its full development. This orderly progress had to do, not only with the revelations made from time to time to the sacred writers, but especially with the *writing of the books*, for it is in these books that this order appears. These orderly stages of progress, through the ages of Christian development, are the foot-steps of God, indicating the presence and guidance of the Divine Spirit.

3. A third argument for the inspiration of the Holy Scriptures is found in the miraculous endowments, in the *inspiration of the men* who wrote them. (1) That most of the sacred writers were inspired men is *perfectly certain*, and that *all* of them were, admits of but little doubt. Moses was an inspired man. How else could he have known the facts of Creation, facts reaching back into a far past geological time? How else could he have produced the "Ten Commandments," a profound summary of all moral and civil law? How else have predicted the fortunes of the Jewish

nation and of their capital city? And how else could he have so ordained the Jewish worship as to make it foreshadow and illustrate the institutions of Christianity? The author of the book of Job was inspired, as evidenced by the superhuman sublimity of style and by his solution of the Problem of Evil, a solution which must remain the best possible to man till the end of time. The prophets were inspired, as the fulfillment of their predictions abundantly proves. The apostles and evangelists were inspired as indicated by the promise of Christ, the baptism in the Holy Spirit, the gifts of the Spirit, and the character of their writings. The inspiration of these implies the inspiration of all the rest, since they were all employed in the development of a supernatural religion, and all alike needed this divine aid. Nor is this a specimen of circular probation, for it is admitted in this discussion that Christianity is of God, and that its great facts are in the highest degree credible; the only question here considered is that of *how the Scriptures were written*. (2) Now if the sacred writers were inspired *men* as proved by what they wrote, then their *writings* must also have been inspired. If a mathematical genius should write a mathematical work, we would regard his book as the result of his mathematical genius; so if an inspired man should write a religious book, we would regard this *book* as the product of inspiration. Surely Inspiration was not a divine assistance so spasmodically and unreasonably bestowed as to be present that the one inspired man might know, but absent when he would write this knowledge for the benefit of all mankind. If the writers of the Bible were inspired it is exceedingly improbable, and even absurd, that their writings should not be. 4. The fourth argument is the *testimony of the writers* themselves. If a writer, otherwise known to be credible, is believed when he states the circumstances of his writing and the assistance with which he writes, the same credence may be given to the sacred writers. Their writings give evidence that they were holy men of old and that God was with them making known his truth, and revealing the past and the future of his providence. If Isaiah and Zechariah, if Paul and Peter, can be believed on such a subject, it will be well to receive their testimony. We have room for only a few passages as examples of hundreds which might be given. "David, the son of Jesse, said, and the man who was raised upon high, the anointed of the God of

Jacob, and the sweet psalmist of Israel, said, *The Spirit of the Lord spake by me, and his word was in my tongue.*—2 Samuel xxiii: 1, 2. This must refer to the Psalms of David. Isaiah demands attention to his written prophecy in these words, "Hear, O heavens, and give ear, O earth, *for the Lord hath spoken.*" Is. i: 1, 2. So in the following instances the prophets declare that their writings are the *word of the Lord*: "Hear ye and give ear: for the Lord hath spoken."—Jeremiah. "The word of the Lord came expressly unto Ezekiel, the priest." "The word of the Lord that came to Joel, the son of Pethuel." "The vision of Obadiah. Thus saith the Lord God concerning Israel." "The word of the Lord which came unto Zephaniah, the son of Cushi." "In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah the son of Barachiah, the son of Idde, the prophet." "The burden of the word of the Lord to Israel by Malachi." Paul wrote in the Roman letter, having reference to that letter: "I say the truth in Christ. I lie not, my conscience also bearing me witness *in the Holy Spirit.*" And again, in the First Corinthians epistle, referring directly to his writing, and vouching for all the apostles, in a passage already quoted, he said, "Which things we speak not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual." 5. Our final argument is the testimony of Christ and his apostles. An independent beginning, a *πρῶτον*, for this argument is found in Christianity as a historical fact, in the divine wisdom and the "all-authority" of Jesus the Christ. In this, as in other matters, the truth can be seen in its true relations only as we look out upon it from the divinity of Jesus as the central sun of the Christian system. Even the admissions of unbelief furnish solid ground on which we may build. Leekey in his *History of Morality*, says (vol. ii, p. 8):

"It was reserved for Christianity to present to the world an ideal character which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and than all the exhortations of moralists. This has been indeed the well-

spring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft, the persecutions and fanaticism, which have defaced the church, it has preserved in the character and example of its Founder an enduring principle of regeneration."

But to the Christian who adds to this testimony the belief that Jesus was "the Christ, the Son of God," there can be no authority greater, no foundation more firm. (1) Christ had all authority in Heaven and in earth. (2) He did not himself organize his kingdom, but gave to his apostles all authority for this purpose. He said to them, "whosoever heareth you heareth me; and whosoever heareth me, heareth him that sent me." "Whosoever will not receive you nor hear your words," it "shall be more tolerable for Sodom and Gomorrha in the day of judgment." He said, "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained." Again he said to them, "All power is given unto me in Heaven and in earth. Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world." In this last recorded interview he said, "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." In the words of another, "These are remarkable declarations. In terms the most complete and unqualified they confer power to speak and act in Christ's name, and to be his witnesses, to organize, legislate and even forgive sins, and that, too, because of the aid of the Holy Spirit and his own perpetual presence. They contain all that is essential to a valid theory of full divine guidance and authority." (3) In order that the apostles might have this power and authority Christ gave them the Holy Spirit to guide them infallibly in their communications. Christ *promised* them the baptism in the Holy Spirit. They were to wait at Jerusalem till they were endued with power from on high. When the day of Pentecost was fully come the Holy Spirit *came upon them*, giving them inspired utterance. It was to bring all things to their remembrance; to lead them into all truth; to take of the things of the Father and show them unto them; and to give them the what and the how of their defence when brought before kings and

governors. (4) As correlated with these promises and their fulfillment, the apostles constantly claim and assert this divine authority and guidance. John declares that the Apocalypse was a communication "in the Spirit," and closes with a solemn curse on the man who should add or take away. Peter spoke like his Master, "as one having authority," when in his first sermon, he laid down the conditions of salvation. He asserts that the things testified beforehand by the Spirit of Christ in the prophets are "now reported by them who have preached the gospel with the Holy Spirit sent down from heaven." Paul declares that the gospel which he preached was not after man, nor received from men, but made known by the revelation of Jesus Christ. They claim for their teachings divine authority, "For ye know what commandments we gave you by the Lord Jesus." "He therefore that despiseth, despiseth not man but God who hath given unto us his Holy Spirit." "Now them that are such we command and exhort by our Lord Jesus Christ;" and because Paul commanded with the authority of Christ himself, he added, "And if any man obey not our word by this epistle, note that man and have no company with him." (5) Still further, spiritual gifts were bestowed by the laying on of apostolic hands. Paul gives the following enumeration of these gifts: miraculous wisdom, knowledge, faith, power to heal, working of miracles, prophecy, discerning spirits, divers kinds of tongues, and the interpretation of tongues. These gifts were certainly bestowed upon Timothy, Barnabas, Philip, Silas and Judas, and without doubt, also upon Mark and Luke.

From these premises it follows, with all certainty, that the apostles and evangelists spoke with *complete and absolute divine authority*, and, that they might do so without error, they were *assisted and guided by the Holy Spirit*.

From this height of argument we can now see the truth of two important corollaries which cover the whole ground in question: *First*, The New Testament Scriptures were written by Inspiration. They are clothed with the authority of Heaven, and were written, according to the promise of Christ, by inspired men. *Second*, The Old Testament Scriptures were given by Inspiration of God; for this is the plain teaching of Christ and his inspired apostles. Jesus read the Holy Scriptures with reverence and expounded them as a revelation of the divine will. "Think not that

I am come to destroy the Law or the Prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass from the law till all be fulfilled." "Whatsoever ye would that men should do to you, do ye also to them; for this is the Law and the Prophets." "Ye do err not understanding the Scripture nor the power of God." "On these two commandments hang all the Law and the Prophets." "How then doth David in Spirit call him Lord." "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." "All things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning me. Then opened he their understandings that they might understand the Scriptures." "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me." "And the Scriptures can not be broken." The Scriptures, in the days of Christ, were the same as our thirty-nine books of the Old Testament, and these books were classified as the Law, the Prophets and the Psalms. It should also be remembered that this endorsement of the Savior has reference not to the *man* who wrote, but to the *Scriptures* which they produced. The apostolic endorsement is given in many ways, but only two conspicuous passages will be quoted. "Knowing this first, that no prophecy of the Scriptures came from private interpretation; for the prophecy came not at any time by the will of man; but holy men of old spoke as they were moved by the Holy Spirit." (2 Peter i: 20, 21). "All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy iii: 15—17.) The common version of this passage is an honest and grammatical translation of the original. But if we render with the New Version, "All Scripture given by Inspiration," the endorsement is equally strong. Timothy is exhorted to continue in the things which he had learned. (Verse 14.) He is to do this for two reasons: *first*, "knowing of whom thou hast learned them," evidently the inspired apostles; *second*, "And that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus"; and the holy scriptures are able to do this because, "All scripture given by

Inspiration of God is profitable." The reasons for Timothy's continuance were the same as for ours, the authority of the apostles and the Inspiration of the Scriptures.

IV. The fourth and last division of this discussion is devoted to the verification of the foregoing definitions and conclusions. When we have demonstrated a rule in applied mathematics, our reasoning is confirmed, if we find the rule to work well in actual practice; so the above views will be confirmed, if they are found to harmonize with all Bible facts.

1. The definition of Holy Scriptures already given has been found adequate for this discussion; but it can now be made more general and absolute. Holy Scriptures are inspired scriptures. Scriptures are to be received or rejected according to this test, and such was the rule in making up the Sacred Canon. 2. The preliminary definition of Inspiration can now be confirmed, since we have determined the length and breadth of its province, and the facts it must cover. It permits a varying ratio of the divine to the human, and this is also indicated by the facts. It provides for the human element in the Scriptures, leaving the writer to his own style and knowledge so far as possible, and permitting the use of other men's testimony and of former documents. It accounts for the divine element as exhibited in the unity of purpose, the choice of exact words in many instances, and the superhuman doctrines and revelations. It makes room for literary infirmities, as well as for the things which eye had not seen, nor ear heard, nor the human mind conceived. It admits of the free play of all mental faculties and tastes, with, possibly, a perfect unconsciousness of the divine supervision which guided in the selection of material and arrangement.

3. The proposition that the Holy Scriptures were given by inspiration, is confirmed when we find no inharmonious or contradictory facts. (a) There is nothing adverse in the form of the Bible. Given for the guidance of human beings, it had to be in human language. Man can not use the dictionary and grammar of angels. That the Bible should have great variety of style, that it should sweep through the whole literary gamut, from historic annals to sublimest poetry, and that it should be the scholar's task to gather up and classify its great truths, are points of excellence rather than defects. (b) There are no portions unworthy of so high a

source. Nature has her monotonous plains and her mountain scenery of surpassing grandeur; her leaden skies and her glorious sunsets; so is it in the Bible. Human nature and history had to be portrayed as they were. Portions of seeming insignificance are of great meaning on account of their relation to higher things. History and revelation were developed side by side, and many a link is thrown across with no other purpose than to bind them together. (c) There are no insuperable inconsistencies and oppositions. Deduct from the sum of alleged contradictions all those arising from errors in copying, interpolations, suppressions, mistranslations, ignorance of history, custom and science, the infirmities of the mind and the moral corruption of the heart—all difficulties of our own manufacture,—and what would be left to antagonize Inspiration? Now, when there is scarcely a cloud in the sky, when true scholarship has cleared away nearly every difficulty, and when there is no need of hasty conclusions, it is no time for Christian defenders to become weak-kneed and to begin stammering forth their confessions of Bible errors in behalf of prophets and apostles. Why should it be thought a thing incredible with you, that God should inspire the Holy Scriptures? Are they not worthy of such an origin! The Bible has withstood the assaults of eighteen centuries and the battle has only made it stronger and more enduring. "The word of God is sharper than a two-edged sword, piercing to the dividing assunder of soul and spirit, joint and marrow, and is a discernor of the thoughts and intents of the heart." As nothing else can, it stimulates thought creates science and builds schools and colleges. It produces self-denial and philanthropic devotion, filling civilized lands with asylums and heathen lands with missions. Destroy the literature it has produced, and the libraries of the world would be in ruins. Abolish its influences on the imagination, and a dark night would eclipse the glories of sculpture and architecture, of painting and poetry. Silence its voice from heaven, and despair and death will go hand in hand through the earth. It is the word of God. Let the child be taught it, leaning upon its mother's knee. Let the youth treasure its blessed promises that when the night of age comes, they may light his trembling steps through the dark valley and shadow of death. Teach it in the Sunday school, preach it from the pulpit, translate it into all languages and send it into all lands; for, "the word of the Lord liveth and abideth forever."

H. W. EVEREST.

## A CRITICISM OF HALL'S "PROBLEM OF HUMAN LIFE."

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History tells us that Napoleon Bonaparte once offered a large reward for a coat of mail that would protect perfectly the vital organs of his cavalry, believing that they would be far more efficient if so protected; for they, conscious of such protection, would be far more daring in battle, and he would not lose so many of them in an assault on the enemy. An artisan presented himself with a coat of mail, and claimed the reward. "Are you sure that it will do what I want done?" queried Bonaparte. "Perfectly certain," replied the artisan. Bonaparte turned to a body of grenadiers, and called three from the ranks. He ordered the artisan to put on the coat of mail. He then ordered two of the grenadiers to lead him off thirty paces, and hold him there, facing the third, who was ordered to fire right at his heart. Fortunately the armor stood the test, but the artisan fainted. "You cowardly scoundrel," exclaimed Bonaparte; "did you expect me to send my soldiers into battle trusting to an armor that I had not tested? They would expose themselves, trusting to it, as they would not without it, and if not a real protection, I would be exposing them to destruction; and they would be much worse off with it, than without it. You asserted that you were perfectly certain that it was a perfect protection. Then you were the proper one to wear it when it was tested."

From the dawn of human thought, there has been a contest between Materialism and what we may term Spiritualism, using that word in its full and proper meaning. In this contest, the Spiritualist has always been embarrassed by the mystery of the origin of matter, the creation of matter. The Materialist has constantly demanded: How can something, an infinite something, be created out of nothing? As, to most minds, that which is inexplicable, seems to be identical with the impossible, the contradictory, the absurd, this query has ever been a stumbling-block to most minds, even of Spiritualists themselves. In his "Problem of Hu-

man Life," A. W. Hall has attempted, if not to untie, at least to cut this Gordian knot, by the assumption that Absolute Spirit alone is self-existent, independent, self-sustaining and eternal; and that He brought matter into existence, by withdrawing from His own substance—the only self-existent substance—those higher attributes that we call spiritual, and causing to appear only those lower and grosser characteristics that we call material. The author uses the word "condensation," and speaks of God "condensing a portion of his own substance into matter." He does not mention any change except what is produced by condensation. We have made a more favorable statement of his position, than he makes himself.

As this assumption of Dr. Hall seems to remove the mystery of the evolution of matter out of nothing, and to give a simple explanation of the origin of matter, the hypothesis has been accepted by thousands, especially ministers, and hailed as the "open sesame" that has infallibly and for ever opened the door of the cave of mystery, in which they had been groping, and has let them out into the sunlight of a perfect solution of the mystery of the ages. They have clad themselves with this new coat of mail with absolute confidence that it will infallibly withstand all the bullets of their adversaries. If it will not do this, it will be as fatal to them as the artisan's coat of mail would have been to Bonaparte's cavalry. It will encourage them to expose themselves, relying on it, as they would not, were they not relying on it; and if it fails them, it will only cause disaster. It will be an unmixed injury to them, instead of being a protection. Let us call on the author of this new coat of mail, to stand forth with it on his own person, while we test it, before we risk defeat and disaster, by rushing into conflict relying on it as an infallible protection.

All must accept as an axiom the old thesis, "*Ex nihilo nihil fit*,"—"out of nothing, nothing comes." Since some things do exist, then something must have existed for ever; or something must be self-existent, independent, self-sustaining and eternal, and be the origin of all existences except itself, and the cause of all phenomena. All hypotheses in reference to what this self-existent being is, can be reduced to three. 1. Matter-substance is self-existent, independent, self-sustaining and eternal; and is the origin of all existences except itself, and is the cause of all phenom-

ena. In regard to physical force, some call it "merely a function of matter," whatever they may mean by that phrase. Some seem to regard it as a substance of some sort, different from matter, but never separate from matter. As a matter of fact all have to speak of it as an entity, a substance, in speaking of it, no matter what their theory may be. All will agree that it is the synthesis of all of the energies of matter, and that we know nothing of its existence, separate and apart from matter. 2. Spirit-substance is self-existent, independent, self-sustaining and eternal, and is the origin of all derived being and the cause of all phenomena. Some regard matter and spirit as radically and essentially distinct and different in nature. Some seem to regard them as opposed and antagonistic to each other. Some declare that Absolute Spirit created matter out of nothing. Such is the theory that arrogates to itself the title "orthodox." 3. Spirit-substance and matter-substance are both self-existent, or rather eternally coexistent, independent and self-sustaining, or rather independent and mutually sustaining and eternal; and are conjointly the origin of all derived being and the cause of all phenomena. Some believe that eternal Spirit, using eternal matter as its material, brought into existence all derived being and all phenomena. Such was Milton's position. Whether we regard such a position as consistently theistic or not, its adherents regard themselves as theists. Some believe that Spirit and matter are both active in bringing into existence all derived being and causing all phenomena. Although claiming to be theistic, such a position is, when logically carried out, pantheistic, and like all pantheism, it logically ends in atheism. This third hypothesis almost invariably ends in subordinating spirit to matter, and in burying spirit up in matter, and ends in pantheism and atheism. No phase of this hypothesis can regard Spirit as infinite, unlimited, self-sustaining, independent and self-existent; for the existence and power of Spirit is limited by the existence, power, laws and properties of eternal matter. If this hypothesis be true, there can be no self-existent, independent, self-sustaining and unlimited substance or being in the Universe. God is finite and limited by eternal matter and its forces, laws and properties that are equal to Himself in nature.

Some persons assert that all existences are one in essence or substance, and that there is but one substance in the universe. Of

these there are three classes. 1. Materialists who assert that all existences are but different manifestations of matter, and that nothing exists but matter in its different manifestations. 2. Spiritists, or those who call themselves Spiritualists. These assert that matter is the only self-existent being, and is the origin of all existences; but, in evolution, matter has laid to one side certain lower and grosser properties, that we call material, and displays certain higher qualities, that are called spiritual. They speak of spirit as highly refined, attenuated or developed matter. They are inconsistent in practice, for they are compelled to speak and reason as though matter and spirit are two distinct substances. They are illogical in asserting that they are one substance, when they are compelled to speak and reason on them as two substances. They assume an absurdity and an impossibility, when they assume that matter *evolves* spirit out of itself, for if "out of nothing, nothing comes," matter can not evolve out of itself what was in itself, in its primordial constitution. Then those qualities that we call spiritual must have eternally existed, and have been self-existent, and spirit, in which alone they can inhere, must also have eternally existed and have been self-existent, and this contradicts the hypothesis that matter alone is self-existent; or if these qualities that we call spiritual did not eternally exist in matter, then in evolution matter took them on from without itself, which concedes the eternal existence of spirit; or matter created them out of nothing, which the Spiritist declares to be impossible and absurd. As all talk of matter *evolving* out of itself what is not in itself is absurd, the Spiritist really assumes that matter created out of nothing all that is above matter in its primordial constitution, and created out of nothing that which is infinitely above itself, spirit. 3. Those who, with the author of the "Problem of Human Life," assert that Spirit is the one substance, and that what we call matter came into being by an act of Spirit, in condensing a portion of his own substance, by what Spiritists call the "materializing of spirit." We suppose that what Dr. Hall intends to assert, is, that Absolute Spirit withdraws from a portion of his substance those higher qualities that we call spiritual, and causes those lower and grosser properties that we call material to appear. It has always seemed to us that this hypothesis is illogical, inconsistent and self-contradictory, in asserting that there is but one

substance, when practically it has to speak and reason of two substances, matter and spirit; and also in practically admitting, as it is compelled by the inexorable necessities of our thinking and the nature of the case to do, the difference in nature and essence between matter and spirit, when speaking and reasoning on them; even while trying to evade the difficulty in regard to the origin of matter, by denying this difference, that it practically admits, and is compelled to make, even while denying it. If "out of nothing nothing comes," then those properties that we call material must have eternally existed, in which case matter, in which alone they can inhere, must have eternally existed, and have been self-existent, which contradicts the hypothesis; or if they did not eternally exist, when they appeared, spirit took them on from without, which again concedes the eternity and self-existence of matter; or spirit created them out of nothing, when they appeared, which Dr. Hall declares to be absurd, and impossible. Will Dr. Hall explain to us how he can avoid taking one of these three positions.

As this is the crucial issue in our investigation, let us illustrate it further. Materialists, or those who accept hypothesis No. 1, in regard to what is self-existent, may be divided into two classes: I. Materialists properly so called. They assert that all existences and all phenomena have been evolved out of self-existent matter, and matter alone. As all derived existences have been evolved out of self-existent matter, so sooner or later, all end in dissolution, and are resolved back into the universe of matter, out of which they were evolved. Some assert that what are called life, mind, spirit, are mere phenomena of matter alone, mere modifications of the functions or energies of matter, in which they are manifested. Others regard mind, life, spirit, etc., as modifications of a force that pervades the universe, a substance called force. This force is distinct from matter, but never exists separate or apart from it. All the supposed different forces are but modifications and different manifestations of this one force. What are called life and spirit are but peculiar modifications of that one force, caused by the modification of this force by the peculiar organization of matter, called the body, in which it is displayed. Both parties agree in asserting that when this peculiar organization of matter, the body, is dissolved in death, it is absorbed into the universe of matter composing the universe. One party asserts

that the force which, modified by that peculiar organization of matter, the body, in which it was manifested, we call life, spirit, etc., is absorbed into the ocean of force pervading the universe, and bears all the characteristics imparted to it by the organization of matter in which it was manifested. The other party asserts that when the organization of matter, the body, is dissolved, these modifications of the functions of matter that we call spirit, cease with such modification of the functions of matter by this peculiar organization.

II. The second party of materialists call themselves Spiritualists, but "Spiritists" is the correct term to use. They assert that matter is the one self-existent substance, and the origin of all derived existences, for all existences have been evolved out of matter. There are in man two organisms. The outer organism, called the body, is gross and visible to the senses. The inner organism, called the spirit, is material, but in it matter is so highly refined and sublimed, that it is impalpable to the senses, in their normal exercise. This spiritual organism is the inner man, and resides in the outer man, the body, and pervades it. Matter has been so refined and sublimed by evolution, in this inner man or spirit, that it has laid off those lower and graver properties, that we call material, and that tend to and cause dissolution in all organisms of gross matter; and manifests only those higher qualities that we call spiritual, and in spirit, matter has become so refined, so developed, so sublimed, as to be capable of eternal existence in this spiritual organism. The spiritual organism is so developed that the dissolution of the outer organism, the body, does not affect it, but it is separated from the body, and retains its organism and all of the powers and functions of this organism, and exists forever, in a condition of consciousness, and progresses in the development of its spiritual powers.

Both materialists and Spiritists are atheists, for Spiritists assert that the developed and progressed organism of matter, the spirit of man, is the highest existence in the universe; and that it has been evolved out of self-existent and eternal matter, the only self-existent and eternal existence in the universe. It will be observed, that classes that are supposed to be diametrically opposed to each other, singularly resemble each other, in very important features. The extreme orthodox portion of the religious world

assert that Absolute Spirit alone is self-existent, and that Absolute Spirit created matter out of nothing. Extreme materialists, like Ingersoll, cannot sufficiently ridicule such a position, yet they virtually assume, that matter has created, out of nothing, all that is above that primordial condition of matter in which they assert evolution began. There is no evading such conclusions. Either reason, moral nature and spirit, and all that is above unseeing, unthinking, irrational matter, the condition of matter in which, it is asserted, evolution began, were present in matter when evolution began, or existed apart from it, and in either case matter alone was not the self-existent being, and the cause of all existence; or matter in its ascent in evolution would come out of nothing, for if "*ex nihilo nihil fit*"—"out of nothing nothing comes,"—a thing can not evolve out of itself what was not in itself. Unseeing, unthinking, irrational matter, and such it is asserted was the primordial condition of matter, can not evolve out of itself what was not in it,—mind, reason, moral nature and character, and spirit. If it brings these into being, it must create them out of nothing. If the materialist attempts to evade this, by asserting that mind, reason, moral nature and character and spirit were potentially present and immanent in matter, he attempts to evade the difficulty by asserting what he does not himself understand, can not explain, does not know, can not prove, and what is impossible, in all senses in which reason can understand his language. He abandons his position that unseeing, unthinking, irrational matter alone is self-existent, for he asserts that mind, reason, moral nature and character and spirit are also self-existent, and dishonestly attempts to conceal his concession, by covering it with big words, that have no meaning, or which, when taken in their only possible meaning, place mind, reason, moral nature and character and spirit in an absurd and impossible condition, latent, buried up in unthinking, unseeing, irrational matter, when they can only exist living and active; and matter would not and could not be unseeing, unthinking and irrational, if they were in it. Mind, reason, moral nature and character and spirit either existed independent of unseeing, unthinking, irrational matter, or matter created them out of nothing when they appeared. All talk of matter evolving out of itself what is not in it is absurd. "*Ex nihilo nihil fit*"—"out of nothing nothing comes." Ingersoll declares, "*nothing* as raw material

out of which God must create a universe, is a decided failure;" and his eloquence can not sufficiently admire the wit, wisdom and profundity of the saying. We retort, if "*nothing*" be a decided failure, as raw material out of which absolute Spirit must create what is infinitely beneath himself, or unseeing, unthinking, irrational matter; then nothing, as raw material, out of which unseeing, unthinking, irrational matter, must create mind, reason, moral nature and character and spirit, what is infinitely above itself, is an infinitely greater failure." The orthodox position is infinitely more reasonable than Ingersoll's, for it has the infinitely higher to create the infinitely lower. Ingersoll's position is infinitely more absurd than the orthodox position, for he has the infinitely lower, to create that which is infinitely above itself.

There are striking resemblances between the position of the author of the "Problem of Human Life" and the position of the Spiritist. Both assert that there is but one substance in nature. The Spiritist asserts that *matter* is that one substance. The author of the "Problem," that *spirit* is the one substance. The Spiritist asserts that spirit is evolved out of matter, by matter laying off those lower and grosser properties, that we call material, and causing to appear and manifesting only those higher qualities that we call spiritual. We urge on the Spiritist this objection: Unless those higher qualities that we call spiritual, and that we regard as peculiarly the attributes of spirit, and that the Spiritist assumes are developed in that higher development of matter that he calls spirit, are self-existent in that grossest condition of matter, unseeing, unthinking, irrational matter, in which he asserts evolution began; then as matter developed, and they appeared, matter must have taken them on from without, which admits their self-existence, outside of matter; or unthinking, irrational, unseeing matter created, out of nothing, that which is infinitely above itself, reason, mind, thought, moral nature and character and spirit. As a thing can not evolve out of itself what is not in itself, their appearance was not an evolution, but a creation, and a creation out of nothing. If the Spiritist attempts to evade this by assuming that reason, moral nature and spirit were potentially present in unseeing, unthinking, irrational matter, and immanent and latent in it, he commits suicide by admitting that they are self-existent, and abandons his position that matter alone is self-

existent. He abandons his position that matter is irrational, unthinking and unseeing, for he assumes that there is in it reason, moral nature and spirit. He commits the infinite absurdity of assuming that the infinitely higher is buried up in the infinitely lower, and in that which he assures us is destitute of them. He commits the absurdity of assuming that reason, moral nature and spirit can be immanent, latent, dead and still exist, when it is essential to their nature, that they be immanent, living and active. He contradicts himself by asserting that matter is both rational and irrational, moral and destitute of all morality, that it has in it, that of which he assures us it is utterly destitute.

We remind him also that the difference between matter and spirit is one of nature, and not one of degree. That matter is absolutely destitute of the essential qualities of spirit, and can not be changed into spirit. The process is not one of variation of matter, but of mutation, a change of one nature into a different nature. In such change, the essential properties of matter would have to be destroyed, which would be a destruction of matter, and the essential qualities of spirit brought into being, which would be a creation of spirit, and out of nothing too, for as the difference between matter and spirit is one of nature, essential nature, all talk of changing one into the other is absurd and as impossible as creation out of nothing, which the Spiritist attempts to avoid. Talking of using a substance that it is absolutely impossible to use, will not remove the mystery over creation out of nothing. Creation of light out of nothing may be a mystery, but I do not see that it is relieved by asserting that the same darkness was evolved into light. Dr. Hall assumes that Spirit, the only self-existent substance, brings matter into being by condensing part of his own substance. I do not see how condensation can change the essential nature of spirit, how condensation can give to spirit physical properties, properties of which it was absolutely destitute. Illustrations of the wonderful changes produced on matter, by condensation and attenuation, are not relevant, for every new property that appears is still physical and material. Expanding platinum till it is as rare as hydrogen, does not cause it to display one particle of moral or spiritual nature. Condensing hydrogen to the density of platinum does not cause it to lose one spiritual quality, for as matter, no matter how attenuated, it never had any

to lose. Expanding platinum until it is infinitely attenuated, will not cause one spiritual quality to appear, for they were never in it. As we said to the Spiritist, that the difference between matter and spirit is one of essential nature, and not one of degree, and that matter can not be changed into spirit, and that there would have to be a destruction of the essential properties of matter, which would be a destruction of matter, and a creation of the essential qualities of spirit, which would be a creation of spirit; so we say to Dr. Hall, the difference between spirit and matter is not one of degree, produced by condensation, but one of nature, and spirit can not be changed into matter, but there must be a destruction of the essential qualities of spirit, which is a destruction of spirit, or in plain terms a creation of matter, and out of nothing too. The production of darkness out of nothing, may be inexplicable, but it will not help the matter, to say that darkness was produced by changing some light into some darkness.

If the author of the "Problem" attempts to evade the difficulty by assuming that Absolute Spirit withdrew from part of his substance those higher qualities that we call spiritual, and caused to appear those lower and grosser properties that we call material, we urge the same objections that we presented to the Spiritist. How can the infinitely lower, grosser properties of matter be self-existent and immanent in Absolute Spirit? Are the physical properties of matter immanent in the Divine Substance? If the physical properties of matter were self-existent in the Divine Substance, must not matter, in which alone they can inhere, have been self-existent, in which case matter is the one substance, and God is matter; or there are two eternally existent substances? If these physical properties were not self-existent, and matter was not self-existent, whence did they ever appear? Did not Spirit create them, and out of nothing too? As we have proved, the difference between spirit and matter is one of essential nature. Matter has not moral, spiritual nature and qualities. Spirit has not physical nature and properties. Dr. Hall must either deny this difference between matter and spirit, in which case all the objections that he urges against evolution are destroyed, or admit it, and then he puts a chasm between matter and spirit, that utterly forbids any idea of change of one into the other. If spirit alone is self-existent, then matter was not self-existent, and if it has ever

appeared, it has been created, and out of nothing, for self-existent spirit can no more be changed into matter, than matter can be created out of nothing, for to make the change, the essential nature of spirit has to be destroyed, which destroys spirit, and leaves no spirit to be changed into matter, and matter has to be created, and out of nothing, for there is no spirit to make matter out of. If you say Spirit withdrew his spiritual qualities from part of his substance, if that substance is spirit, that is saying he withdrew spirit from spirit. If he withdrew his spirit from what was not spirit, then part of his substance was not spirit. If withdrawing spirit from part of his substance left matter, then part of his substance was matter, and we have two substances. If spirit is the only self-existent substance, and spiritual qualities the only self-existent qualities, then when those qualities were withdrawn, spirit was withdrawn, and *nothing*, and not matter, was left; and matter had to be created out of nothing. If light be withdrawn, darkness, or absence of light is left. It is not a substance that is left, but an absence of that substance, nothing. When matter is withdrawn it does not leave spirit but a vacuum. It ought to have spirit, for it is the perfection of attenuation of the one substance that Dr. Hall assumes is all things, matter when condensed, and spirit when attenuated. Turn it around as he will, Dr. Hall will have to concede the creation of matter out of nothing, by self-existent Spirit to the orthodox, if spirit alone is self-existent; or the creation of spirit out of nothing by matter to the materialist if matter alone is self-existent, or hold to the eternal existence of matter and spirit with Milton.

The writer once demanded that a materialist demonstrate the existence of matter. He asserted that the existence of matter was self-existent. "Self-existent to what?" demanded the writer. "That which is self-evident is one thing, and that to which it is self-existent must be another. Then matter, all matter is one thing, and the mind, to which the existence of matter is self-evident, is evidently another. You have assumed the existence of mind, and the distinction between mind and spirit in that assertion." Will Dr. Hall deny the validity of the retort? It establishes the fact that matter and spirit are different entities, substances; for it places all matter in one category, and mind in the other. The materialist called the writer's attention to certain

physical properties. Their existence was conceded. He then asserted that if these properties existed, there must be some substance in which they inhered. That was conceded. That substance he claimed was matter. That was conceded and it was conceded that he had proved the existence of matter. He then cited certain physical phenomena. Their existence was conceded. He asserted that there must be a power or energy to produce these phenomena. That was conceded, and that he had proved the existence of physical force, the cause by its effects, the phenomena. It was agreed by both parties that the materialist had proved the existence of matter and physical force. The writer then cited the existence of certain rational, moral qualities. Their existence was conceded. He then asserted that as the existence of physical properties demonstrated the existence of matter, in which they inhered, so the existence of rational, moral qualities demonstrated the existence of spirit in which they inhered. He then cited certain rational, moral phenomena. It was conceded that they transpired. He then asserted that as physical phenomena demonstrated the existence of a power or energy that produced them, the existence of a cause, physical force, of which they were effects; so rational, moral phenomena demonstrate the existence of an energy that produces them, a cause, spirit, of which they are effects.

The materialist attempted to evade the argument, that he had himself furnished, by claiming that matter was the one substance in which the physical properties and moral qualities inhered; and that physical force was the one energy that produced physical phenomena and rational and moral phenomena. Matter modified by organization, and force modified by the organization of matter in which it was displayed, manifested these different qualities and phenomena. The difference was caused by the difference in organization of matter in which they were displayed. The writer retorted: "Such an assumption violates every axiom of inductive reasoning. Like qualities belong to like substances or the same substance. Unlike qualities belong to unlike substances, or different substances. Like effects are produced by like causes; unlike effects by unlike causes. If one can trace physical properties and rational and moral qualities—that differ by the whole circumstance of being—to the same substance, if one can trace rational and moral phenomena, and physical phenomena, that differ so

widely, to the same cause, then adieu to all reasoning, all learning the causes of phenomena, all classification of the things to which qualities belong. It contradicts also every intuition of consciousness. We are conscious that the rational, conscious, moral self is different from matter, even the matter of the body, in which it resides and which it uses. You contradict yourself and stultify yourself. Such is the nature of things. Such the constitution of your thinking, that you cannot speak of them without recognizing these distinctions, while denying them, and you make them while trying to disprove them."

There are certain institutions that we cannot set aside in our thinking, even when denying them and attempting to disprove them. There is the Ego—the self. There is the Perceived-by-Self. There is matter. There is that which perceives matter. Matter has physical properties that cause it to be perceived by Self—the Ego. Self has rational moral qualities that enable it to perceive and learn of matter. Self or spirit has not the physical properties of matter. Matter has not the rational moral qualities of spirit. Does Dr. Hall admit these distinctions? If he does, he admits there are two substances, two essences in the universe. If he denies them, he contradicts the intuitions of our nature, and must end in pantheism, and finally land in materialism. Admit, as he does, that there is such a substance as matter, and then assert that there is but one substance, and you admit that matter is that one substance. Claim that there is but one substance, and assert that spirit is that one substance, and you must deny the existence of matter, and the difference between matter and spirit. The writer silenced the materialist's assertion, that the difference in the organization of matter caused the difference in qualities and the nature of the phenomena, by reminding him that organization or difference of organization, did not change the nature, the essential nature of the thing organized. No change of organization, no condensation, no attenuation, can destroy the essential nature of the substance, cause it to lose its essential nature, or to take on a new essential nature. It cannot cause matter to lose its physical properties and take on rational moral qualities; nor cause spirit to lose rational moral qualities, and take on physical properties.

Does not Dr. Hall's position, that there is but one substance,

one essence, involve a contradiction of all correct reasoning, that unlike qualities cannot belong to the same substance—that unlike effects cannot be produced by the same cause? Does not it involve the absurdity that physical properties and rational moral qualities belong to the same substance, and that physical phenomena and rational and moral actions proceed from the same cause? If he admits the principles of correct reasoning, he must concede that matter and spirit are essentially different substances. If he asserts that there is but one substance, spirit, then he contradicts these principles of correct reasoning. The materialist will say to him: "You admit the existence of matter. So do I. You claim there is but one substance. So do I. Matter is that substance, and you contradict yourself if you assert that there is a different substance—spirit." The materialist would also say: "You admit that all properties, different properties, can belong to one substance. I claim that matter is that substance, and you admit its existence. You admit that change of organization or condition, condensation or attenuation, can change the nature of the one substance, and can give to it a new nature and quality. I claim that it does this for matter, and changes matter into what you call spirit, and causes matter to exhibit what you call rational moral qualities and phenomena. You admit all I want to prove, evolution." Will Dr. Hall tell us what his reply would be? He must abandon his theory of change of one substance, and of one substance, to meet it.

The materialist can say to him: "The thing made, is the same substance as that out of which it is made. A gold ring is the same substance as that out of which it is made. If God made matter out of himself, then matter is the same substance as God, or matter is God, and God is matter. I believe that myself. I welcome you to our ranks." What reply would he make? If Dr. Hall asserts the essential difference between matter and spirit, and that matter cannot have the essential qualities of spirit, rational moral qualities, and that spirit cannot have the essential properties of matter, physical properties, he places a chasm between matter and spirit that utterly forbids the idea of matter being made out of spirit. Spirit has annihilated, by the destruction of its rational moral qualities, its essential nature; and the essential properties, physical properties of matter have to be created, and out of noth-

ing too, for spirit cannot be used. It has to be destroyed in essence, in nature, in being. The orthodox position has but one mystery, the creation of matter out of nothing. Dr. Hall has two. The destruction of the essence of spirit, reducing it to nothing; and the making of matter out of this nothing. How can "immaterial spirit" be changed into *matter*? If it can be, why not matter, by evolution, be changed into "immaterial spirit?" If spirit can take on or be changed into a new and essentially different nature, by condensation, why not matter, by evolution, attenuation, sublimation be changed into spirit? Can condensation create new qualities, qualities of an essentially different nature? If so, why not evolution do the same? Is it a change of spirit into matter or a destruction of spirit, and a creation out of nothing, of matter? We need clear work from Dr. Hall on this point.

In reviewing Haeckel, Dr. Hall most clearly assumes that matter and spirit are two essentially different substances. He asserts that living matter has a new substance, a new nature added to matter, that non-living matter has not. He utterly demolishes Haeckel's position that evolution can give to matter a new nature, an essentially different nature. He shows it must be a creation, and a creation out of nothing, as far as its production by matter is concerned. He utterly explodes the idea that matter can be spiritualized into spirit, by evolution, attenuation, or in any way. Cannot Haeckel hoist Dr. Hall with his own petard? If Dr. Hall's reasoning proves that there is a substance above and distinct from matter, the one substance that Haeckel asserts is the origin of all being, does it not prove that there is a substance, called matter, that is essentially different from the one substance called spirit, that Dr. Hall asserts is the origin of all being? Will not Dr. Hall's arguments demolishing the idea that matter can be spiritualized into spirit, also demolish his position, that spirit can be materialized into matter? Does not Dr. Hall's position, that there is but one substance called spirit, violate the intuitions of reason and the observations of common sense, as palpably as he shows Haeckel's position, that there is but one substance called matter, violates these? Are not we compelled to admit not only the idea that there is a substance called matter and a substance called spirit, but also the intuition that they are totally and essen-

tially distinct and different substances? When Dr. Hall proves the existence of spirit to Haeckel, cannot Haeckel retort and demonstrate the existence of matter, an essentially different substance, and deny Dr. Hall's assertion that spirit is the one substance; just as Hall denies Haeckel's position that matter is the one substance?

Does not Hall, in his refutation of Haeckel, prove matter and spirit to be essentially distinct substances, and always use them as such? He shows that if there ever was a time when matter alone existed, then when a new and essentially different nature, spirit, appeared, matter must have created it out of nothing, for an evolution out of matter of what was not in matter, would be impossible and absurd. It would be a creation, and out of nothing, and not an evolution. Can not Haeckel retort: "If there ever was a time when spirit alone existed, then when matter appeared, it was created by spirit, and out of nothing, for all talk of a thing condensing out of itself, what is not in itself, is absurd? It is a creation, and out of nothing, and not a condensation." Hall shows that matter can not, in evolution cross the chasm between matter and spirit. It can not be spiritualized into spirit. Can not Haeckel retort, that spirit can not cross the chasm, and be materialized into matter? If spirit must come from without matter, when it appears in addition to matter, if matter alone is self-existent, then must not matter come from without spirit when it appears in addition to spirit, if spirit alone be self-existent? If added from without spirit, then must not matter have been self-existent, or must not spirit have created it out of nothing?

When Haeckel, in his attempts to establish evolution, denies that there is a chasm between inorganic matter and the *moneron*, Hall very clearly demonstrates that there is a wide chasm—that the difference between inorganic matter, on one side of the chasm, and the *moneron*, on the other, is one of essential nature, and not one of degree. There is not a change of inorganic matter into the *moneron*, but an essentially new and different nature appears in the matter of the *moneron*, and there is a union of two natures, no matter how small the particle of the new nature that appears. If his reasoning be good, that not a particle of matter can be changed into a new nature, by evolution, attenuation, or otherwise; why not equally good to prove that not a particle of spirit can be

changed into a new and radically essentially different nature, matter, by condensation, or otherwise? If his logic is good to prevent Haeckel's spiritualizing matter into spirit, why is it not equally effective to prevent Hall's materializing spirit into matter? Can spirit cross the chasm of an essential difference of nature, and be changed into another and essentially different substance, any more easily than matter can cross such a chasm, and be changed into an essentially different substance? Would there not have to be an annihilation of one nature, and a creation, out of nothing, of a new and essentially different nature in both cases? Dr. Hall does not avoid the mystery of creation. He only adds to it another mystery as great, and leaves the first one as unsolved as before.

How does condensation cause rational and moral nature to disappear, and cause physical properties to appear? How does it change spirit into an essentially different nature and substance? How does attenuation, sublimation of matter, cause physical properties to disappear, and cause rational and moral qualities to appear? How can Dr. Hall, as he looks down the scale of being from spirit, call all existences and all substances spirit, any more reasonably, than Haeckel, as he looks up the scale of being, can reasonably call all existences and substances matter? Are not both positions equally violations of the intuitions of our nature, and of all principles of sound reasoning, that declare that essentially different properties must belong to essentially different and distinct substances; and that essentially different phenomena must proceed from essentially different causes? If Dr. Hall can crucify Haeckel on the absurdity of assuming that spirit, with its rational qualities is latent and immanent in irrational matter, can not Haeckel crucify Hall on the absurdity of answering, that matter, with its physical properties, is latent immanent in spirit, or God, in rational moral nature? Does Hall believe that matter, with its irrational physical properties, is actually immanent in God, or in Absolute Rational moral nature?

Dr. Hall is very sensitive over the charge of pantheism, but can we assert that there is but one substance, and admit the existence of matter, as a substance, and avoid pantheism, and even worse, materialism? The only difference between Hall and Haeckel is this; Hall begins at the top of the scale of being, and as he descends, refuses to recognize the difference between matter

and spirit, and asserts all is spirit. Haeckel begins at the bottom, and as he ascends the scale of being, refuses to recognize the difference between matter and spirit, and asserts all is matter. The Spiritist begins with matter, and as he ascends the scale of being, refuses to recognize the difference between matter and spirit, and asserts all is matter. The Spiritist begins with matter, and as he ascends the scale of being assumes that matter becomes attenuated into spirit, and spiritualizes matter into spirit. Dr. Hall rejects this as absurd. But he begins with spirit, and as he descends the scale of being, assumes that spirit is condensed into matter, and materializes spirit into matter. Is it any more sensible than the theory of the Spiritist? Will not his objections to the theory of the Spiritist apply to his own theory? Will not men who accept his theory of one substance, almost invariably begin with matter that is so grandly tangible, and assume that matter is that one substance, and that spirit is but a function of matter, and end in materialism? If there be but one substance and God is that substance, why is not the Pantheist right, when he asserts that matter is a part of God, and God only the Soul of the Universe of matter?

Dr. Hall very clearly proves that the pretended evolution of the materialist, is not evolution, but an absolute creation. If evolution began in irrational matter, and there ever was a time when only irrational matter existed, then when mind, reason, rational and moral nature and character and spirit came into being, irrational matter created out of nothing all such being, for a thing can not evolve out of itself what is not in itself, can not the materialist retort, that Dr. Hall can be crucified on his own cross. If there ever was a time when God or spirit was all that was in existence, then when matter appeared, God created it out of nothing, for if matter was not self-existent, and God created it, there was a time when matter did not exist, and spirit alone existed, and a being can not make out of himself, what is not in himself. When the Spiritist asserts that mind, reason, thought, moral nature and character were self-existent potentially in matter, and were immanent and latent in irrational matter, in retort that he abandons his position that irrational matter alone is self-existent, he contradicts himself in saying that matter is rational and irrational, he undertakes to escape a fatal dilemma by using big words that, in

their only conceivable meaning, express an absurdity, and flat contradiction—he places reason, thought and character in an impossible position, latent and dead, when they can only exist as active and living; and he buries them in what is totally distinct from them, and destitute of them. Can not the same objection be urged to Dr. Hall's position. Does not he virtually abandon his position of one substance, when he asserts that the physical properties of matter were self-existent in the substance of God? How can they be self-existent, unless matter, in which alone they can inhere, be self-existent? Then God is matter, or there are two self-existent substances in the being of the Creator? Does he not place matter in an impossible and absurd position, immanent and latent in what is radically distinct and different from it? How can the physical properties of matter and matter itself be immanent in the being of Absolute Spirit? Should our author attempt to deny that he makes them immanent in God, we ask: Does condensation of a part of God's substance cause them to be tangible? Then matter eternally existed, and we have either two substances or matter is the one substance.

Notwithstanding our author asserts that there is but one substance, he continually assumes that there are two substances. On pages 64 and 65, he asserts that the material universe was made out of "God's exterior substance." Then there are two substances in God's being, the exterior, which is matter, for the thing made is the same as the substance used in making it; and the interior, which is spirit. The nature of things, and the inexorable laws of thought, compel him to make a distinction in essential nature, between matter and spirit, even while denying it, and attempting to evade it, by calling them one substance. Will he answer these queries. "Was God's exterior substance, or matter, self-existent? If so, then God is matter, or there are two self-existent substances. If God or Absolute Spirit is self-existent, independent, self-sustaining and unlimited by the existence of matter and the laws and properties of matter; as self-existent and independent being must be, then matter did not eternally exist; and when it appeared, God created it absolutely, and did not change a part of his substance into something essentially different from himself, for in that case he would have to destroy the essential nature of part of himself, or annihilate it, and create matter out of this nothing.

If he assumes that God withdrew from part of his substance, his essential nature, spiritual nature, he annihilated it. If he condensed it, would that change its essential nature, and cause an essentially different nature to appear? If he caused them to appear out of his own substance, then they were self-existent, as matter is self-existent. Our author clearly proves that if we assume that matter alone is self-existent, then if reason, mind and spirit ever appear, matter must create them out of nothing. If we assume that spirit alone is self-existent, must not we, by a parity of reasoning, have spirit create matter out of nothing, if it ever appears? If we place in the being of God the substance out of which matter is made, do not we place matter itself in the being of God. If, "out of nothing, nothing comes," is not this made of the same substance as that out of which it was made?

Dr. Hall assumes that the creation of matter out of nothing is absurd and impossible. Will he answer these queries? Is the idea of the creation of matter out of nothing, by Absolute Spirit, by Infinite Power, by Omnipotence, an impossibility, an absurdity, a contradiction of reason; or is it an incomprehensibility? Is it a contradiction of reason, or merely something that reason cannot comprehend? Is it any more a contradiction of reason, than existence that never was caused; being that never had a beginning and never will end; duration that cannot be measured; or space that has no limits? Why do you so dogmatically assert that Omnipotence cannot create matter out of nothing? Is it because you cannot comprehend how it can be done? Can you comprehend how space can have no limit? How anything can be self-existent? If you say it contradicts reason, what principle of reason does it contradict? If you say that it transcends the power of Omnipotence, do you know what Omnipotence can do, and cannot do? Would it not be well for you to wait till you are infinite, before you undertake to decide what transcends infinite power? Is the idea of the creation of matter out of nothing an absurdity? Or an incomprehensibility, because we are finite and the idea involves the infinite?

We sum up our investigation with these objections to Dr. Hall's position: 1. While denying the eternity of matter, and two substances, it really teaches that there are two substances, and that matter is self-existent. 2. If there be but one self-existent

substance, if matter be in existence, then matter is the self-existent substance, and matter alone exists. 3. If there be but one substance, and spirit exists, then all things are spirit. 4. If both matter and spirit exist, then both are eternal, and there are two eternal substances. Or, one created the other out of nothing. 5. The author's reasoning, which shows, that if matter alone is self-existent, then if spirit came into existence, matter must have created it out of nothing, can be retorted on himself. If spirit alone is self-existent then when matter came into being, spirit created it out of nothing. 6. His reasoning that shows that matter cannot be spiritualized into spirit, can be retorted on himself. Spirit cannot be materialized into matter. 7. His attempt to get rid of the incomprehensibility of the creation of matter out of nothing, increases the difficulty. It gives us two incomprehensibilities, the annihilation of spirit, and the creation of matter out of nothing left. If he withdraws his spirit from part of his spirit nothing is left. 8. Condensation will not create physical properties in a substance that did not possess them. Attenuation will not create moral qualities in what did not possess them. If they appear in either case, they are created out of nothing. 9. While denying that there were two eternal substances, he asserts that there were. 10. He is self-contradictory in denying the distinction between matter and spirit, if logical in his reasoning; although he bases all his arguments against materialism on this essential difference.

CLARK BRADEN.

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#### THE LESSON OF PAUL'S LIFE.

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Brethren, I count not myself to have apprehended: but this one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. —Phil. iii: 13, 14.

Paul, like every other great man, indeed every man who has attained true success in life, was a man of *one idea*. I do not mean a one-idea man in that narrow sense in which this term is usually

applied. Many men, and women too, have but a mere fragment or semblance of an idea, and this, generally a mere vagary, is pursued with a zeal worthy a great principle. Such men and women are the absurd and dangerous fanatics, so detrimental both in church and state. I mean not this in regard to Paul, but one great central idea around which all other ideas or thoughts revolve; one great idea which gathers the heart and life in their purposes and activities around itself, and which moulds and shapes character and destiny. Paul's one idea was to make full proof of his ministry, and whatever else he might lose, to make sure for himself the promised reward of immortality beyond the grave. Paul, doubtless, had many other ideas besides this one, but they were all subordinated to, and were indeed but parts of this one all-controlling purpose of his life, and for which he was willing to suffer the loss of all things else, so that this one idea of his life might be fulfilled. "This one thing I do, &c."

Let us see what is implied in this one idea of the great apostle. There have been, and are now, those, who boast with evident satisfaction and self-complacency, of their having attained to the very perfection of spiritual excellence. If any man, in any age, could truthfully make such boast, that man was Paul. But he makes no such declaration; on the contrary, he expresses dissatisfaction with himself and his spiritual condition; and unwilling to rest where he was, he pressed forward to higher attainment, which he knew was in reservation for him. He assures us that to himself, he seemed, "less than the least of all saints," and it is a question, if in one place he does not speak of himself as, "the chief of sinners." How exceedingly modest is this great man when he speaks of himself. What humble views of himself as a disciple and an apostle of our Lord! I commend his spirit in this regard as an example, which if followed, would greatly improve the christian character and bearing of that class of self-righteous, pharisaical pretenders to be met with more or less in all our churches. The wonderful zeal of Paul for the salvation of men, and the glory of Christ, and his self-denial and labor for the Master, were only equalled by his wonderful modesty and humility. How beautifully these graces shone out in his character and life! How they adorn every christian character that possesses them! Indeed it is a question if any can be truly christian without them.

It is in this dissatisfaction with himself, this ever-present consciousness of sin and need, measuring himself every hour by God, a perfect rule, and ever reaching upward toward the perfect ideal, the absolute demands of the divine law; in this is to be found the secret of his rapid Christian growth and enlargement, and the constantly increasing power of his life. That Christian man or woman is in a dangerous state and to be pitied, who has become satisfied with his spiritual condition. It is the death-knell to all further religious progress. The essential condition of all improvement or advancement, is discontent in regard to the present. Men gave printing presses to the world, the result of dissatisfaction with the pen. From the toiling oar and the spread canvass, to steam, and then the lightning chained to do man's bidding, is the wonderful result of man's dissatisfaction with the present, and his effort to advance to the higher. It is this that forces the human thought and heart away from the actual—the present and imperfect—in search of the possible and probable. There is not a desert of earth in which this dissatisfaction has not dug for a living spring; not a mountain it has not climbed from which to get a broader, farther view into the mysteries that are beyond. It was this that sent Alexander upon his conquest of the world, and when his ambition had accomplished it, as he vainly supposed, he wept, because the dominions of earth could not satisfy his wicked ambition.

Paul became the very chief of the apostles, because not content with present attainment—"counting himself not to have apprehended," he "pressed forward toward the mark for the prize." And this leads us to consider another factor in the religious life of this great man. Dissatisfied with the present, he represents himself as earnestly striving to get away from and above the imperfect and unsatisfactory present. There are those—a great many Christian people too—who are always reviewing and living over the past. They are fond of repeating, to themselves and in the Christian assembly, over and over, that wonderful manifestation of God's love, which they experienced long years ago—all of which was very well at the time. But they have not grown an inch in stature, or made an inch of progress in the spiritual life in all these years. And poor, puny, dwarfed, sickly little spiritual babes they are! And yet many of them imagine themselves up to the stature

of perfect men and women in Christ Jesus! But such was not the experience, nor life of our apostle. His eye and thought rested, neither on the things behind nor around him. He does not speak in this place of that wonderful light which shone on him near Damascus; nor the wonderful experience of the few days following that manifestation. Nor does he speak of the manifold labors of his apostleship, nor indeed of his present deep experience of God's saving love, and yet all this was real in his experience. He looked forward. His eye of faith rested far beyond the present—at the end of his life's journey—where stood the Great Finisher of his faith. To Him he constantly looked, and evermore dissatisfied with the present, he sought to get away from, above and beyond it. From the low plain upon which he stood, stretching in ever ascending grandeur, peak above peak, like the rising summits of the Sierra Nevada, he saw the towering heights of Christian attainment, he urged his way, reached forward, an eager, toiling pilgrim, toward that lofty summit that towered above him against the very sky—yea, *against the very throne of God.*

If I were to say that Paul was an ambitious man you would think it an unjust allegation against this your model man and Christian. And yet I do affirm that Paul was ambitious—as ambitious as ever was Caesar, or Alexander, or Napoleon. And this very ambition was a prime factor in his success in the apostleship and in Christian attainment. It is indeed a prime factor in all great achievements. Ambitious, not to gain a name and distinction among men, or great worldly honor for himself by trampling the rights of his fellow-men in the dust. Ambitious, not to write his name permanently upon the pages of earth's history in human blood. No such wicked ambition had place in the heart of Paul. He was ambitious to make high attainment in moral excellence, in the direction of goodness, purity, philanthropy. Ambitious, to bless the world to the fullest extent of his capacity, and not to curse it. His was a high and holy ambition; an ambition which the more it was gratified and the higher its achievement, the greater the purity and excellence of his own character, and the greater the good and the happiness he conferred upon his fellow-men. He set his mark high—high as perfection itself, and from the moment of his espousal of Christ, he was ambitious to reach the very highest possible Christian attainment. He fixed the eye

of his faith on, and nerved the arm of his effort to the acquisition of greater knowledge of divine things, to nobler forms of love and faith and hope and joy, which filled the whole future to him with a perspective of grandeur, infinitely above every prize of worldly ambition. Yes. Paul was dissatisfied with the present and intensely ambitious for the greater and more glorious things of the future. And such, in greater or less degree, must be the ambition of every Christian who would attain at last to the rewards of heaven.

This ambition of Paul was pre-eminently of a practical character. His religion was not, as with so many, a mere frame and feeling of ecstasy and rapture. As one has said of his religion, "it was sinewed with steel, and sandaled with iron." The New Jerusalem was to him no phantom city in the clouds, such as we saw when we were children in the glow of the golden sunset and dreamed of while we slept. No. It was real and abiding, a city with foundations, God-built, which by the eye of faith he saw at the end of life's conflict. With each successive day of his Christian journey, that heavenly city came more and more distinctly to his view, and as its splendors loomed up brighter and brighter to the eye of his faith, he tightened his girdle about him and the latchet of his sandals, and as an earnest and strong racer he pressed on with increased ardor and rapidity toward the goal, through weariness and toil, through watchings and fastings, through persecutions and perils from false brethren and of every kind—he pressed right on and upward, content, if like the Master, he might at last be made perfect through sufferings and fitted for his own place with the crowned Saviour in the City of God.

"*I press!*" yes, "*I press toward the mark!*" Paul's progress was a practical progress in every good word and work and in all Christian graces. And these graces implanted in the human soul at the new birth, or regeneration, *follow afterward the law of all life, and grow and mature only by culture and by gradual processes.* While the power of God works in us to will and to do His pleasure, our own power must work outwardly "with fear and trembling." Paul no more expected Christ to run his race and do his work for him, than he expected Him to make tents for him at Corinth, or perform any other human work that might be demanded of him. It is the fatal mistake and delusion of many,

now, and ever has been, that they wait for God to carry on the process of Spiritual development within them, while they remain utterly passive. They love to think of themselves as the senseless clay in the hands of the potter, to be fashioned by him according to His will without effort or device of their own. Work in the Master's vineyard, good, honest, earnest work, in the use of the grace given and as opportunity may permit, is the one unvarying condition of spiritual advancement and the final maturity of Christian character. That Christian who does and endures most for Christ and humanity, in the Spirit of Christ, is the one who most rapidly progresses in the divine life and soonest attains unto the measure of the stature of Christ. If we ever wear the crown, we must first win it. The crowned racer, must first be the toiling runner. To attain to a higher Spiritual state by mere passivity, by simple meditation and prayer and raptures, by being a mere hanger on at great occasions of revival or religious excitement, or by a miraculous or instantaneous cure of the habits or tendencies of sin in the human body in answer to prayer, to attain maturity except by bringing the body under and keeping it under, an unwilling slave until death ends the bondage, and by a life of active labor for Christ and humanity, a labor life-long and intense as the Olympic racer struggling toward the goal, is not only anti-scriptural but absurd, and contrary to every law of our being and of universal life. It is driveling nonsense to say that the Christian convert of yesterday, however great the change, and wonderful, that may have passed upon him, and however sincere and earnest, that by a sudden bound and marvellous transformation he has already, and at once, outstripped and is beyond in the development of his Christian character, the faithful Christian man or woman of forty or even sixty years in the service of God. Paul never dreamed, as these deluded ones do, of getting up to those sublime heights of Christian attainment in a sort of silken spiritual balloon. The Christian life to him was a struggle, an ascent step by step. It required the concentration of all the powers of his great soul in one mighty life-long struggle: "If by any means he might attain." We see him, with quivering lip and strained limb and muscle, and steadfast and earnest life, pressing toward the mark, and we hear from his heroic lips the watchword of his life as he presses on to the goal, "This one thing I do!" Thank God for

such a life, for such an example, for such a Christian hero ! How glad I am that such a man as Paul ever lived !

He was tempted and tried as other men, as we have been and are tempted, to falter in his course. Wealth, honor, pleasure, held up their rewards temptingly before him. But he does not falter, nor take away his eye from the glittering crown. With heaven opening before him, and death and the grave following hard after, and the great cloud of witnesses surrounding, and the very ground underneath his feet sounding hollow as he treads, stupendous visions of eternal gloom and eternal glory already breaking around him, he does not, no, not for a moment, pause to trifle with mortal joys. This *one thing*, was the purpose, the rule, the inspiration, the beginning, the continuance, the end of his heroic life.

And now we see him as his wonderful and glorious career is about closing. Away yonder in his damp, dark prison at Rome, the night before he is to die for the truth—for the Master, inditing his last epistle to his beloved Timothy, and through him to the Church of all future ages. Let us listen to the last echo of this grand Christian hero as he passes away from the scenes of earthly conflict. Let us hear his dying words. "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only but to all them also, who love His appearing !" And now the race is ended. The executioner of the bloody Nero has finished his work. The life-blood of our Christian hero seals the truth, the testimony of his life, and the crown is won, the "one thing" is gained, and we leave him there a crowned martyr in the presence of his God. A halo of glory about his head and clothed in garments of uncreated light. Hear the loud hallelujahs of heaven, as the angel symphonies are awakened to one grand chorus of welcome, and the coronation of this mighty Christian hero, fresh and triumphant from the battle-fields of earth ! O what ecstasy ! what rapture ! what weight of glory, are his now ! His warfare accomplished, the one idea and purpose of his life forever fulfilled ! And now, let us take this man, "Paul the aged," as a model for our imitation. We too have but "one thing" to do on earth, that is to get ready for the life beyond. In every scene and activity of life, let the one all-controlling purpose of our hearts be to do and

suffer the will of God, serving our day and generation as did Paul, that we too may share in the final reward.

There is no other way, than that followed by Paul, of progress toward the maturity of Christian character; and yet how we do fancy still that there is, and go seeking after some easier, and what would seem, a shorter route, and more royal road to heaven. Do not let us mistake. God has made every good thing in earth and heaven to be the reward of toil, of steadfast, active, persistent purpose. The very ants and bees would starve if they did not work. And think you that the higher excellence of Christian attainment is to be had without effort! Think you, that God took prophets, and apostles, and holy martyrs to heaven through struggles and a "great fight of afflictions," even through blood, many of them, and that he will yet make an easier way for us? That He will lower the standard in our behalf, and place a crown upon our head that we have not toiled to secure, that we have not fairly won. It is in the certain knowledge of this fact, that heaven itself is the reward of faithful, deserving service rendered to Christ on earth, that I call upon you—upon every Christian man and woman—upon myself as well, to gird up the loins, and tighten the sandals, and like Paul, "press toward the mark for the prize of our high calling of God in Christ Jesus." Let us never for one moment forget that the prize is at the *end* of the race—the end of this earth-life—and can only be ours when, like Paul, we shall have "fought a good fight—have kept the faith, and have *finished* our course."

E. K. MILLER.

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#### SCRIPTURAL STATUS OF THE APOSTLESHIP.

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Divine revelation, beaming with the light of eternity, has been kindly granted to illuminate the Christian's pathway through all its meanderings. The media through which the spiritual light of the new institution is conveyed to us, will furnish us an important theme for the present lesson, as indicated at the head of this paper. I shall endeavor to take photographs of the subject

from different standpoints, and present them *seriatim*, for careful examination.

(a.) DEFINITION AND APPLICATION.

An apostle is *one sent* by another, with authority to act in behalf of the sender. There are several classes of apostles known to the New Testament.

1. Jesus Christ was *the apostle of God*. Paul says: "Consider the apostle and High Priest of our profession [confession] Heb. iii: 1. In his prayer to his Father, Jesus says: "As thou hast sent me into the world." Jno. xvii: 18. And again: "As my Father hath sent me." Jno. xx: 21. So Jesus was God's apostle to the world, with the message of salvation.

2. *The apostles of Christ*. These were sent by Christ himself, first the twelve, afterwards Paul, to the Gentiles. Jesus says of the apostles: "As my Father hath sent me, even so send I you." Jno. xx: 21. Here the apostle of God turns his mission over to his apostle. Paul says he was called an apostle of Jesus Christ by whom he had received grace and apostleship. Rom. i: 1-5.

3. Besides these, there were *apostles of the churches*. When the church at Jerusalem heard that the Gentiles were obeying the gospel, at Antioch, they sent Barnabas to see about it, and he became an apostle of the Jerusalem church. Acts xi: 22. Afterwards the church at Antioch, by divine instruction, sent him on a mission with Paul. Acts xiii: 3. On that mission they are called: "the apostles;" xiv: 4; and, "the apostles, Barnabas and Saul," xiv: 14. Paul calls Titus and other brethren, apostles of the churches. He says: "they are the messengers [apostles] of the churches." 2 Cor. viii: 23. Again, he calls Epaphroditus an apostle of the Philipian church. Addressing them he says: "but your messenger," [apostolon]. Phil. ii: 25.

Succession, then, does not inhere in the apostolic relation, but, by the definition, and these examples, is clearly excluded. Paul, though chronologically succeeding the twelve, was not a successor officially to either of them, but acted upon an independent mission from the same authority. Judas, the only apostle that ever had a successor, by his ignominious fall from his apostleship, before the apostolic testimony of the resurrection had been given. Acts i: 15-26.

## (b.) THE APOSTLES WERE WITNESSES.

"And ye are witnesses of these things." Luke xxiv: 48. "And ye also shall bear witness, because ye have been with me from the beginning." Jno. xv: 27. "And ye shall be witnesses unto me both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts i: 8. "I have appeared unto thee for this purpose, to make thee a minister and a witness." Acts xxvi: 16.

Succession is clearly barred at this point, as a witness can have no successor. A man, even a preacher, assuming the role of a witness for Jesus, in this age, simply places himself on the roll of the ridiculously absurd, and his self-evidently false claim would stand rebuked by the fact that he had not "been with him from the beginning," neither had Jesus appeared to him to "make him a witness."

## (c.) GOD CONFIRMED THEIR WORD BY SIGNS.

"These signs, &c.," promised, Mark xvi: 17. The Lord "confirming the word with the signs following," Mark xvi: 20. "God also bearing them witness, both with signs and wonders and with divers miracles, &c.," in confirming their word. Heb. 2: 4. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." 2 Cor. xii: 12. Here, Paul, the last chosen apostle of the Lord, appeals to these insignia, as signs of his apostleship.

Before a man claims succession at this point he had better be prepared to show these signs on sight, or on call, on peril of being convicted of fraudulent imposition.

## (d.) MEDIA OF REVELATION.

The apostles were the divinely appointed media, through whom God saw fit to communicate to the world, a revelation of the hidden mysteries of his will, and the blessing he had prepared for Jew and Gentile under the reign of Christ. Hence direct inspiration was an essential qualification for the apostleship. In view of this, Jesus included in his prayer for unity, only those who should believe on him through the word of these inspired apostles. John xvii: 20. This clearly ignores any purpose of conferring faith-producing inspiration upon others. Paul says: "But as it is

written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his spirit. \* \* \* Now we [the apostles] have received, \* \* \* the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teaches." 1 Cor. 2: 9-13. Here the spirit of inspiration taught the apostles what things to speak, and the words in which to speak them. The same apostle says: "Having made known unto us the apostles the mystery of his will." Eph. 1: 9. And, "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, (1: 9,) whereby when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the spirit." Eph. 3: 3-5.

Beyond all peradventure, then, the divinely appointed channel of communication from the spirit world to us, lies through the teaching of apostolic inspiration, which providentially, has been crystalized in the New Testament, "that we may be able to have these things always in remembrance," after the decease of the apostles, who thus become their own perpetual successors. See 2 Pet. 1:15. Possibly some may disparage this, calling it "the mere word," and think to become self-constituted mediums of divine communications.

(e.) INFALLIBLE GUIDANCE.

Divinely inspired in doctrine and language, the apostles claimed, and were assured of infallibility in their teaching. In view of their inspiration, Jesus said to them: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." Jno. 16:13. All *the* truth, (definite article in the Greek,) refers to the truth concerning Christ and his kingdom. Then their inspired teaching is exhaustive on the subject, and they will omit no essential truth, for Jesus had said: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jno. 14:26. As the phrase, "all the truth," is exhaustive, there is no essential truth of the gospel to be revealed in our day, and no place for apostolic succession, at this point.

## (f.) POWER TO CONFER THE HOLY SPIRIT.

That the apostles had power to confer the Holy Spirit, in its miraculous manifestations, upon others, by the laying on of hands, is placed beyond all question; but that any beyond the apostles ever possessed or exercised that power, does not appear from the divine record. Philip, preaching at Samaria, could work miracles, but could not confer that power upon others. Though an evangelist, he did not possess that apostolic prerogative; but that these first converts at Samaria, might enjoy the benefits of spiritual gifts among them, the apostles at Jerusalem, deputized Peter and John to make them an apostolic visit, "who, when they were come down, prayed for them, that they might receive the Holy Spirit.

\* \* \* Then laid they their hands upon them, and they received the Holy Spirit." Acts. 8:17. That miraculous power was here conferred by the laying on of the apostles' hands, was evidenced by visible and audible manifestations, for "Simon *saw* that through the laying on of the apostles' hands the Holy Spirit was given," and proposed to purchase for himself that apostolic prerogative, in which he had "neither part nor lot," as he learned to his disappointment. Paul being an apostle, exercised this apostolic prerogative in the case of about a dozen disciples at Ephesus. "And when Paul had laid his hands upon them, the Holy Ghost [spirit] came on them; and they spake with tongues and prophesied." Acts 19:6. Here again the miraculous results were manifested through apostolic agency, a bestowment which his predecessor, Apollos, had not at his command." Acts 18:24. Writing to the saints at Rome, Paul reminds them that he had long been desirous of visiting them, and says: "For I long to see you, that I may impart unto you some spiritual gift." Rom. 1:11. Apostolic visitation seems to be contemplated here, that they might possess even *some* spiritual gift. We have no evidence that any apostle had ever visited Rome up to that time, or that spiritual gifts had been conferred there. While Corinth, and Ephesus, and other churches, visited by apostles, exercised spiritual gifts, Paul was anxious that Rome should not be behind. Apostolicity in this feature, again points to no succession.

## (g.) ARCHITECTS.

The apostles were the chosen architects of God's building—God's temple. See 1 Cor. 3:9, 10, 16, 17, and 1 Pet. 2:5. Paul tells

us that this grace or favor had been conferred on him, and says: "As a wise master-builder [architect] I have laid the foundation and another builds thereon. But let every man take heed how he builds thereupon." This has reference to architectural usage. The proprietor chooses his architect and tells him what kind and style of house he wishes to build. The architect draws the plan and writes out the specifications; then all the workmen are required to conform their work to these specifications, and not one of them thinks of assuming the role of architect, by dictating changes in the plan or work. So the Savior chose his apostles as his architects, and qualified them for the office, and they have given us plan and specification, in the apostolic practice, to which all workmen are now required to conform. If we follow the apostolic practice, in Acts of Apostles, we may know we are right, and varying from that, we may know we are to that extent, wrong. And while we have the inspired apostolic plan and specifications, there is nothing on which to hang a claim to architectural succession.

(h.) AMBASSADORS AND MINISTERS.

The apostles were the Lord's ambassadors and ministers plenipotentiary. Paul says: "He hath given to us the ministry of reconciliation," and, "hath committed to us the word of reconciliation," and then adds: "Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18, 19, 20. Paul says he was "an ambassador in bonds." Eph. 6:20. Jesus said to his apostles: "As my Father hath sent me, even so send I you. \* \* \* Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained" Jno. 20: 21, 23. When alienated subjects, colonies, or nations, are to be reconciled, governments appoint ambassadors, or ministers plenipotentiary, with authoritative credentials, to write out, sign and seal, the terms of reconciliation, and these terms are final, and ambassadors can have no successors. From the above quotations, we see that the apostles were ambassadors for Christ, to whom were committed the terms of reconciliation; that God had sent Jesus with the authority of heaven; that Jesus sent the apostles with like authority, and that whosoever sins were remitted upon the terms they as ambassadors, required, it was sanctioned by the authority appointing them. Then clearly, to ask for ambassadors now, or suc-

cessors to the ambassadors, would be to question or reject the authority of the divinely appointed ambassadors.

(i.) THE BRANCHES OF THE VINE.

The vine of Palestine, with a few permanent lateral branches to convey the sap and nourishment from the vine to produce fruit, year by year, for the master, furnishes the beautiful figure which the Savior utilizes in simile. Jno. 15:5. With Christ as the Vine, and the apostles as *the branches*, (not *some of the branches*,) God's true vine is placed in his vineyard and trained for usefulness when the spirit of inspiration shall be received by these apostolic branches, enabling them to convey the nourishment, the milk of the word, to produce and nourish the fruit, Christians, and "bear much fruit." One additional branch was added when the vine was to extend to the Gentiles; but the Savior added it himself, and filled it with the sap, the spirit of inspiration, and we have no account of his adding another; and to this day, through these branches, are flowing the streams of truths and facts, and milk of the word by which disciples are begotten and born into the kingdom, and nourished, and "grow thereby." Here again it is possible for men to be dissatisfied with the branches and attempt to add branch churches. Others, with no more scriptural authority, may assume to be branches themselves, without the power to reveal, by direct inspiration, the things which "Eye hath not seen nor ear heard," &c. But if some think they are successors to the branches, I do not propose to discuss that feature in this paper.

(j.) APOSTOLIC CREDENTIALS.

As all ambassadors require credentials, so the apostles were furnished with credentials. The apostolic credentials read: "And these signs shall follow [attend] them that believe; [those believing]. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16: 17, 18. That these signs were to attend the *apostles*, is clear, for it is addressed to them, when he was about to send them, and the 20th verse says: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs [the signs] following." Now read Acts of Apostles through, and you will find that the signs were wrought by those who went and preached, and

never once as an accompaniment to those who heard, believed, and were baptized. Some of the evangelists in the apostolic age, could work some of these signs in their "distributed" gifts, but none but apostles had all of them. Those who claim to be successors to the apostles, should have the same credentials. If they bring not these, we have the means of trying them.

The last living apostle was instructed by the glorified Savior, to compliment the church at Ephesus, thus: "And thou hast tried them that say they are apostles, and are not, and hast found them liars." Rev. 2: 2. Churches now could try pseudo-apostles by the same rule. Scarcely can be over estimated, the importance of following the apostolic teaching and practice, with this catalogue of apostolic functions before us, and remembering that the Savior suspended the conversion of the world upon the unity of faith and practice of believers, and that unity based upon the word of the apostles. Jno. 17. 20, 21. The Savior said to his apostles: "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." Mat. 10: 40. If the converse of this is true by implication, then coming to God is possible only through Christ, and coming to Christ, only through the word of the apostles, which is also in strict accord with the Savior's prayer. Following the apostles' instruction, promotes unity; following the teachings of men and human creeds, tends to division.

#### TERMINAL SUMMARY.

*a.* The apostles were sent by Christ in person. Who sent modern apostles?

*b.* Apostolic witnesses saw the facts to which they testified. Anachronism of eighteen centuries, excludes the testimony of modern witnesses who never saw them.

*c.* Signs challenged the acceptance of apostolic testimony. Modern signs command not the credence of intelligence.

*d.* Apostolic revelation guided into *all the truth*. Into what fantastic vagaries have not modern pseudo-revelations led the superstitious?

*e.* Infallibility is guaranteed to apostolic instruction. The contradictory teachings of modern apostles, stamps their claims with fallibility.

*f.* Imposition of the apostolic hands, conferred the Holy Spirit, with visible and audible manifestations. Imposition marks

the presumptuous efforts of modern apostles, to confer like powers.

*g.* The divinely appointed architects of God's building, the Church, gave a uniform plan. The heterogenous plans of conversion and practice, operated and manipulated by the 666 sectarian churches of post-papal darkness, display a strange diversity of antipodal practice.

*h.* The ambassadors of Christ gave to sinners the divinely appointed terms of reconciliation; how many modern ambassadors present the same terms?

*i.* The apostolic branches, conveying the nourishment of direct inspiration, produced a *uniformity* of fruit at all times and in all places. The strangely diversified products of modern branches, (if branches they be), very significantly squint in the direction of spurious branches.

*j.* Apostolic credentials were always at command. The absence of modern credentials, errant, or on a foreign tour, fails to convince the candid mind of their existence and probable return.

For the peace of Zion, and the conversion of the world, let us all read "the apostles' doctrine," and teach and practice the same, that we may "all speak the same thing," and, "be perfectly joined together in the same mind and in the same judgment," 1 Cor. 1: 10, and compel the world to say of us: See how these Christians love one another.

G. R. HAND.

#### AMONG OUR EXCHANGES.

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THE PRESBYTERIAN REVIEW for *July* contains an article by Prof. George L. Prentiss, on *Infant Salvation and its Theological Bearings*, that gives us the occasion to say somethings which we think are needed to be said. He premises what he has to say, by the statement that, "The New Testament contains but little directly touching the subject," and then gives very correctly the history of the question. He quotes Mark 10:13-16, as being "the most important passage bearing upon the question of their salvation." It is an important passage, and it should settle the question so completely that there should never have been any discussion or variety of opinion on the subject, and there never would have been, had it not come in as a consequence of other questions. The questions of *baptism* and *atonement* first gave rise to the discussion. "When baptism came to be regarded as the necessary instrument of regeneration, the fate of children dying unbaptized naturally aroused inquiry; and it was at length decided that they were lost." This conclusion was reached on account of the unfortunate practice of not properly dividing the Word of God, and of not studying the divine plan of salvation as a unit. This partial and incomplete study of the Bible has led to many serious errors in faith and practice, noticeable among the many, we may mention, "that we are justified by faith only," that the Holy Spirit operates by its own volition directly upon the sinner in conversion, and the predestination of certain persons to salvation and of certain others to condemnation. If it is noticed that it is stated that when baptism came to be regarded as *the* necessary instrument of regeneration, that then the question of *Infant Salvation* engaged the attention of religious writers and teachers. If baptism had not been unduly exalted, probably this question would not have disturbed the religious world, unless it had been introduced for proselyting purposes. As the reaction to this exclusive idea of baptism came the teaching, "that we are justified by faith only," and as this still did not meet all the difficulties, then came

the teaching that, "the wind bloweth where it listeth," which would have solved the difficulty if it had been generally received.

It is assumed by those who are exercised about the future destiny of infants, that sin was transmitted by our first parents to all their children, just as parents now transmit diseases to their children. We think that this view is entirely too materialistic, and is based upon an erroneous idea of sin. We can not conceive of sin as an abstract entity, but only as a mental exercise leading to certain actions. But sin is a violation of a command given by some one whom it is our duty to obey. Adam and Eve disobeyed a command given by their Creator, who undoubtedly had the right to demand obedience. They sinned in disobeying that command, but that command has never been given to me and I have never disobeyed it, and hence I have never sinned as to that command. But it is urged in answer, that the Bible says, "For as in Adam all die, even so in Christ shall all be made alive," teaching, as is contended, that spiritual death came upon Adam as the punishment for sin, and to make the punishment greater it was continued to his children. This opinion we reject on several grounds. It would be unjust, and God is not unjust. We have no intimation in the Bible anywhere that Adam was punished spiritually. What are the facts as revealed? They are meager, but all-sufficient, or more would have been given. God always tells us as much as is necessary for us to know; if it had been necessary for us to know more, more would have been revealed.

God created Adam as part of the whole. It would not have been complete without him. The material things and the animals were created and were essential parts; but a third element was wanting to form a connecting link between the created and the creator. Man supplied this link; but in what was it necessary for him to differ from the animals already created? Intelligence and volition. Animals had life. God had omnipotence, omniscience and eternal existence. Between the two, were, capacity to know and the power to choose. These attributes would have been worthless if Adam had no opportunity to use them. The world was all before him and new to him. He could exercise his intellect in studying its many wonders and phenomena; but how was his faculty of volition provided for? He was placed so that all his wants were provided for, but beyond his actual wants other fruits

were growing, and he was told that of all the trees he might eat with God's permission, but to two trees the permission did not extend, and if he did, in the exercise of his volition, decide to eat of them and did eat, he would be punished. He exercised his freedom of choice, violated the command, and did eat of the tree of the knowledge of good and evil. By eating of this tree came the knowledge of good and evil, additional knowledge which has been transmitted to his children. The alternative of eating of this tree was, on the one hand the knowledge of good and evil, on the other, "in the day thou eatest thereof thou shalt surely die." What was the punishment? "In the sweat of thy face shalt thou eat bread." This was the punishment, and as Adam gained an additional element in his mental organism which he transmitted to his children, so as a necessity, the result of this increase of mental power, came the toil and sweat. Adam was created with the faculty of volition and this he transmitted, and God has in all his dealings with man recognized this as part of man. We see from this simple statement of facts that there is no necessity for any worry about the post-mortem condition of infants. The Bible is markedly silent on the subject, and is content with the general allusion to them as being distinct from men and women. The scheme of redemption is only adapted to those persons in whom the faculty of volition is developed. The grand idea is faith and obedience. "These things are written that you may believe." All through the Bible, from its *alpha* to its *omega*, runs the idea of choice. If you walk in my ordinances and commandments I will bless; if you depart therefrom I will punish. If you will become as little children, trustful and obedient, you shall dwell with me, for of such is heaven. Baptism is obedience, faith manifested by action, and while it is absolutely necessary to the salvation of those to whom it is commanded, it is, without faith, an unmeaning and worthless ceremony.

"Adam stood or fell, according to his free choice; the result was self-determined; it all depended upon his own will. But those who are vitally united to Christ in the new birth, come under a different order; while they also are free to choose, and do choose, yet that is not the ground of certainty that they will never be cut off from Him, and so finally perish. The doctrine of the perseverance of the saints rests ultimately upon God's love and im-

mutable purpose in Christ, not upon their own choice. *By grace are ye saved through faith, and that not of yourselves; it is the gift of God."*

This extract is given as being a concise statement of the Calvinistic theory, and for the purpose of showing what we conceive to be its fallacy. In this we have Adam's freedom of choice plainly stated and freely admitted, so also the same power to all mankind. There is therefore no question between us as to the power of choice in conversion; and we mean by *conversion* the turning from one character of life to its opposite, the turning from the service of sin to the service of God. We use it, we suppose, synonymously with his "vitally united to Christ in the new birth." Admitting volition in deciding between life and death, he holds that the right choice is not the ground of certainty that they will be saved. No one, we apprehend, ever entertained such an idea. We are commanded to work out our salvation, and the ground of our hope of salvation is, therefore, based not only upon our choice, but upon our holding out faithful to our choice unto the end; upon our continual choosing between right and wrong living, between obedience and disobedience. His idea is, and it is correct Calvinism, that the ground of certainty is that God so decrees. The volition stops, or is exhausted, in the uniting with Christ, and then we are passive creatures in God's hands, to receive whatever fate he has in store for us. To support this conclusion he quotes, as a finality, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." It is undoubtedly by the mercy, favor, love of God that we are saved, and not by ourselves; but not in the sense of being passive in his hands; but in the sense that God in his boundless love and mercy to man, opened up a way by which we could come to that heavenly city that he prepared for us. We could not of ourselves have prepared this haven of rest, neither could we of ourselves have made the glorious highway of our king. But he, having prepared the place and opened up the way, has left it to us to decide whether we will enter upon that way and continue therein unto the end. He exerts no force upon us further than to hold up before us the blessings and the cursings. While he exerts no force, he accompanies us in every step we take, and is ever present, so that whenever we stumble we can take hold of him. He does not take hold of us, but is ever

ready for us to reach out to him. What a blessed assurance it is to know that our salvation, our future triumph, is in our own hands; that at the end of each day's work we can post up the ledger of our lives and see where the balance stands; and can say, if such be true, that we have fought a good fight and for that day the victory is ours. How much more encouraging is this faith than that passive living which goes no further than *hoping* that God has chosen us for his heirs; than to believe that his judgment is recorded and that it can not be changed and will not be known until the books are opened.

In this connection the question whether this life is a probation or a training school has been raised. If it is a probation, and the trial is necessary to the determining of our future destiny, then infants who die, not having this trial could not have eternal life, and hence would be lost. If this life is a training school, fitting us for heaven and the companionship of God, then infants could not be prepared for heaven, and hence would not be fitted for heaven. By those who are not willing to annihilate infants as not being men developed, or to consign them to everlasting torments, the difficulty is met by saying that the infinite love and power of God takes hold of them and by a special exercise of his power he develops them into perfect men fully endowed with the capacity and character suitable for heaven. These two theories and this solution are based upon the idea that infants are sinners, and are spiritually corrupt from their conception. We have already shown that such an idea is a misconception of Scripture teaching. It must be borne steadily in mind that "sin is the transgression of the law," or, with this idea more clearly presented, the R. V. has it, "sin is lawlessness." It is also written, "for where no law is, there is no transgression." Again, "I had not known sin, but by the law: for I had not known lust except the law had said, Thou shalt not covet." We admit that one or two expressions in the Bible might convey the impression that sin was inherited, if there were no definite declarations to the contrary. The expression most apt to give rise to this opinion is, probably, Rom. 5: 12. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: therefore as by the offence of one, judgment came upon all men to

condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." If this passage is taken in harmony with the theory of inherited sin, then there is no escape from the conclusion of universal salvation. "The justification of life" by Christ is made to equal and balance "death by sin," and if "death by sin" came upon all human beings from their conception, without any volition of theirs, so undoubtedly "justification of life" came upon all men independent of their choice, and mankind are, since the death of Christ, no longer under the dominion of sin. But we know from the whole tenor of the Bible that all men will not be saved, and therefore that this theory of inherited sin is not true. If this passage does not teach this, what does it teach? Probably, if we can determine what is meant by the free gift coming by one, we may be able to understand what is meant by death being passed on all men by one man. We are agreed, as far as this investigation is concerned, that the free gift is not universal salvation, so that much is eliminated from the investigation. The free gift must therefore be limited to certain persons; and if limited, so also must the death be limited. If death by sin is limited, it cannot be transmitted by inheritance. Now what is the free gift that came unto all men by Christ? The "free gift" is not "justification of life," because it *came unto* it, which is equivalent to saying that it was reached through, or by means of, the free gift; so by the means of one man's conduct the way was opened up whereby men could sin. The free gift is the sacrificial death of Jesus. He was particular to impress upon the understanding of his disciples that his death was voluntary, that although the Jews and the Romans arrested and executed him by force, yet it was with his consent, as he could have called to his defence legions of angels. We are profited by this free gift by observing and obeying the conditions and commands connected with it. We exercise our volition and accept or reject the gift. Adam exercised his volition and exchanged freedom from care and toil for the knowledge of good and evil. The care and the toil and the knowledge became ours by inheritance, and by it came the means of sinning. Adam's choice necessarily led to the enactment of many laws, and as sin is the transgression of law, so we, his descendants, through him, on account of his disobedience, were brought face to face with law with the power to sin. To sin

or not to sin, was and is a question for each one to decide for himself.

That this life is a probation is true, and equally so is it a training school, and it is more. We understand that the mere physical man lives as well as the spiritual. Regarding man in his spiritual character, this life can be regarded as a period of probation, for he is being proved continually by ever-recurring temptations. Every day his volition is called into exercise to decide between good and evil, obedience or disobedience. It is a training school, for we are continually growing in grace and spiritual knowledge. When we are born again, we are not born full-grown men and women in Christ, but are children, babes in Christ, and we do not attain to the full stature until we are resurrected spiritual beings, for then we shall be changed, this mortal shall put on immortality, and we shall then see God as he is, for we shall be like him. We can only be like him when we become spirits, when we have lost the physical part of our being, for God is a spirit.

From our understanding of sin, our relation to Adam, and the scheme and philosophy of redemption, we have no difficulty in understanding how all infants can and will be saved, and how all who have never heard of Jesus will be judged. Sin is lawlessness, and where there is obedience to known law there can not be lawlessness, and hence no sin. Those who have not received a knowledge of Christ are a law unto themselves, and are judged according to their obedience to such laws as they have. Those to whom the gospel has not come, can not be judged by it. It may then be urged that it would be best not to carry the gospel to those who do not have it. A sufficient answer would be, that God has commanded us to do it, and he knows best; but we can easily understand how it is best. The heathen has but an uncertain idea of a future life, he has no revelation concerning it, and all that he has before him as incentives to holiness is a misty yearning for immortality and a knowledge that uprightness of conduct gives most happiness. When the gospel is presented to him then immortality, eternal life, is revealed to him as a glorious certainty, and the Christian's Savior is shown to him as a God of love and infinite mercy. Surely these incentives are sufficient to compensate for any immunity that might come from ignorance.

Christianity is for those to whom the gospel has come; it is

not for those who have never enjoyed its reception. As religious leaders and teachers, men should not squander their time and energies in discussing untaught questions; but should address themselves to the pressing needs of the hour. There are millions of men and women in Bible lands who have never yet confessed Jesus as the Christ; they are the ones needing our labors; and the reason why there are so many, is that we are not content to tell them the simple gospel, but must distract their minds with questions of mere conjecture. The world will never be converted as it should be, until Christians go back to apostolic practice, and go "every where preaching the gospel."

THE REFORMED QUARTERLY REVIEW, for *July*, contains an article on *Christian Union*, by C. Z. Weiser, D. D., which claims some attention.

It is a subject of paramount importance, and one that has engaged the attention of devout men for many years, but it appears to be poorly understood. The general desire seems to be in the direction of confederation, which is entirely a misapprehension of that union for which Christ prayed, and for which Paul was so jealous. The special object of the leaders in that great religious movement, of which this publication is a representative, was the unity of all devout people, and the plan was to abolish all that was of human accretion and to go back to Christian authority and apostolic practice and precept. They had no desire to found a new sect, or religious organization, and neither have we. We repudiate emphatically the imputation that we are a sect, or one of the many divisions of the religious world. We only present the teachings of Christ and the practice of his apostles and immediate teachers, as the ground upon which all who desire to serve God can and must stand. We will not permit any addition to, or subtraction from this platform, and as a pledge of our sincerity we are obligated to correct our teaching and our practice whenever it is shown that we are not teaching and practicing strictly in accord therewith. We have always been foremost in advocating every measure that tended to give the world a pure and correct version of the New Testament Scriptures. We have always been careful to speak in Bible language and call things by Bible names.

We have refused to wear a human name, and have been denounced as bigoted and exclusive for so doing. We call ourselves Disciples, Brethren, The Church of Christ, Christians, because these terms are found in the New Testament to designate the followers of Christ. It is objected to our doing so, because it leads to confusion, because others likewise claim to be all these. We are not responsible for this difficulty. These names were given and used long before the others; we simply go back to the old family name. It is claimed that these special names of human authority are necessary to designate special doctrinal differences. This is precisely so, and therein lies the danger and the wrong. There should be no doctrinal differences to be emphasized, and if the divinely inspired names only were used, then these differences would be so less prominent that we would not be so wedded to them, and as light came to us by advanced Christian scholarship we could receive it and adopt it, without shock to denominational pride and prejudice. While we teach and practice immersion as Christian baptism we will not be called Baptists, because the disciples of Christ were not so called in the sacred Scriptures. We are strictly congregational in polity, yet we will not be called Congregationalists for the same reason. We have elders, presbyters, but we are not Presbyterians. We are methodical in our practices, because we are commanded to do all things decently and in order, but we will not be called Methodists, because the disciples of Christ were never so called. We have bishops, *episkopoi*, but we are not Episcopalians. We are the followers of Christ in all that he commands, and as it would be impossible to designate ourselves by every thing that he commanded, and because he did not do it, we sum them all up in the name Christian, Disciple, Children of God, Brethren, which are synonymous, but used as the occasion required. When the followers of Jesus were spoken of in their relation to him as their teacher, then they were called *Disciples*; when their relation to each other was prominent, then were they spoken of as *Brethren*; when their relation to God was most prominent, they were then called the *Children of God*; and when regarded and spoken of in reference to their leader they were called *Christians*.

We ask a subscription to no creed but the Bible, for we have no other, written or unwritten. This is denied, and it is charged that we have our special views as to what the Bible does teach.

Many of us do on many subjects not directly connected with the conditions of salvation; but on all that is necessary for a man to believe and do to be a Christian we have no opinions. If our human law says that all contracts in relation to real property shall be in writing to be valid, we have no opinion about it; and so when the divine Lawgiver says, "He that believeth and is baptized shall be saved," we have no "views" about it—we simply believe and teach it as God's word. We meet together upon every Lord's Day to worship God and to sit around his table and commemorate his death, because such was the practice of the apostles and early Christians. We do not do it once a month, or quarterly, or annually, or irregularly, because no such custom is mentioned in the Bible. We do not call the day upon which we meet *the sabbath*, for it is not, and is never so-called in the New Testament. We do not call the communion, the eating of the emblems of his body and blood, *the eucharist* or *the sacrament*, because he nor his apostles did not so name it. We do not practice or teach infant baptism, or permit infant membership, because it is not mentioned in the New Testament. We do not teach that the Spirit of God operates upon a sinner to convert him in any other way than through the divine word, because the Scriptures do not say that the conversion of the sinner is effected in any other way. The Holy Spirit may act in a thousand other ways to produce this result, but as we have no authority for saying it does, we do not teach it. In the administration of discipline we do not appeal to any human law, written or unwritten, or custom, but to the Bible. If any of our teachers present any new views or theories, we do not compare them with any human standard or judge them by any man's sayings or writings, but as the Bereans, we search anew the Scriptures to see if these things be so, if they are so, we adopt them by general consent, without action of any ecclesiastical convocation; but if they are not warranted by the Scriptures they are passed by as idle fancies. It is urged that all men cannot understand the commands and precepts of Christ alike, and hence a written interpretation or declaration of faith is necessary for each school of theology, so that men seeking religious fellowship may know where they can find congenial company. Two answers can be made to this plea, both of which are unanswerable, and either one should be sufficient. Christ was the founder, lawgiver and

teacher of his Church. He gave it its organization and its ritual. If he were divine he was capable of teaching so that his disciples could understand him. If he taught so ambiguously that each one of his pupils received different ideas from the same utterances, then he was less than an honest human teacher, he was a charlatan. His kingdom was for all time, and what he said in Judea, he said for all countries and for all time. Again: If Christ gave a command or a precept, it had a definite meaning, and if he were so lacking in ability, or so unfortunate, as not to be able to say intelligently what he meant, he yet meant something, and human opinions are but mere guesses, only one guess can be right, and all may be wrong, and we are all standing on no other foundation than a guess. We know that the difficulty is not with Christ, for, as a man, he spoke as never man spoke before, but as the Son of God, he spoke as God. The trouble is with men. Are we so constituted that we cannot understand language alike? To say so, would be again shifting the blame to God, for we are as he endowed us. We do not have this difficulty with human law and human organizations. It is not our want of capacity, but our disinclination to obey. We wish to have some choice as to the way we shall travel as his disciples. Speaking about baptism, Dean Stanley says, as quoted in the first article of this number of this REVIEW, "For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptize"—that those who were baptized were plunged, submerged, immersed into the water. But in practice it gave way since the beginning of the seventeenth century. Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected." Here it is plainly stated that the language of Christ was plain and unambiguous, with no difficulty about understanding what he commanded, but that the change to something entirely different, something that he had not commanded, was made altogether by human authority and agreement; a change that has divided the religious world into two great antagonistic factions.

As another example, we quote from a letter of R. B. Semple, Professor of Greek in *William Jewell College*, (Baptist). "You ask also that I shall, from my knowledge of Greek, give you my

opinion as to 'what the preposition *eis* connects in the above?'—Acts 2:38. In my judgment, it undoubtedly connects *aphesin amartoon* (remission of sins) with both the preceding verbs *metanoasate* (repent) and *baptisatoo* (be baptized) and this I hold, not so much from my knowledge of Greek, as from the general laws of speech and the whole scope of Scripture teaching on this subject. While I frankly admit that *eis* retains here the same meaning that it uniformly has in similar connections, *i. e.*, the purpose or object for which a thing is done—which meaning the parallel phrase of *in* with the accusative in Latin has—yet that the remission of sins, which is wholly spiritual in its nature, should depend upon an act purely physical, is abhorrent to reason and to every conception that I have formed of the philosophy—if I may so call it—of God's plan of salvation." Here we find a man who says the language of the Bible is unambiguous and certainly means one definite declaration, but that that declaration is abhorrent to his reason and his philosophy of the salvation of men, and he will not receive it; and because we accept the statement in the sense which he says is correct, the Baptists will not receive our immersion as valid, and put themselves in antagonism to all who take the Scriptures for their guide.

It is not because men can not understand the Bible alike, that we have so many antagonistic religious organizations, but because men will not accept what is written, and bring in questions as tests of fellowship, which are not mentioned in the Bible. The religious organization represented by the *Reformed Quarterly Review*, set up a separate organic existence based upon purely theoretical conceptions of the nature and character of Christ, not upon an irreconcilable difference of opinion as to the meaning of a single command or precept of Christ or apostle. The Pedobaptists have organized a hostile religious camp on the question of infant baptism and membership, when such a question is not mentioned in the Bible by direct command or necessary implication.

The writer of the article that we propose to review, brings several charges against sectarianism. The first is: "Sectarianism springs from an evil egg or embryo. God has laid one foundation for the Universal Christian Church, by declaring in plain words, that they who are baptized into Christ, were baptized into His death, that they put on Christ. Erring men have assumed to be wise above that which is written, and have undertaken to lay other

foundations. Surely, the disapproval of God must rest upon the confusion which is the consequence of men's vanity!"

The second is: "Prejudices are generated and fostered by the reign of ecclesiastical disharmony in all these directions. The impenitent become more hardened: the skeptical grows positively infidel; the agnostic inflates himself with scientific profanity and blasphemy; and the Gentile nations recede into deeper shade and night—while the sects are dissipating the inner life of the Church in contending for technicalities. As party-spirit renders men selfish and clannish, partizans will burden themselves and their religious coteries by denominational taxation and tithes: and become martyrs to their own cause rather than to that of the Redeemer. Schools, colleges, and seminaries are founded and sustained under *duress*, confessedly for the purpose of instilling and perpetuating sectarian idiosyncracies, first and foremost, and only secondarily in the interest of a common Christianity."

Third: "Sectarianism drafts twelve men in many a district or town, in which three or six could do the work, and do it effectually. In the same efficient manner it were possible to serve the nations with the Gospel, if no more were required than simply to supply their real spiritual wants. The prayer of our common Lord for the gathering of the sheep in one fold, is violently forestalled by the protesting policy of sectarianism."

Fourth: "The free and voluntary flow of benevolence and charity, becomes a forced giving under high pressure. The pastor, the current outlays of the congregation, the denominational periodicals and enterprises, which must be sustained, occasion constant and heavy drafts on the large-hearted and generous spirits of the clan."

We have made this arraignment of sectarianism in the form of quotations from a sectarian writer, because we thought it would be received with less prejudice, than if coming directly from us. No defence can be made to these charges; they are unanswerable, and prove that denominational divisions are wrong, are sinful. But we now come to some extracts that we can not endorse.

"The external garments of Christ's Body will and may prove subjects and occasions of divisions; but the inner circle of the Church's life must not be broken. If Christ is not divided, as St. Paul teaches, His Body may just as little be rent—though externals and non-essentials may afford ground for partings." We may ask, what are the externals and non-essentials of the Church or kingdom of Christ, and who is to answer the question? Now, among scholars, there is no denial that Christ commanded *immer-*

sion, and that the apostles practiced it; the discussion is, has any religious organization, common consent, or any individual the right to substitute something else in its place. Is it an external and a non-essential? The apostles and early Christians partook of the Lord's Supper weekly; who has the right to change it, and is it a non-essential? The apostles ordained elders in every congregation, and so commanded; are elders non-essentials? Christ said that immersion was for remission of sins, and we have quoted Baptist and Episcopalian authority for this statement, and could add others from different denominations were it deemed necessary. Is immersion, in its relation to pardon and salvation a non-essential? All Christian people are agreed that the sinner must believe that Jesus is the Christ, and that after we have come into Christ, we must live moral lives; but simply believing that Jesus is the Christ will not save any one, for the devils believed; moral living will not save a man. Faith must be joined to obedience if you would be saved, and we can not be disagreed about the externals, for by the externals we manifest our obedience.

"I BELIEVE IN ONE, HOLY, CATHOLIC AND APOSTOLIC CHURCH, is the saintly formula in which Her healthy state is unequivocally expressed." We quote this to show the jargon of sectarianism and the necessity of pure scriptural speech, if we would ever come to a unity of faith. Where in the Bible are we commanded to *believe* in any kind of a *Church*? If we are not so commanded, why should it be made a test of fellowship? Where in the Bible is the Church of Christ spoken of as *Catholic*? Where is it spoken of as *Apostolic*? How came this formula, which is unscriptural, to be *saintly*?

He says: "The Holy Eucharist has stood for nearly two thousand years, as a centre of union;" and yet the word is not found in the Bible. He refers to the breaking of bread and the drinking of wine, instituted by Christ and practiced by his followers. Our writer mentions a religious merchant who advocated the reduction of the sects to four, the Episcopal, Presbyterian, Methodist and Baptist. Also an Episcopal rector who was in favor of calling a convocation of all the adherents of the various denominations, who believe in "the objective elements of Christianity, in an educational religion, sacramental grace and a liturgical cultus." And also a Lutheran clergyman who was willing to give up the name

*Lutheran* and accept *Evangelical*. Is not this wonderful? Apparently not having the least idea of Christianity outside of denominational grooves. One, advocating a mere reduction of sects; another, calling for a convention on a basis unscriptural and unintelligible; and still another, who is willing to make the great sacrifice of giving up merely a party name that is human, for another name equally unwarranted. It seems never to have entered their minds that there was as much sin in having four warring sects as four hundred; that any basis except the Bible was as unwarranted as another; and that all human names were forbidden. Why did not these men propose the name of Christ for his bride and his laws for his kingdom? Any other union is a delusion and a sin; and this is commanded by the Bible. When we cease to wear party names and have human creeds, then Christians will gradually come together, not before. May God hasten the day.

THE BIBLIOTHECA SACRA, for *July*, furnishes an article, *The Theology of Calvin—Is it Worth Saving?* by Edward A. Lawrence, to which we invite attention.

We quote: "It is much to be regretted, says an eminent theologian, that preachers and writers who have thought it their duty to oppose Calvinism, have so generally fallen into the error of not taking proper pains to understand what it is, or else, have not possessed candor enough to do it justice." "By a careful study of all he wrote and did one finds the genuine Calvinism, which can be obtained with certainty in no other way. The Scriptures are inspired and infallible. Calvin was not. Their language is wise and the best. His was sometimes otherwise, and not the best, and he was not always consistent with himself, nor in harmony with the word."

In view of this admission that Calvin's language is not always wise and sometimes contradictory of itself and the word of God, it would seem that preachers and writers, who are brought to task in the first quotation, have a defence. If Calvin's theology is contradictory to itself and Scripture it seems easy enough to answer the question, whether it is worth saving. We have no difficulty in answering, that it is not, especially as we stand upon the platform that no human theory of God or his economy is worth any-

thing. The question could never have been asked except the position was held that the Bible needs a human interpreter; that it is a book of dark sayings, hard to be understood. This we do not believe. We maintain that the Bible is a communication to man from an allwise Being, and that it would be a reflection upon his justice and wisdom to think that he used language not adapted to the comprehension of his humblest intelligent creatures. Calvin himself said, as quoted by this writer, "In the kingdom of God, nothing but his eternal truth should be heard and regarded. He who neglects this distinction will have nothing decided in religion." If we have to go to God's Word for wisdom, finally, what is the necessity or reason in going first to some human theory about it? Had we not better, in the first place, go where we will have to go finally? To do otherwise is a waste of time and labor, and the running of a risk of having our minds warped in a wrong direction.

But can we determine what Calvin did teach in his earlier or later writings, so as to take his theory and measure it by the infallible standard? We make a quotation from his writings, which is endorsed by this writer. "God here stretches out his hand promiscuously to all; but he takes hold, that he may lead to himself, of only those whom he chose before the foundation of the world." This is singular theology. God says to all, "Come unto me and be ye saved"—reaches out his hand and beckons them, all, to come, and when they come, he draws back his hand and says, "No, not you, I was only deceiving you, I meant your neighbor. I had determined from all eternity that you should be damned." Should such a theology be saved? Our writer seems to see the absurdity of such teaching and attempts an explanation, by saying: "The impression that Calvin held that Christ died for only the elect does not seem warranted by his language. The *efficacy* of the atonement, its application is limited by the work of the Spirit in regeneration, and this, by election; but its sufficiency for all, as a provision, is clearly taught." This is an exact quotation; now what does it mean? 1. He says that Calvin did not teach that Christ died only for the elect, then what did he mean when he said that "he takes hold of only those whom he chose before the foundation of the world"? How could Christ die for all if God would not take hold of all? 2. The *efficacy* of the atonement is limited by

election, but its sufficiency for all, as a *provision*, is taught. What is the good of a "provision" if there is no efficacy in it? A house is on fire and the people are striving to escape. The fireman says here is a ladder, a "provision" for the escape of all. They rush to it, and as they are about to be benefitted by the "provision," this same fireman says, not so fast, this ladder is a provision for all of you, *but*—the Chief says he decided before this fire broke out that the "efficacy" of this ladder should apply to only some of you, and to make sure of it he wrote certain names in his book, and only those whose names are so recorded can use the ladder and be saved. Is this Calvinism? Should such theology be saved? Again: Calvin says, and our writer says the words truly represent his teaching: "He does not force men by external impulse, but leads them by an effectual movement of the Holy Spirit, drawing them by their wills." If men are free agents, capable of receiving Christ or of rejecting him, how is this movement of the Holy Spirit made effectual? It is by presenting facts and reasons to them to convince their judgments and win their affections. This is why the gospel is commanded to be preached to all nations, for the gospel is the power of salvation unto every one who believes it. There is no special and direct operation of the Holy Spirit upon the *will* of the sinner, for this would take away his volition and leave him a mere machine in the hands of God.

Calvin says: "Pardon is ready for all sinners who sincerely seek it." "Predestination is that eternal counsel by which God adopts some to the hope of eternal life, and adjudges others to eternal death." How can pardon be ready for all who seek it, if God had determined that only some should be pardoned. It is just the same as to say that God will pardon all who seek it, but he has selected some whom he has decreed will seek it, and there are others whom he has determined shall not. Our writer defends Calvin in this position. He says: "If this decree of eternal punishment to those who will not repent and seek pardon is cruel, not Calvin alone, but God also is cruel." This is not Calvin's doctrine. No one has said that God was cruel because he promises to punish those who will not seek for pardon. A sense of justice and necessity forces every one to say that every person who violates law must be punished, and if there is a system devised of conditional pardon, we all say that if the offender will not comply with

the conditions, he should be punished. If a parent says to a child you must study five hours each day between the hours of seven and twelve, and then may play the remainder of the day, but if you do not study the allotted time, I will whip you, *unless* you study an equal number of hours in the afternoon. Now if the child did not study in the forenoon, and refused to study in the afternoon, there is not a single person who would say it was cruel in the parent to punish that child—the universal verdict would be that he should be punished. But suppose the studying should not be done at the appointed time, and in the afternoon the child would get his books and commence earnestly and honestly to study, and the parent were to stop him and put him to work in the garden, and at night were to punish him for not having studied in the morning or afternoon, we would all say that the punishment was unjust, because the parent took it out of the power of the child to accept the conditions; and so while it is not injustice or cruel for God to punish a sinner if he will not seek forgiveness, it would be very unjust in God to so circumstance the sinner that he could not seek, and then punish him.

In reference to Infant Salvation, our writer has this to say: "Did he (Calvin) mean that for the many nations involved in the fall of Adam, together with their infant children, there is no remedy? No. That those who die in infancy are punished eternally for the personal blameworthiness of Adam's sin? No; to do this would be inconsistent with divine justice and remote from common sense." This is very correct doctrine, but is it correct Calvinism? "Calvin, however, does not teach that Christ holds all in his bosom who die in infancy, but that some of this class are lost." If one infant is punished, if Christ refuses to receive into his bosom *only one* infant, is not justice and mercy violated just as much as if all were punished. According to this position if a man defrauded half his neighbors and did a kindness to the other half, then there was no injustice to the defrauded. The infants who are cast out will find but little consolation in the fact that some are taken in.

But it is useless to follow the writer further in his defence of Calvin. Such quibbles and manifestations of logical blindness should deceive no one. "The theology of Calvin—Is it worth saving?" No.

THE NORTH AMERICAN REVIEW, for *July*, has four short articles on *Church Attendance*. The opening essay is anonymous, and is the occasion of the others, which are by three "Doctors of Divinity." The *first* is but a few lines over three pages, but it contains a great deal, most of it true, some of it however is incorrect.

He says: "It is a generally admitted fact that in these days only a small proportion, even of intelligent and eminently respectable people, are regular attendants upon religious services on Sunday. It is believed, and frequently deplored, that the proportion is diminishing year by year." Dr. Ward, one of the writers, says: "This is palpably untrue." "There is in the United States a population of fifty millions of people of all ages. Of these, over ten millions, more than one in five, are communicants in Evangelical Protestant churches. Mind, I say communicants. I do not say nominal members, adherents. I do not count in the baptized children. There are actually enrolled as communicants, who are chiefly adults, by trustworthy statistical reports, by count and not by guess work, over ten millions men and women. We are within bounds if we say that they represent thirty millions of people who recognize themselves as attendants or adherents of the churches. But we must add to these, according to the best computations, over six millions of Catholics."

Dr. Pullman, another of the writers, says: "Church-going in the United States is not diminishing, it is increasing—in what ratio to the increase of population can only, at present, be a matter of estimate."

Dr. Rylance, the other writer, says: "I accept, also, the leading assumption of 'A Non-Church-Goer' as in the main sound; for it is notorious that a very considerable number of men in Christian countries are to-day indifferent to the claims and calls of the Church, and it may be—though this I am inclined to doubt—that the number is rapidly increasing."

Here we have a variety of opinion. We apprehend that the "Non-Church-Goer" states the case too strongly, and Dr. Ward controverts it not entirely as candidly as he might. Dr. Pullman contents himself with a dogmatic denial. There can be no doubt in the mind of any careful and candid observer that a very small proportion of our population attend church regularly, and a still

smaller number that attend for worship. The statistics show that in 1800 with a population of 5,300,000 there were 365,000 communicants, or about *seven per cent*. In 1880 with a population of 50,000,000, the number of communicants have increased to 10,000,000, or about *twenty per cent*. These statistics are very unreliable. The figures are taken from church records that have been running for a number of years, the roll of members is very carelessly revised from year to year, and show a larger number of members than can be produced by the spiritual shepherd of the flock. But the number of communicants by no means indicates the number of regular church goers. Many communicants but seldom go to church. One cause of it is the Moody and Sankey, and Whittle and Bliss style of proselyting, which induces persons to "profess religion" by excitement and in ignorance. They give them no substantial spiritual food, and when the excitement has subsided they find that they have been fed on husks, and conclude that such is the only kind of food the pulpit can furnish, and cease to attend church, but they remain counted as communicants. It would not surprise us that if the same plan of gathering statistics was kept up for the next sixty years, that then the figures would show the number of communicants to be in excess of the population.

"A Non-Church-Goer" gives as one reason why people do not attend church, that they "do not and cannot believe what the churches teach, and they are weary of its reiteration." Dr. Ward answers this by saying: "It must be met with a simple denial," and makes no other reply. Dr. Pullman says, in reply: "It is freely admitted that some of the criticisms directed towards the church-dogmas and practices are keen, sound, well-placed, and thoroughly deserved." "There is a change in theological belief; but that is in the interest of religion. We are to have fewer formulated beliefs, but we are to believe them, with perfect conviction, through and through." "Within the Christian Church to-day, the Augustinian theology is undergoing extensive alterations and improvements." Dr. Rylance says: "Then the preaching is too often about men, or issues that are no longer of importance in the world's regard, the preacher waxing warm in defense of some fiction of theology or other, or trying to interest his hearers in some barren bit of ecclesiasticism." We answer to this reason,

that we believe it is largely correct. Men and women are reading more than formerly, and they have become wearied, or rather dissatisfied, with the conflict between religious organizations. They have discernment to know that all can not be right, and without investigation, they conclude that all may be wrong, and have become indifferent. They are just as much interested, the more thoughtful portion, as ever, in religious matters, but they know not which way to go. They have been educated to believe that religious guidance should come from the pulpit, and they do not realize that they have the Bible, and that from its fountains of truth they should drink. "My word is truth." The times are riper now than ever before for the presentation of the Gospel in its ancient simplicity and beauty. Were it so presented by earnest men, there would be such an awakening religiously, as the world has not seen for half a century. Oh! that men, who profess to be preachers of the Gospel and ministers of Christ, would lay aside all human ecclesiastical bondage and go forth as free men and proclaim the unsearchable riches of Christ, forgetting that Calvin ever wrote, that Wesley ever organized, or that any council ever formulated a creed.

Another reason: "It proscribes thought and free inquiry." This is true. You can not have a written creed and free thought or free speech. The groove is marked out, and once in it, it has to be followed. Witness the Andover trouble, where men have ceased to believe the creed, but yet subscribe to it; and notice the miserable quibbles resorted to in order to appear consistent and to quiet their consciences. One man says, I do not believe all the creed contains, but I subscribe as a *mere form* to prevent confusion. Another says: I do not believe it as generally understood, but I do not permit any man to interpret for me, and I subscribe as I understand it. If there were no human creeds, and the Bible alone taken, no man could be regarded as heterodox, for if he believed and practiced what the Bible taught, all he would have to do would be to show that the Bible so taught and it would be accepted. If he could not so show it, he would abandon it, or else hold it as his private opinion until he was satisfied that he was in error. It is an interesting study to investigate the origin of religious parties; they came up logically from certain circumstances operating upon certain minds, quite naturally, and under other

circumstances with other men, other ideas came to the surface; but these opinions having been crystalized into written creeds, they have remained. Old creeds seldom die, and new ones are being continually born. The movement springs into being, grows with slower or more rapid growth, reaches its zenith, begins to wane, settles down into a fossilized existence, with just enough vitality to be alive, but not enough for usefulness, and remains a stumbling block in the conversion of the world.

And still another reason is given why people do not attend church regularly: "A common excuse for not going to church is the same as a common excuse for not getting married. Men of modest means and a fair share of pride and self-respect 'cannot afford it.' They would willingly pay in the form of pew-rent a reasonable compensation for such benefit as they could get; but having obtained their seat and paid for it, they find themselves subjected to constant solicitation for a hundred purposes that have no connection with their reasons for wishing to go to church. The Church to-day is a beggar, not humble and meek in its demands, but greedy, persistent, almost impudent."

To this Dr. Ward answers: "The other is as amusing as it is amazing. It is that churches make such enormous pecuniary demands on people that they cannot afford to go. Seeing that church privileges for a family cost, on an average, in our city churches, less than one moderate smoker's cigars, the weight of this objection can be judged. It increases the popularity of a pastor if he is very faithful in urging them to open their pocket-books for benevolence." Dr. Pullman makes answer thus: "A man may call the Church a beggar, and the State a beggar, because they both ask money and service from him; but I know of no more impudent beggary than that which is content to owe its moral welfare and social security to institutions which it freely condemns, but will neither support nor reform." Dr. Rylance says: "Simply remarking that an exaggerated importance is attached to the financial impediments alleged to lie in the way of the men who would, but who do not, go to church, I pass to the consideration of matters of serious importance."

We think this item of explanation is exaggerated as far as it has an influence to prevent persons from uniting with the church, but the criticism is lamentably correct and is a cause of loss of

honor and respect. Preachers have, in many instances, lost their self-respect, their independence, and have become personal beggars. The leaders in the several congregations map out the enterprises and then attempt to dragoon the membership into supporting them; and a man's standing is affected by the size of his contribution. Dr. Ward's answer is no answer at all. Because an average smoker pays out more for that habit than the average contributor to church work, is no reason why the calls and expectation of certain members is not a burden. The average annual contribution per member in one of our most respectable organizations does not exceed *two* dollars; and the average smoker may spend fifty dollars for cigars, but that does not show that he gave only one twenty-fifth as much to the church as he gave for cigars. This man may probably give as much as one hundred dollars to religious enterprises—twice as much as for cigars. It will not do to make an argument from general averages. Men, members of the church, do not as a usual thing give liberally enough for the spread of the gospel, but in many places too much money is collected and spent for purposes not legitimate, as costly church houses, fashionable choirs, and sensational preachers. These three things require more money than all the other items combined, and not a single one of them but is a positive injury to spiritual growth. It is true that men who have a correct idea of Christianity and wish to "join the church," so as to serve God and be his children, hesitate about forming such church connections on account of the expense, and we do not censure them for it. Such organizations are not the Church of Christ, and a man is as spiritual out of them as in them; and if he can not find a New Testament congregation to unite with, let him form a congregation in his own house, and worship God there as the Bible commands.

"A non Church-goer," makes the statement that a man joins a church expecting to find equality, but he finds there the same social distinctions that he finds outside; that the poor man is not taken into the social circle of the rich when he joins the church. A man who joins the church for such a purpose, is not fit to be in the church. This want of affiliation between the rich and the poor, is more frequently the fault of the poor than the rich. Poor people, as a general thing, have more pride than the rich. They are sensitive, and knowing they are lacking in money,

which is power every where, they demand that they shall be treated as if they had it, and are all the time expecting to have their demand ignored. Rich men and women in the church get tired of making advances to their poorer brethren and sisters when those advances are met with a reserve. Where money is concerned men can not afford to wait to consult and argue with those who are unable to assist. If a railroad is to be built, it would be considered very foolish to waste time in discussing the question with the men who could not give one cent to the enterprise; the "wisdom of this world" would say, convince the men who have the ability to aid the work, and lose no time on those who can not assist. So in church work. If a church house is to be built or a missionary effort is to be made, where is the reason of wasting all your time on those who can not aid it one cent to the neglect of those who can do the work. Of course in all spiritual matters the poor have as much right to recognition as the rich, for every member is a king and priest in the Church. If a furnace is desired in the church let those who pay for it, select it; but if an organ is desired let the poor and the rich together go to the Bible and there learn whether the thing is right. If it be decided that it is right let those who pay for it select it. But in determining the question of "right," there must be perfect equality. "His self-respect and pride are hurt." "He is made to feel that he and his family are measured and estimated according to the scale of worldly treasures." A man has a poor conception of Christianity who thinks about *caste* in the house of God. David said, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." Why should a man, who is trying to serve Christ, trying to be like him, whose chief characteristic was humility, be thinking of his position and recognition in the church. If he has any time or inclination to think of the deportment of his fellow members, if they are pharisaical, he should cast down his eyes and smiting his breast, exclaim, "Lord have mercy upon *me* a sinner." Many people of this class are apt to think that when they "join the church" that they are joining rich Mr. Smith, or distinguished Gen. Jones, or the eloquent Dr. Brown, and as a consequence, if these heroes do not notice him, they feel badly treated. These men never promised to give you any particular attention if you joined their church, it was enough pay to

be permitted to live and worship in their company; but Christ has promised that whoever would join him, that he would receive them as brethren and create them kings and priests.

THE METHODIST QUARTERLY REVIEW, for July, contains a discussion of *The Wesleyan Condition of Church Membership—Its Modifications*, by J. H. Potts, A. M., from the Northern Methodist Church standpoint. Although the essay is a discussion between the Northern and Southern branches, or divisions, of the Methodist church, as to which is most in harmony with the teaching and practice of Wesley in receiving members into their fellowship, it has an interest to us, notwithstanding we attach no importance to the issue. We consider any doctrine, teaching or practice of any man of no value except as it harmonizes with the teachings of the Bible, and in this discussion that question has no place; but we propose to compare the practices of both the Northern and Southern divisions of this religious people with the teaching of Christ and his apostles, and see whether either are right, and if we find neither to be in harmony with the divine standard, then we will offer the suggestion that they both change their teachings and practices and unite upon the only true practice.

Our essayist writes thus: "That saving faith, as well as evangelical repentance, was a requisite of admission to membership in the New Testament Church, and that this condition was not ignored or discarded by Mr. Wesley, is our thorough conviction." Passing over the grammatical defects of the sentence, we remark that saving faith and evangelical repentance were not requisites to membership in the New Testament Church, for the very simple reason that neither of them are mentioned in the New Testament. Faith and repentance are both mentioned, and made requisites to church membership, or fellowship, but *saving* faith and *evangelical* repentance are not mentioned. In the Bible there is no mysticism or metaphysics about faith or repentance. Faith has a definite meaning, and when we find it in the Bible its meaning is not changed. Faith means belief, trust, confidence, and it means nothing else. When a parent tells a child that he loves him and will care for him, the child believes the statement, and that is faith.

When God by the Holy Spirit says to the world, concerning Jesus, "This is my Son, hear him," the world believes the statement and that is faith, and faith has no other meaning in any place. This is the faith that saves, for there is no other, but salvation requires something more than faith, and while it is true we are saved by faith, we are not saved by "faith only," if our Methodist friends do say so. A drowning man is saved by a rope thrown to him by a friend, but while it is true that he was saved by the rope, yet he was not saved by the rope "only." It would have been useless without the friend, and the friend would have been of no service without the rope. Many persons who are sinners, live and die sinners, have precisely the same faith that the Christian has, but the sinner has not the other requisites of salvation. The Bible says: "He that believeth and is baptized shall be saved," and "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." It is said that the devils believed that Jesus was the Messiah, and while this was all the faith that any Christian ever had, yet it did not save them, while it saved the Christian, and why the difference? Simply because the other requisites of pardon and salvation were wanting. The devils did not repent, neither were they baptized. The apostle says that faith without work, "faith only," is dead, is useless, inefficacious.

Who ever heard of "evangelical repentance" in the Bible, from the beginning to the end, and what does it mean? No one; nothing. It is a term coined for the purpose of confusing the mind and of throwing around conversion a mist so that it can not be understood in a common-sense way. Evangelical, pertaining to an evangelist. Evangelist, one who carries a good message. Then the phrase, "evangelical repentance," can not mean any special repentance, but only the source from whence we learn of the repentance. The repentance that is necessary for the remission of sins, is evangelical because it is told to us by an apostle, and when it is thus told it is coupled with baptism, and our writer and his brethren never so connect them, and hence do not teach the only thing that their favorite phrase can mean. We thus see that "saving faith," a faith coupled with baptism, which is the only "saving faith," and "evangelical repentance," the repentance taught by apostles coupled with baptism, were not, according to Mr. Wesley, requisites to Church membership.

"It is not to be supposed that either Christ or his apostles practiced, held, or taught laxity of principle as to the examination of the moral and Christian character of those proposing to enter the holy communion of the visible Church." Why is it not to be supposed? Is there a single word in the New Testament in reference to the teaching or practice of Christ or his apostles in reference to the examination of the moral and Christian character of those proposing to become members of his Church? We can find no other examination of a candidate for admission into his Church, than a declaration of faith in the Messiahship of Jesus. What is meant by an examination of the moral and Christian character of an applicant? Does it mean that the apostles made an examination of the moral character of a person, coming to them demanding baptism, and if their previous moral characters were not good, that they were denied baptism, and directed to go and reform their lives, and when they could come with a perfect moral character, then to come and they would be received into the Church? Not one word intimating such a practice in the whole New Testament.

And another thing that it would be well for our Methodist friends to investigate, is to find where and when Christ received any one into the visible Church, the Church he came to establish, the doors of which were opened for the first time on that memorable pentecostal day in an upper room in Jerusalem. And in making this investigation they must not refer to his apostles or the disciples who followed him in his earthly ministry, for they were specially chosen by him for a special work, and were not applicants for admission into the visible Church. These did not propose to enter the holy communion of the visible Church, but he called them. They were the charter members, selected and received, in a special manner, a manner entirely different from that for the reception of subsequent members, and the manner of their reception was not intended, and could not be, a pattern for subsequent initiations.

And what about an examination of the Christian characters of those proposing to enter the holy communion of the visible Church? Has any man a Christian character before he is a member of Christ's Church, if so how did he form this character? Can a man have a Christian character before he puts on Christ? How

does a man "enter the holy communion of the visible Church?" Is any where in the Bible, in this connection, reference made to the previous character of the persons? Does not faith, repentance and baptism put a man into "the holy communion of the visible Church?" When a man has "put on Christ" he is as fully in the Church as he ever can be; receiving him into the fellowship of any local congregation does not bring him into any different relations to Christ. Christ came to save sinners, and he sent his apostles to preach to sinners, and to invite them to believe, to repent and to be baptized; and as men and women complied with these terms of pardon, they were added to the Church, or counted with those who had previously done the same thing. No examination as to previous character, or period of trial. Neander, as quoted by this writer, says: "At the beginning, when it was important that the Church should rapidly extend itself, those who confessed their belief in Jesus as the Messiah, were immediately baptized, as appears from the New Testament." Now this was the very time when the apostles were alive and teaching and practicing, the very time when his own witness says there was no examination or probation, and yet he says, "It is not to be supposed that either Christ or his apostles practiced, held, or taught laxity of principle as to the examination of the moral and Christian character of those proposing to enter the holy communion of the visible Church." This is strange writing.

"All through the New Testament Scriptures the Church is uniformly represented as the company of the *saved*. St. Paul calls it the *body of Christ*, and believers the *members* of this body. Is it to be supposed that to this company of the *saved* new members were to be admitted without any questions as to 'saving faith?' " They were asked as to their "faith," but the examination went no further than to enquire if they believed that Jesus was the Christ. He claims that the purity of the Church could only be maintained by careful watching at the door, so as to keep out the unworthy. The apostles seemed to have a different theory. Admission easy, but remaining difficult. With them the examination as to moral and Christian character came after the persons had an opportunity to make such characters in the Church and by the help of the Church. Does our essayist pretend to say that the proportion of unworthy persons is less in the Northern Methodist church, where

the door is guarded so carefully, than it is in the Southern or any religious organization where admission is easier? We suppose he would not presume so to claim.

"The New Testament teaching as to the exact place of assent to creeds in the general requisitions for Church membership admits of different opinions. The best authorities concede that creeds, either verbal or written, have ever held a place in the Christian Church as aids to determine the credible proofs of true discipleship."

We can not see how the teaching of the New Testament as to the place of assent to creeds can admit of different opinions, seeing that such a thing is not mentioned in the New Testament, except that before baptism, in one single case, the belief of the person as to the divinity of Christ was inquired into. The best authorities, in fact no authorities, do not concede that creeds have ever held a place in the Christian Church, except as we have mentioned. The fact is that the ministers of Christ, and all Christians are his ministers, are commanded to disciple the people, that is make disciples of them, by preaching the Gospel to them, and *then to teach* them all things whatsoever I have commanded you. This was no subscription to a creed. A child is sent to school, that is the first step, that makes him a pupil, a learner, a disciple; he is then taught arithmetic, which is the second step. Is teaching him the principles and rules of arithmetic, asking him to subscribe to those principles? It is absurd to talk in any such way.

"The only scriptural basis for the use of a creed is the fact that the apostles made doctrinal tests conducive to the discovery, defence, and promotion of Christian character and truth."

Will some one please show a single passage in the New Testament where the apostles made doctrinal tests conducive of anything? We affirm that such a passage can not be found, and hence if that is the only scriptural basis for the use of a creed, then there is no scriptural basis for a creed. But there is a scriptural creed, and it is a basis of fellowship. There is only one item in this creed.

"To follow the example of the apostles, is not necessarily to take the words of their creed, even were we sure of obtaining them, and use them under all circumstances, but rather to construct a creed on the same principle as theirs."

What is called the "Apostles' Creed," is not the creed of the apostles, for they never saw it or heard of it. If the apostles had any other creed than the one item of faith we have mentioned, which they used continually for such important purposes, it is strange that it has not been preserved in the sacred writings for our instruction. But, as we are told, we are not required to use their test, but have authority to make one of our own, provided we make it on the same general principles, adapting it to changed conditions. A creed is what is to be believed. Facts only can be believed. Facts do not change. If, to be a Christian, it was necessary for a person in the days of the apostles to believe that Jesus was the Christ, it is equally necessary now. But if we can construct a creed for ourselves, provided we do it on the same principle as theirs, can not every individual construct his own creed, and where is the authority to determine which creed is on the same principle, and which is not? If each individual can construct his own creed, and determine its correctness, what right has any other man to require or request a subscription to his creed? If such subscription is required and requested, is it not asking a subscription to a human opinion as a test of Christian character and fellowship, and admission into the visible church? If Mr. Wesley constructed a creed, and according to this writer he had the right to do it, and Mr. Calvin constructed a creed, and by the same authority he had the same right to do it as Mr. Wesley, and these creeds were different, which they necessarily would be, or the second one would not have been constructed, then both being made tests of fellowship and reception into the visible Church, would not persons tried by, and adopting these different creeds, be received into different Churches, and if they were different Churches, they could not be the Church of Christ? Is it not plain that where there is a creed constructed by men, that a Church is built up that is not the Church of Christ?

We have seen what were the conditions of reception into the Church of Christ in the days of the apostles as recorded in the New Testament, namely, faith in Jesus as the Christ, repentance, and baptism, now let us contrast with them, the conditions of admission into the Methodist Church, North and South.

"The condition of membership in the Methodist Episcopal Church. In our 'Discipline,' part I, chap. i, p. 31, we read: There

is only one condition previously required of those who desire admission into these societies, 'a desire to flee from the wrath to come, and to be saved from their sins.' But this desire, to become available, must be evinced in three ways: First, 'By doing no harm,' etc.; second, 'By doing good,' etc.; third, 'By attending upon all the ordinances of God,' etc." According to this plan a man must be perfect, doing no harm, doing good, and attending to all the ordinances of God, before he can become a member of the Methodist Church. If without membership in the Church a man can be perfect, where is the necessity of the Church? We have always understood it that a man commenced his Christian life in the Church, and in the Church went on to perfection; but here a man is perfect before he has church membership. How he can attend to all the ordinances of God outside of the Church is a mystery. Christ commanded his apostles to bring believing penitents into the Church and then teach them and train them in holiness.

"Briefly stated, then, the qualifications for membership in the Methodist Episcopal Church, South, are the following:

1. The prerequisite, 'a desire to flee from the wrath to come,' etc.
2. Satisfying the minister having charge that his faith is genuine, and his spiritual condition such as to justify his reception.
3. His public confession of Christ, and the assumption of the vows of the Church.
4. The declaration of his faith. He accepts the Articles of Religion, the General Rules of the Church, and adopts the Apostle's Creed."

Qualification 1 is correct, being equivalent to repentance. The 2d qualification is unscriptural, no divine precedents for it. The 3d condition is partly correct, and partly incorrect. The public confession of Christ is Scriptural; the assumption of the vows of the church is never mentioned by Christ or Apostle. The 4th is all wrong, unless the "declaration of his faith," means the same thing as the public confession of Christ. No *Articles of Religion, General Rules of the Church, or Apostles' Creed* in the Bible. They are all human inventions, and hence, when made a test of fellowship, the organization requiring them declares itself a human organization, and not the Church of Christ. If Wesley, Calvin, or any other man formulates conditions to membership in any organization, that organization is a human organization, and not the Church of Christ.

## OUR PAPERS.

We desire to call the attention of our readers to the list of papers published by our brethren, and our club rates with them. By sending us the money any of the papers will be sent. Next year we enter on our *third* volume and we feel that the CHRISTIAN QUARTERLY REVIEW is an established fact, and we wish our brethren to rally to its support. Read the *Announcement* on the back of the cover.

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## NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1884. BY DR. E. W. HERNDON.

The above is the title of a book now in press by the CHRISTIAN PUBLISHING CO., No. 913 Pine St., St. Louis, Mo. The portion from the New Testament will have the Lesson in the Common and Revised Versions in parallel columns. The Notes will aim to give all needed information, not easily accessible, without being too minute. The type used will be clear, large enough to be pleasant and easy to the eye. It will be neatly bound, and contain about 200 pages. The price will be as low as possible, so as to insure its general use.

This is the *first* publication of the kind by our brethren, and the necessity for it seems to be imperative.

Orders should be sent in as early as possible, either to the Publishers, or to the Editor, Dr. E. W. Herndon, Columbia, Boone Co., Mo.

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